

occupy us in the sequel. The second tendency is perhaps more prominent, and in the eyes of many thinking persons more promising. Allured by the enormous progress and the stupendous triumphs of the Natural Sciences, thinkers of the last generation have attempted to remodel the whole of philosophy according to the methods of science. The word science in France and England has acquired a larger meaning than it used to have in the earlier part of the century. We now hear much of the scientific treatment of philosophical problems. Definite well marked-off provinces have been separated from the whole realm of philosophy and placed, as it were, under special management; thus in psychology, logic, and ethics, more or less successful attempts have been made to establish independent and self-consistent doctrines upon the basis of a small number of self-evident principles which, just as in the various Natural Sciences, enable a large amount of empirical material to be described, arranged, and methodically expounded. Even in Germany, where philosophy has always ranked as a Science in that larger sense of methodical Thought which is conveyed by the term "Wissenschaft," the last twenty-five years have witnessed the growth of an "exact" or "scientific" philosophy,¹ an attempt, the

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"Scientific
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¹ In 1861 the first number of the 'Zeitschrift für exacte Philosophie' (edited by Allihn, Ziller, and Flügel, pupils of Herbart) appeared, and was continued till 1875, and with certain changes up to 1896. Its programme was to explain clearly the proper tasks of philosophy and of the separate philosophical sciences, &c. Latterly the memory of Herbart has been mainly pre-

served, through his influence in the sphere of education, in the 'Zeitschrift für Philosophie und Pädagogik' (since 1894). In 1877 Avenarius started the 'Vierteljahrsschrift für Wissenschaftliche Philosophie' with the professed object of founding Philosophy as a science upon experience alone without specifically or narrowly defining this term.