

The same position has arisen with regard to that great movement of thought which originated abroad in the second half of the eighteenth century, of which Leibniz and Herder were the first exponents, but which received greater distinctness in the philosophical systems of Schelling, Schleiermacher, and especially of Hegel. Both in the history of nature and in that of mankind what was originally aimed at—viz., an exposition of the origin or genesis of things—has more and more had to content itself with a record of genealogies, generations, and transformations, *i.e.*, with a theory of descent or ascent, without being able to penetrate to first beginnings or origins. In the theories of the inanimate world, notably in the celebrated attempt of Kant and Laplace to explain the development of the solar system, the whole scheme reduces itself to a rearrangement of the constant quantities of masses and energy in space. This seemed feasible by taking into consideration the simple laws of motion, the law of gravitation, and—in the sequel also—the exchangeability of heat and mechanical motion. The question as to the ground or sufficient reason for the whole of this process which goes on in space and time could be left out altogether as unnecessary for the mechanical explanation of things. In the development of organic life, however, and still more in that of the mental life of individuals and of mankind, a new principle appeared. This was the principle of growth, including order, progress, and, at a later stage, what have been appropriately termed spiritual values and their increase.<sup>1</sup>

<sup>1</sup> The principle of growth, *i.e.*, of an increase which cannot be defined by the categories of more or less alone, but implies a certain arrangement or order, a Together of things accessible only to the