

phenomenon of life. To him the entire unfolding of life is the key to the world-process; through this view he shows himself to be the child of his age, of the age which revolutionised Biology and placed it on an entirely novel foundation. The idealistic school in the beginning of the nineteenth century was no less the child of its time, an offspring of the movement of ideas which were characteristic of the end of the eighteenth. During that period a great revolution had likewise taken place in the world of thought. This was most prominent and most complete in Germany. It was the reconstruction of what are there termed the mental sciences (*Geisteswissenschaften*), which, in this country, were at that time frequently termed the Humanities. In the course of this history I have marked the distinction by using the two expressions of scientific thought and philosophical thought. The age which brought forth the idealistic philosophies in Germany was not the age which revolutionised the mathematical and mechanical sciences—this had been done in France and England during the eighteenth century; nor was it the age which revolutionised the natural and biological sciences—this was done later by the combined labours of France, Germany, and England; and the revolution centred in Darwin.

What the term life now means to the philosopher of evolution, what it conveys to him as an expressive term for the underlying essence and power in the world, the same meaning and function belonged, during the idealistic period, to the word mind and its many synonyms. It was therefore as natural for the idealist thinker to bring unity and harmony into his speculations by re-

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Life substituted for  
Mind.