

Now although this line of thought indicates a real advance in psychological and logical research, it is not this alone or principally that interests us in this connection; it is that this introspective view affords a more hopeful prospect of carrying out that unification of thought which is the main object of philosophy, that mediating and harmonising task which was indicated in the Preface to Lotze's 'Microcosmus' and forms the fundamental conception upon which the whole of this History has been written. This conception was clearly indicated in the general Introduction (vol. i. p. 71 *sqq.*) According to this, philosophy occupies an intermediate position between the scientific and the religious view of the world, or, to express it in other words, between that world which we term external, physical, and objective, and that other world which we popularly oppose to it as the internal, mental, or subjective world.

37.  
Possible  
reconcilia-  
tion of the  
scientific  
and religi-  
ous views.

The difficulty of effecting this mediation or unification of the two regions of thought, if we adopt the naturalistic position, we found to lie in the circumstance that we could not define the second or subjective world in objective terms, that we could not, roughly speaking, find a geometrical location for it in the circumference of spatial existence; and the very fact that we are unable to do so has led to the seeming contrast or opposition in which the two worlds stand to each other,

in 'Philosophical Remains,' ed. Bain & Whittaker, 1894, pp. 63-74.

W. Dilthey, 'Vom Ursprung unseres Glaubens an die Realität der Aussenwelt. Sitzungsberichte, Berlin Academy,' 1890, pp. 977-1022.

E. Mach, 'Die Analyse der Empfindungen,' 1st ed., 1886, and several enlarged editions.

G. F. Stout, 'Analytic Psychology,' 2 vols., 1902.

F. H. Bradley, 'Essays on Truth and Reality,' 1914.