

problems of scientific research have thus enormously increased; each advance in science increases our command of certain measurable phenomena in practical life; each new development in the latter prepares a new field for scientific inquiry. The contact between science and life has become more intimate in the course of our century. This to a great extent has counterbalanced the tendency of modern scientific method, which, operating alone, would have led to endless specialisation; for it is the peculiarity of all practical problems that they cannot be isolated in the same way as scientific experiments—that they, in fact, force upon us the necessity of looking at a large number of surrounding and extraneous circumstances, at the totality of life and its interests.¹

10.
Solidarity of
all practical
problems.

If our century can claim to have firmly established exact or positive methods in science and life, and to have furthered in this way the interests of both, the question remains, Has nothing been done to uphold those older, those time-hallowed ideals of truth, beauty, and wisdom which to former ages seemed to denote the unifying and harmonising principles of science and life? What has become of philosophy, art, and religion, which were once intrusted with the special care of those ideals, charged with preventing the falling asunder of the many branches of knowledge and practice, and expected to save us from a loss of the belief in the integrity, interdependence, and co-operation of all human interests?

11.
What has the
nineteenth
century
done for
the ideals
of life?

¹ Science deals with things in the abstract, in their isolation, *in vacuo*. Practical life deals with the same things in their position in the real world, surrounded by other things.

In this distinction lies the value of Lotze's definition of the reality of a thing as "a standing in relation," *viz.*, to other things, to all things. See 'Microcosmus,' book ix.