

93.
Dilthey.

peculiar direction of thought which has been given to historical, philosophical, and æsthetic studies by the late Professor Wilhelm Dilthey of Berlin. It is extremely difficult to give to an English reader any adequate idea of the drift of Dilthey's philosophical speculations. None of his works are translated into English, and many of his smaller but important deliverances are hidden away and inaccessible to the ordinary reader in the Transactions and Proceedings of the Berlin Academy.¹

¹ The first important work in which Dilthey introduced his special views, referring to the subject of this chapter, was his 'Einleitung in die Geisteswissenschaften,' of which only the first volume appeared in 1883. The sub-title defines it as an attempt to give a foundation for the study of society and history. This work had been preceded by the even more important first volume of his well-known 'Life of Schleiermacher' (1870). It must be a source of regret to all students of philosophy that these two highly original and suggestive works have been allowed to remain incomplete, and are, in addition, at present unprocurable. The later development of Schleiermacher's thought, both in the direction of theology and philosophy, is so interesting, so original, and so little known, even in Germany, that the further narrative and analysis in Dilthey's Biography would have been something like a revelation to the historian of German thought during the nineteenth century. And a still keener expectation is created when, after reading Dilthey's criticism and rejection of the naturalistic methods of thought as inadequate for the treatment of mental phenomena, we are led to wonder how, in the

sequel of his book, the new foundation was to be laid. Whether a posthumous publication of Dilthey's own writings, which seems to be in view now, together with the work of his many disciples and admirers, will be able to satisfy, to some extent, the expectations which these writings must have awakened in every thoughtful reader, remains to be seen; it is, in any case, earnestly to be hoped for. What has been given to us so far in short summaries, such as that by B. Groethuysen (in 'La Philosophie Allemande au XIX^e Siècle,' pp. 1-23), or by Prof. Anna Tumarkin (in 'Archiv für Geschichte der Philosophie,' xxv. pp. 143-153), does more to increase than to satisfy these expectations. Among the many Articles and Memoirs which are a sequel to the philosophical works just mentioned, one of the most important is a Memoir in the 'Berlin Academy of Sciences' (1910), 'Philosophisch-historische Classe,' pp. 1-123. Helpful for finding out the *rationale* of Dilthey's thought are also his own publications on the "Essence of Philosophy" in 'Systematische Philosophie' (1907), and still more so one of his latest publications in a volume entitled 'Weltan-