

puts aside as unanswerable, the highest metaphysical question — viz., What is the truly Real? The first is the position taken up by the foremost representative of phenomenalism abroad, Professor Wilhelm Wundt; the latter is the position taken up by the foremost representative of phenomenalism in this country, Herbert Spencer. This difference is fundamental. Herbert Spencer has defined the philosophical task to be the unification of knowledge. Science, according to him, is partially unified knowledge, philosophy is completely unified knowledge. Many thinkers abroad, beginning with Herbart and going on to Lotze, Fechner, Wundt, Paulsen, and others, would probably to a large extent agree with this view. But there is a marked difference in the exact position which different thinkers take up to this generally accepted definition of philosophy. Herbert Spencer thinks it necessary to explain, at the entrance of his system, that the unity which holds together everything is an actual something, though a knowledge of its essence is not possible for us; Lotze maintains that we have an intuitive, immediate, but not a discursive knowledge of the truly Real. For him accordingly the unification of knowledge in the sense of Spencer is only a formal enterprise: through the examination of first principles we arrive at best only at a formal unity. This empty form is in Spencer's philosophy all that we can expect to attain to. His highest principles, such as the principle of the "Instability of the Homogeneous," the alternation of the processes of "differentiation" and "integration," &c., are merely the most abstract descriptions of the ever-repeating

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Wundt.