

CHAPTER III.

OF THE SOUL.

I.

1.
Philo-
sophical
and scien-
tific thought
again con-
trasted.

I HAVE had in the past many occasions to refer to the difference of scientific and philosophical thought. Entering now on a more detailed review of the progress of philosophical thought during the nineteenth century, it will be of use to emphasise again this difference. Philosophical thought proceeds invariably with the object of arriving at a comprehensive view of the subject it deals with and ultimately of the totality or connection of things.¹ Although therefore philosophical

¹ As I shall have repeated occasion to urge this distinction, which has become better defined in the course of the century, it may be of interest to note how two leading thinkers in the beginning of our period gave expression to this idea. Foremost stands Goethe, who with remarkable insight unconsciously anticipated many of the leading thoughts of the century which followed him. In that well-known tract, first published in the year 1790, on the 'Metamorphosis of Plants' ('Versuch die Metamorphose der Pflanzen zu erklären,'

Gotha, 1790), he became a pioneer in a line of thought which at that time was rare, and which was fully recognised only when the phenomena of descent and environment, *i.e.*, of the contiguity in time and space or of the "Together" of things natural, had been brought into view, mainly through Darwin, in natural science. In subsequent writings, notably in the revision and republication of this tract in later years, we find a clear expression of the two aspects which nature presents to the contemplating mind, the purely scientific on the one side,