

taken as a whole and not merely in their scattered phenomenal existence. Of these three problems, that concerning the reality and the phenomena of the inner life has been dealt with in the third chapter of this section: that concerning spiritual phenomena will form the subject of a later chapter: the present chapter will deal with the problem of Nature as a whole or with the cosmological problem. It will attempt to pass in review the different positions which nineteenth century thought has taken up to this problem in the three countries, and the several answers which have been suggested.

3.
Changes in
the thoughts
of the age.

Probably in no other department have the views put forward been so numerous and varied, and the changes which have come over the thought of the age so rapid and fundamental. The century itself opens with three distinct and original departures, marking three distinct interests in nature and things natural. With one of

last-named subjects. This was Lotze, whose Courses of Lectures included, at regular intervals, and with the aid of little encouragement, Courses on Metaphysics and on Philosophy of Nature. The latter subject disappeared subsequently altogether till it was revived, towards the end of the century, by Prof. Ostwald, who published in 1901 his lectures on 'Naturphilosophie,' and commenced a periodical with the title, 'Annalen der Naturphilosophie,' of which the present year (1912) sees the publication of the XIth volume. Here, however, more than in any other direction, Lotze represents, consciously and almost alone, the transition from the earlier to the later philosophical thought of the nineteenth century. As a sign of the unsettlement of philosophical

thought in Germany at the end of the century it is interesting to refer to two works, already frequently mentioned, the 'Memorial Volume' (1904), dedicated to Kuno Fischer, purporting to give a review of the state of philosophy at the beginning of the present century, and the volume entitled 'Systematische Philosophie' (1907). Whereas the latter deals in eight chapters with the different philosophical sciences, devoting separate treatment to Metaphysics (Wundt) and Philosophy of Nature (Ostwald), but contains no chapter on Philosophy of Religion, the former work deals likewise in eight chapters with separate philosophical sciences but omits Metaphysics and Philosophy of Nature, whilst it contains a most valuable chapter on Philosophy of Religion by Tröltzsch.