

important task of education in the deeper meaning of the word.

Already in the time of Plato and Aristotle, this want of adaptation had become evident, the authority of the family and of local associations having broken down; and so they made their authority the Ideal State. At the dissolution of the Roman Empire, St Augustine opposed to the city of this world the "City of God"; and for Christendom the authority over education has been the Church in one form or another. Since the French Revolution, the scheme of State-directed instruction, from which religion is excluded as sectional, has come forward, especially on the Continent. Its weakness is that the family and the other associations to which the secular system would leave the training of the will and the affections, have again lost their old authority. The most serious attempts at reconstruction have been made by two French thinkers, Comte and Renouvier. Comte, while he rejected all theology, followed the Catholic tradition in making his supreme educational authority the "Church of Humanity," and not the secular State. Renouvier, on the other hand, while he was in philosophy a Theist, was opposed to every derivative of theocracy, and inspired a movement for the laic teaching in schools of an ethics of right and duty. As this, however, was thought out in relation to his own philosophy, we seem to be brought back always to a doctrine—Theist or Humanist as the case may be—for ultimate direction.