

primarily occupied in seeking and establishing the right Principle of unification, that in the middle of the century it was more definitely occupied with the Method of unification, and that towards the end of the period, when both the principle and the method of unification had become doubtful or uncertain, the need and Purpose of a unification of thought made itself more and more felt. The necessity of arriving at some firm and consistent view of the world and life,—what we may term a reasoned creed,—seems to have impressed itself in proportion as the leading idea of such a creed and the method of arriving at it have become uncertain and unsettled. These remarks apply more fully to German philosophical thought¹ than to that of other countries,

¹ A very practical proof of this condition of thought will be found in the publication of a volume entitled 'Weltanschauung' (1911). It has the sub-title 'Philosophy and Religion,' and contains ten quite independent Discourses on the former and nine on the latter subject, testifying to the interest which both subjects command at the present day, but also to the want of agreement in what is offered to satisfy it. Although only one of the contributors, Prof. Carl Güttler, mentions the name of Lotze, we are told in the Preface (p. xi) by Dr Frischeisen-Köhler that the object even of specialists in the mental sciences is not confined to description and calculation, but must lead on to an understanding of the facts and events they have to deal with, and these are exactly the words with which Lotze concludes the first volume of his 'System' (1874, p. 597). To what extent the volume in question represents, or is under the influence

of, the teaching of Dilthey, who contributes the first lengthy Discourse with the title 'Die Typen der Weltanschauung,' is not easy to determine. The preface certainly breathes the spirit which permeates all Dilthey's later writings, notably the discourse on the 'Foundation of the Mental Sciences' quoted in the last chapter (Trans. Berl. Acad., 1910), and the full explanation and illustrations given there on the difference between description and understanding of facts and events. The latter is occupied with the reference of all creations in the mental world, termed cultural systems, to the mind of the individual man and of mankind. Whereas the natural sciences detach as much as possible the objects of their research from their connection with their subjective origin, the mental or philosophical sciences are mainly intent upon bringing out this subjective factor. Lotze in the passage referred to considers