

the insufficiency of the statical view of nature as a great panorama was already beginning to make itself felt.¹ Schelling's view of Nature as a development of the counterpart of Mind, as a series of stepping-stones to Life and Consciousness, proved to be both premature and incomplete: it was a prospect rather than an achievement. The realisation of it demanded volumes

¹ This statical view of nature—a belief in the regular recurrence not only of the fundamental processes or laws of nature, but also of the types and forms of existing things—showed itself likewise in the birth and development of statistics, as I have shown in the twelfth chapter of the first section of this History. This one-sided faith in recurrent types and forms has been severely shaken during the second half of the century by a belief in continuous and slow variation, and threatens, at the end of the century, under the sway of pragmatism, to move into the opposite extreme, denying even the highest standards of truth and morality. As a matter of fact, the recognition of statical sameness and similarity in natural things and processes has always preceded and led to the search for similar underlying causes. Thus, before the nebular hypothesis was propounded, such regularities as the revolution of the planets in the same direction, the small eccentricity of their orbits and the small inclination of the latter to a common plane, the plane of the ecliptic, suggested to Herschel and others the existence of some common plan or scheme in the constitution, and consequently in the genesis of the planetary system. Again, the sameness in the types of organic beings, especially in their embryonic stage, suggested first the existence of a common plan or scheme, and

later on, of a common cause in their origin and development. It was the peculiarity of the philosophy of nature to rely too much upon the ideal sameness and succession of the types of existence, and to put forward only tentatively and in a limited sense the genetic view which relies upon a continuously acting force, an immanent causality. It is interesting to see how Lotze, in 1855, before the modern theory of evolution, pointed out how the philosophy of Schelling and Hegel stopped half-way in its explanation of nature: "Only the One out of which the whole of nature arises has for these opinions a full and independent reality; all single and finite phenomena, standing in their importance beneath the Absolute, are apt to lose that solidity of genuine existence through which they themselves become again new and consistent, though secondary, starting-points of a living activity. Thus in their view of nature the wealth of phenomena which surrounds us is preferably traced immediately to the Highest and the Infinite as its only true source and support; disinclination to explain the finite through the finite leads to a neglect of the succession of mediating causes. This direction of investigation is doubtless not a necessary consequence to which the starting-point of these views was bound to lead; it is only an error to which the temptation lay on the