

ultimate principles and fundamental notions which the separate natural and philosophical sciences take for granted. With this we find frequently connected the desire to unite these different and detached principles into a consistent and united scheme. As this can only be done by a process of reconstruction, by remodelling those principles as they primarily present themselves, these thinkers follow to some extent in the footsteps of Herbart and of Lotze. By such a process of reconstruction they may then arrive at some kind of system, which will nevertheless differ very materially from those earlier systems which have for centuries led human thought. These mostly sprang from a deep-seated conviction that some one Supreme Idea had been found, which afforded, as it were, an insight into the very essence and nature of things, a glimpse of the underlying reality of the All. The most noteworthy example of that other and more modest form of philosophy is probably to be found in Professor Wundt's 'System of Philosophy' and in the elaborate expositions contained in his other philosophical works. Other recent thinkers have altogether abstained from systematic ventures, contenting themselves with a general theory of knowledge. In their endeavours they have been mostly influenced by Kant, who, as many declare, abstained for himself from metaphysics. In fact, they try to do better and more thoroughly what Kant had attempted to do in his celebrated three "Critiques."

56.
Direction
of Herbart
and Lotze.

Eduard Zeller, the renowned historian of Greek philosophy, gave expression to this attitude of thought in

57.
E. Zeller.