

Nevertheless what is seen by them in such moments is deposited in the various products of art and life and in external creations such as the laws of the State, the rules of society, the doctrines of religion, and the rituals of the Church. All these put together form what we call culture: the objective manifestations of the truly Real, in which it finds a changing and fluctuating embodiment. But inasmuch as this great body of thought, art, and life is created by an automatic fusion of an infinite number of casual, momentary, and fragmentary individual experiences, it is not an harmonious whole, but merely an aggregate wanting everywhere in consistency, completeness, and unity. Now it is, according to Lotze, the object of philosophy or of philosophical thought to impart unity and completeness to this existing aggregate of ideas, which are supplied by general culture, by the special sciences, by poetry, art, and the interests of life. But he is careful to add a further caution. Philosophy is a science in the wider sense of the word, but only a science; it appeals only to the intellect, not to the whole soul; it has indeed the task to exhibit to the thinking mind as a definite possession the truth which is contained in existing meanings, opinions, and aspirations, to present to the soul the content of its own self, to interpret the dream by which it is haunted;¹ it is, as it

¹ "The object of philosophy is not to start from an unmediated position, but to convert into a general possession that truth which, in an elemental form as opinion and intuition, is common to all; to show to the soul what is the content of its own self and to enlighten it regarding the dream

by which it is haunted. Whilst philosophy, therefore, appeals to the free movement of the thinking mind without forcing upon it a ready-made doctrine, on the other side it appeals *only* to the thinking, not to the whole mind; the result is that possession of the general mind in the fixing of which