

considered at all, did not occupy in the realm of philosophy the first place, with the important exception perhaps of education, which, as I have had repeated occasion to point out, received great attention from two sides, in the direction of popular education and elevation of the masses and in the direction of academic and higher culture. Economic problems, in the narrower sense of the word, as studied methodically in England and in a summary and radical manner in France, were hardly treated at all by leading German thinkers, or if they were, only as corollaries and in the way of the application of abstract metaphysical principles. These were laid down and elaborated in the general systems of philosophic creeds. Neither did there exist in Germany any great practical need, any pronounced demand on the part of the existing governments and societies to deal with these more definite and circumscribed problems.

II.

Jules Michelet begins his 'History of the Nineteenth Century' by introducing three great Socialists, Babeuf (1760-1795), Saint-Simon, Fourier (1772-1835), who, with the end of Jacobinism, "emerge about the same time from the prisons of the Terror. Their ideas, to begin with, are in no wise discordant; they have the same point of departure: humanity, pity, the outlook on extreme misery. The burning centre was Lyons, on the one side, where Fourier lived; Picardy, on the other, the home of Babeuf; and the deep centre of the world,