

From the recognition of reason in nature, thought ascends to recognition of reason in the unconscious and partially conscious processes of mind. The difference between the higher and lower forms of intelligence is shown to consist not in "the presence or absence of phases of thought but in the consciousness of them." Instinct is defined as "genius in paradise before the period of self-abstraction." Feeling is proved to hold thought in solution. Imagination is "the use which reason makes of the material world"; "the affirmation of a real relation between a thought and some material fact"; "the recognition of the reality of reason under the shows of sense"; "the power which transubstantiates daily bread into holiest symbol." The voice of fable is declared "to have in it somewhat divine." Fairy tales are "dreams of that

mous definition of evolution as 'a change from an indefinite incoherent homogeneity to a definite coherent heterogeneity through continuous differentiations and integrations'—the formula of which the *Contemporary Reviewer* remarked that 'the universe may well have heaved a sigh of relief when, through the cerebration of an eminent thinker it had been delivered of this account of itself'—is simply a summary of results, and throws no light, though it is often supposed to do so, upon ultimate causes."—*Ascent of Man*, p. 5.

I entirely agree with Mr. Drummond that Mr. Spencer's formula throws no light upon the ultimate causes of evolution. It is certain, however, that before Mr. Darwin and Mr. Spencer had formulated the theory of evolution it had been accounted for in speculative philosophy, and, furthermore, that the clew to the cosmic process had been practically applied by Froebel to the education of little children.

home world which is everywhere and nowhere." Proverbs are "the sanctuary of the intuitions." Art is "the presentation of reason to man through his senses"; the "godlike rendered visible"; "eternity looking through time." Poetry "is science, and the poet the true logician." The poet is "the all-knower, an actual world in miniature," and his vocation is "to call each particular fact to its universal consecration." Religions cease to be denounced as products of superstition and priestcraft, and are recognised as "reason speaking naïvely"; as "the highest symbols—symbols through which all men can recognise a present God and worship the same." In a word, "the whole history of humanity, with all its changing scenes, stands forth revealed as a process of the development and realisation of spirit"; and, unsated even by this full recognition of her presence and her deeds, all-conquering Reason insists that every product and process of thought shall declare her form; and in language, myth, and fable, in art and religion, in the contrast between the dull uniformities of savage life and the complex interdependencies of civilisation, in the rise and fall of particular peoples, and in the great cycles of universal history, seeks and finds manifestations of her selfsameness, her polar antithesis, her rhythmic pulsation, and her dissolution of ever-increasing contradictions into higher unities.* As the outcome of her victory, "every act

* For a discussion of the nature of self-consciousness in

of introversion, every glance into the mind, is proved to be a glance at the veritable outward, and an ascension towards heaven."

II. FROEBEL AS A DISCIPLE OF SCHELLING.

My apology for referring to a series of speculative insights in the introduction to a book popularly supposed to be a mere collection of nursery songs is the conviction that without some appreciation of the ideas in which Froebel lived, moved, and had his being, his writings and his educational work are alike incomprehensible. He is *par excellence* the philosopher of education. Born in 1782, he was seven years younger than Schelling and twelve years younger than Hegel. When he was twenty-one years old he read Schelling's Bruno, and in an autobiographical letter he tells us that he was deeply moved by it and seemed to himself to understand it. He so loved Novalis (the gifted disciple of Schelling), that if for any reason he parted with the volume containing his works "he felt as if he had parted with himself; and if anything happened to the book, he felt as if it had happened to himself, only far more keenly and deeply." Another of his favourite books was the Psyche of Carus (another disciple of Schelling, who expounded the philosophy of Nature), of which he declares that "he has met with no work which bears such clear witness to

art, see Introduction to the Study of Philosophy, William T. Harris, pp. 189-235.

the truth of his own aims and efforts."* He was the friend and correspondent of Krause. Through Langethal, Middendorff, and his wife, he was brought into contact with the thought of Fichte and Schleiermacher. His own writings show conclusively that he not only participated in the general philosophic activity of his time, but that he was specifically an adherent of that "Romantic School" which has thrown so much light upon nature, art, mythology, and religion, and which, working in and through him, has contributed so materially to the solution of the problem of education.

Froebel's Statements of the Doctrine of the Unity of Spirit and Nature.

The insight that spirit is the sole reality, that this Absolute Spirit is God, and that all beings possess life and mind in so far as they participate in God, is the key to all those passages in Froebel's writings which refer to what he calls the fact of life-unity and the process of life unification. With the hope of aiding my readers to orient themselves in his thought, I quote some characteristic sentences from the opening paragraphs of the Education of Man:

"In all things there lives and reigns an eternal law. . . . This all-controlling law implies as its source an all-pervading, energising, self-conscious, and hence eternal unity. . . . This unity is God. From God all things have proceeded.

* See Froebel's Letters, E. Michaelis and H. Keatley Moore, p. 287.