

life also not only manifests certain regularities and uniformities, but to the special structure of individual life there corresponds a similar structure of social life. This structure Dilthey finds in various and succeeding "cultural systems," and among these systems or products of culture philosophy occupies a special position. It is of interest to recognise what position philosophy occupies in the general economy of human society. This leads Dilthey to an investigation of the relation of philosophy to religion and art.<sup>1</sup>

<sup>1</sup> The exposition in the text is mainly taken from the article on the "Essence of Philosophy" mentioned above (p. 31 *sqq.*). Dilthey's view is essentially synoptic, and at the same time essentially psychological or introspective. Looking at the outer world his glance is fixed upon the great systematic developments, the *structures*, as he calls them, in which the human mind has, in the course of history, embodied its own nature and life, and arrived at an understanding of the same. It is essentially a study of the objective mind, in the sense of Hegel, though Dilthey fully explains (Berlin Acad., 1910, p. 79 *sqq.*) that with him the term has an empirical, not a metaphysical, meaning, and is also used in a wider sense than by Hegel, including, indeed, what the latter conceived as stages in the development of the absolute mind, art, religion, and philosophy. On the other side he maintains that this comprehensive view of historical creations cannot be understood by the abstract and dissecting method of the natural sciences; that it can only be grasped by individual minds in whom it is reflected, in whom it has become actual and a living power. Through their individual grasp they become

representative of their age in larger or narrower regions, which they at the same time reveal to the glance of their contemporaries, to the mass of mankind, acquiring in this way collective importance. Thus, as it seems, Dilthey's interest oscillates between two mutually complementary problems—the problem of society in its historical development and the problem of individual life as it appears in great personalities. With the latter interest is combined a delicate psychological insight into the life and development of artistic, poetical, and mystical natures. This is specially manifest not only in his larger works on Schleiermacher and Hegel, but also in his four psychological studies in a volume entitled 'Das Erlebnis und die Dichtung' (1906), in which he sympathetically enters into the innermost recesses of such delicate souls as those of Hölderlin and Novalis. We have also from his pen an interesting essay entitled 'The Imagination of the Poet,' with the sub-title 'Bausteine für eine Poetik,' in a jubilee volume of philosophical essays dedicated to Ed. Zeller (1887). On the relation of collective historical phenomena or cultural systems to individuals, see especially the explanations in the Memoir just quoted (p. 77 *sqq.*).