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F. A. Lange.

various forms in modern philosophical thought in Germany, to the writings of Schiller and Lessing. It received an extreme and one-sided expression in the philosophy of Fr. Albert Lange. It is expounded at the end of his well-known work, 'The History of Materialism,' which appeared in 1865 and ran through many editions. Lange is looked upon as one of the main representatives, if not the originator, of Neo-Kantianism in Germany. He considers that the attempts of idealism to solve the metaphysical problem of reality and to arrive at a philosophical creed have failed, but not less so the materialistic systems which for a moment occupied the position in public estimation which the idealistic systems had occupied before. To prove this Lange wrote his great historical work. Having thus shown that neither idealism nor materialism had succeeded in solving the problem it had set itself, he asks at the end of his history: How are the higher aspirations of human nature to be satisfied? The answer to the question is: By the culture of the "Ideal" and its creations. Everywhere the "Ideal" interposes in our work, be it in science or in art or in life. All attempts, even those of the materialist, to bring his knowledge into a system, to show its unity in one harmonious conception, are dictated by the Ideal. In art and poetry the Ideal is not tied to the data of empirical knowledge, as it is in science, but is free to create its own world. Philosophical speculation occupies an intermediate position between science and poetry. In speculation the formal element gains the upper hand over the material element—*i.e.*, over the mass of facts, events,