

As every important new departure in philosophical thought has invented its own terminology in which it deposits its leading ideas, so we also find that Dilthey has his own vocabulary through which he introduces his subject and defines his method. To begin with, he considers philosophy to be an inner reflection or introspection, what he terms *eine Selbstbesinnung*; for only through introspection do we become aware of and experience that unity which we try to find and to grasp in the world as a whole. It is thus by introspection and psychological analysis through the inner sense that we reach, or at least approach, the foundation and ground. As it is the aim of scientific inquiry to discover regularities and uniformities in the outer world, so it is also the first task of psychology to trace such regularities in our inner or psychical life. Such regu-

schauung' (1911), which he introduces in an article on "Metaphysical Systems" (pp. 1-77). For the special subject of this chapter the best summary of Dilthey's views known to me is contained in Dr Barth's frequently quoted work (pp. 364-377). This I would recommend specially to English readers, as it is written with as much appreciation of the important task defined by Dilthey as of the work done by representatives of other schools of thought mentioned in the foregoing pages, such as Comte, Wundt, and Lamprecht, and as the author aims at fulfilling himself, to some extent, that task. Professor Ludwig Stein has devoted a special chapter in his work entitled 'Philosophische Strömungen der Gegenwart' (1908), to Dilthey as the representative of what he terms *Die Geisteswissenschaftliche*

*Bewegung* (pp. 243-270). He does not conceal his surprise that so learned an author as Robert Flint, in his well-known works on the philosophy of History, takes no note of Dilthey, though Flint's later work appeared ten years after Dilthey's 'Einleitung, &c.' And still more to be regretted is the absence of the name of Dilthey in a quite recent work by G. P. Gooch on 'History and Historians in the Nineteenth Century,' especially because Dilthey himself, in the Memoir of 1910 just mentioned, dilates in various passages very fully on the origin, growth, and characteristics of the historical school in Germany, referring also specially to contemporary historians in other countries, such as Tocqueville in France and Carlyle in England.