

Pestalozzi and Humboldt and of the large array of those inspired by them, founded the educational system of their country at a time when a firm belief existed that the fundamental truths and precepts of the Christian religion, as put forward by the great reformers of the sixteenth century, could and would be supported and interpreted by philosophical reasoning that would, at the same time, destroy dogmatic formalism and sceptical unbelief. The somewhat prosaic spirit of the earlier *Aufklärung* was deepened and enlivened by its alliance with the classical and romantic spirit. This firm belief which lived in the great educationalists in the German-speaking countries and animated German schools and universities, has been materially shaken since the middle of the century when the outcome of the idealistic movement became doubtful. Similarly, but to a lesser extent, it has become doubtful whether the Positivist movement in France is capable of realising the hopes of Condorcet and Comte. In the absence of a generally accepted reasoned creed, which should supply a moral foundation, education has, in many instances and unawares, drifted into the channels of mere instruction. The educational problem has been to some extent solved, but only in one direction.

This is, however, merely an incidental remark which leads us away from the main subject now before us: the philosophical conception of human society and its problems. Having treated of Hegel and of Comte as instituting two original but very different systems, we must note that it took fully fifty years before the comprehensive problem of human society again attracted