

separation between the form and the content of thought. This tendency is one of the most valuable bequests of the Hegelian Logic, which in this respect may be looked upon as the first brilliant attempt to carry out an idea which in Germany was kept alive by Lotze, and which was independently taken up at first hand by students of Hegel in this country. In both we find the desire to get at the deeper sense or meaning of words, terms, and symbols, to which the purely formal logicians, misled, not infrequently, by the mathematical forms of reasoning, gave exclusive attention. This is intimately connected with a second important tendency according to which units of thought are not to be found in distinct ideas, notions, or concepts, but in judgments; so that the older analytical and atomising treatment, from which even Lotze did not fully emancipate himself, must be abandoned in favour of what I have termed the synoptic treatment; all thought as well as all experience starting from a "Together," which is, for practical and scientific purposes, subjected to the processes of artificial analysis and subsequent synthesis. In this respect more recent treatment of logical theory in this country, perhaps even more than abroad, falls in with that general tendency of thought to which I have already had occasion to refer in earlier chapters of this History.

Whilst Lotze was working at a new conception of philosophy which has since been adopted by many thinkers, Herbert Spencer in England, starting from very different beginnings, put forward a definition of philosophy which in some respects coincides with that

60.  
Lotze and  
Spencer.