

to the doctrines of pure science. The ethics and religion of science which the latter half of the century has variously elaborated meet with even less recognition by practical teachers than did the "philosophy of Nature" of Schelling and of Oken a hundred years ago on the part of the leaders of Science. Science and the philosophy of Life, knowledge and wisdom, still live mostly far apart, or are found united only in rare and isolated instances. Looking, then, from a broad and general point of view at the two great branches of methodical thought of the past century, we may say that there existed two main problems. For the philosopher who started with the highest interests before his mind, the question arose, how was he to find a way into the broad expanse of natural phenomena? What was the principle by which these phenomena could be grasped and studied? And for the student of Nature, who started from the observation of nature herself in her endless variety, the question presented itself: how could he ascend to a conception and understanding of the highest principles which govern and regulate the mental life of man and mankind? The first of these two problems has in a measure been solved by the methods and principles of exact science, as I have explained them in the former volumes; they are the scientific, exact, or mathematical methods. The second has occupied the greatest thinkers in the course of the century, but a generally accepted answer has not been arrived at.

We have seen that the methods of the exact sciences by which the exploration of nature in the largest sense