

or shadow of material existence. Though demanding for its growth an outer stimulus, and unable to proceed very far without external correctives, I nevertheless maintain that the human mind in its individual and collective life encloses an independent source of reality which contact with outer things and thought in all its various forms has to reveal, to preserve, and to develop. To what extent this has been done in our century is the question I propose to answer. With this object in view I shall try to gather my observations and my narrative around the prominent and novel constructive ideas which have sprung up in the course of the century, not omitting the great development which the purely formal side of thought, the method of research, has undergone. Such constructive ideas are those of energy, its conservation and dissipation; the doctrine of averages, statistics, and probabilities; Darwin's and Spencer's ideas of evolution in science and philosophy; the doctrines of individualism and personality, and Lotze's peculiar view of the world of "values" or "worths." Around these centres of thought cluster the many critical oppositions, the great controversies of radical or conservative opponents. As regards these, I shall welcome all radicalism which lays bare the roots of our ideas, which delves deep into the ground of our opinions and principles, or which points out new methods by which we may test the correctness and consistency of our axioms. As such I consider the spirit infused by Kant into all modern thought. That other radicalism, which merely roots up, which destroys without building, which fails to find any ground of certainty, simply because human thought and observation may after

36.
Darwin's,
Spencer's,
and Lotze's
constructive
ideas.

37.
The right
sort of radi-
calism.