

pletely as possible, we do not thereby satisfy the desire of having things explained—*i.e.*, of seeing their hidden sense and deeper meaning. And lastly, if we reduce the meaning of the word development, or evolution, to mechanical processes of differentiation and integration, we do not thereby satisfy the abiding conviction that through these mechanical processes and their ever-recurring repetition something is developed or evolved, that the more advanced stage is richer in this something, containing more of that which is of value and interest to us human beings.

We may further describe the most recent phase into which the problem of knowledge has entered by saying that we are confronted by a twofold meaning of the word. Everywhere we meet with a twofold aspect, a dualism in the nature and aims of knowledge. This dualism has been impressed upon the modern philosophical mind in many ways, and has found expression in various systems of philosophy and through many thinkers. I will at present refer only to four distinct lines of thought which are conspicuous amongst others.

62.  
Dualism in  
the problem  
of know-  
ledge.

The first distinct recognition of the twofold aspect of the philosophical problem, and also of the problem of knowledge, will be found in the writings of Hermann Lotze. He continued in Germany about the middle of the century the traditions of the idealistic systems as well as those of the Leibnizian philosophy. Although he did not elaborate a special theory of knowledge and stood somewhat isolated, belonging neither to the school of Herbart nor to that of the Neo-Kantians nor to the historical school, he revived a conception of knowledge

69.  
Recognised  
by Lotze.