

philosophy of science. We have then, if we confine ourselves to Germany, three supreme interests, each demanding philosophical recognition and treatment—*i.e.*, systematic or unifying thought. These problems are the problem of religion, the problem of science, and the problem of society.

Although none of these problems, as stated in these terms, is identical with the main philosophical problem, each of them has alternately been made the central problem; other problems, such as I have treated of in the body of this work, having filled circumjacent positions. This corresponds to the various prevailing interests of recent times, as expressed by the general development of philosophical thought. Among those thinkers who experience the necessity of arriving at some comprehensive view, at some theory of life, there will always be in the first line those who take a distinctly religious view, believing that only in this way can the supreme philosophical problem, as well as all collateral problems, be brought nearer to a solution. There are, secondly, those who have received their training and spent their lives in scientific or exact research, and are impressed with the general mechanical order which pervades the universe. To them the unifying idea of thought is what they term the "Laws of nature." And there are, lastly, those who find the chief object of interest nearer at hand, in human society. This leads them on to the idea of Humanity as the highest conception that human beings are capable of. For the first class of thinkers the problem of philosophy is essentially theocentric or religious; for the second, it is essentially scientific; for