

THE PHILOSOPHICAL REVIEW.

CONTEMPORARY PHILOSOPHY IN GERMANY (1906).

PHILOSOPHICAL activity in Germany during the year 1906 shows a number of different tendencies, although in a certain sense it is marked by unitary motives. These tendencies and motives can be understood only by reviewing antecedent historical conditions. The philosophical situation a short time ago might be characterized as bearing the hall-mark of Kant. Even to-day this condition continues, but with important qualifications. The return to Kant, which was inaugurated a few decades ago by F. A. Lange, author of the *Geschichte des Materialismus*, has worked itself out with great energy, one might almost say with vehemence. The achievements of eminent investigators like Vaihinger, Riehl, Volkelt, Windelband, Cohen, Paulsen, to whom the collective term 'Neo-Kantians' is applicable, have hastened the revival of Kant and have helped to deepen the influence of the *Kritik der reinen Vernunft* on modern intellectual Germany. Consistently with the many-sided and polyphonic character of the Kantian Criticism, its revival has proceeded from manifold points of departure. While certain investigators find in it an epistemological defence against metaphysics and, therefore, limit inquiry to experience, others erect on the foundation of transcendentalism a new metaphysics. Nevertheless both parties agree in their common claim to the title of Kantians. For the sake of making this remarkable state of things clear, mention may be made of two widely opposed extremes: the immanent school, thinkers like Schuppe, Rehmke, Schubert-Soldern, and Leclair, who proclaim allegiance to Kant, and the metaphysical school, including such men as Wundt, Eduard von Hartmann,