

wherewith to comprehend historical phenomena. This is to be analogous to, but different from, the well-established logic of the exact or inductive sciences of nature. If Lamprecht finds the task of history to consist more in the description of circumstances, conditions, and institutions, Dilthey rather finds it in that of leading persons and minds in which an ideal content has become living and active.

94.
Contrast
with Lam-
precht.

Neither of these two schools of thought has as yet clearly told us what it understands under the somewhat vague term "ideas." Much of the best thought in Germany moves in what to thinkers with the logical mind of the French or the common-sense view of the English must appear vague and unsatisfactory. The causes which produce and maintain such a condition of philosophical thought in Germany more than in other countries are manifold, but the principal one is probably to be found in the different position which the Church and religion occupy in the three countries. In all three countries the conflict of belief and unbelief is making itself increasingly felt. It is most pronounced in France, being accentuated through the recent conflict between Church and State. Protestant thought has in that country never become a national force, and the secularisation of the schools has become the order of the day. Here, then, the logical sense of the Frenchman demands that the ideal factor in progress and culture should acquire a distinct and well-recognised influence in the great national work of popular and higher education. In Germany the religious teacher is still an important member of the educational staff. Religious instruction

95.
Ultimate
conflict in
the sphere
of religious
ideas.