

mankind, those who are termed philosophers *par excellence*, the paramount question would be: What is the essential reality of the moral life of man and mankind? and what is its relation to the physical world? No doubt either of the two types of thinkers would in due course be led to the consideration of the other or opposite reality; the natural philosopher would have to ascend from matter to mind or to penetrate from the outer to the inner phenomena; the moral philosopher would try to gain an understanding of the outer world, of the environment upon which the development of mind and character depends. But there is a third position possible, a point of view suggests itself which, if attainable, would transcend or supersede equally the two aspects just mentioned. It is a view which has naturally suggested itself at all times to youthful and ardent minds when first confronted with the problem of reality. It is the attempt to assume at once that the two realities are essentially one, that they have, as Fichte says, a common root. This finds confirmation in the fact that, in the higher spheres of mental activity, notably in poetry, art, and religion, this higher unity is presupposed, and that the greatest work in these regions emanates from a belief in it.

To those of my readers who have realised the importance which the Ideal of Humanity, in an elevated sense of the word, had acquired in German culture at the end of the eighteenth century, how it was upheld and represented at Weimar and Jena by leaders of thought such as Herder, Goethe, and Schiller, and how from there, as a centre, a new spirit and a new life spread all over Germany, it will not be surprising that, of the three