

several Reviews, contain interesting speculations on the notion of Time and Memory, which he opposes as the characteristic feature of mental life in its continual change to the spatial expansion and rigidity of the phenomena of the outer world. It seems that his real position in philosophical thought was not clearly understood through his earlier writings. Against the Positivists he maintained strenuously a belief in the possibility and necessity of metaphysics; in his later work he has clearly shown that he belongs to the Evolutionist movement of thought, cherishing the desire of introducing into the mechanical view of development a principle of progress. It is, however, not easy to arrive at any clear conception of his central idea and its workings. The attention which it has aroused not only in French but also in German and English philosophical literature will lead, through criticism and discussion, to a better understanding.

It is equally difficult to bring into a focus the teaching of Rudolf Eucken, whose writings, as well as his academic teaching, have apparently gained a very marked influence in German thought and literature. That he defines his philosophy as "Activism" shows that he belongs to that tendency of modern thought which I am at present dealing with. The fact that he refers back to Fichte proves that he inherits with him that spiritual content which, as I have shown, both the idealistic and the romantic schools of German philosophy tried to rationalise.

In a much more definite form, making it acceptable to a much larger circle of thinking persons in many countries, does this recent tendency of thought appear in

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R. Eucken.