

jective mind," and the "absolute" are only a few examples of the many now familiar words which have been introduced by philosophical thinkers into our everyday speech. Among the latest creations of the philosophical genius we may count the terms "unconscious" and "unknowable," and more than all "natural selection," the "survival of the fittest," and many other terms which are peculiar to the doctrine of "Evolution."

4.
Creative
and critical
eras.

The representatives of the creative era of philosophical thought which terminated with the second third of the nineteenth century have been succeeded by a large class of thinkers whose principal task seems to be not so much to put forward new ideas and brilliant generalisations as to survey critically and impartially the inheritance of the past, to put into order the abundant supply of new words and terms which it contains, to reduce each to its legitimate meaning, defining the limits of its usage, and by so doing to promote that unity of thought and harmony of expression of which the loss was frequently threatened by the extreme emphasis, not to say the vehemence, with which many of those new ideas were put forth at the moments of their birth. A foremost representative of this later form of philosophical thought is Hermann Lotze,¹ who, in a manner following Herbart

¹ As I shall, for various reasons which will become evident in the sequel, refer to Lotze's philosophy as a kind of central point of reference for the movement of philosophical thought during the century, I give here a list of his more important works. Lotze was born in 1817 and died in 1881. His activity as a teacher is connected

with the University of Göttingen, and his name will always be associated with some of the most illustrious professors at that University. See, *inter alia*, Mr Haldane's Address, "Universities and National Life" (1910), p. 24, &c.

'Metaphysik' (1841).

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