

ethical tone and bearing, though it does not, any more than they did, occupy itself specifically with the ethical problem in its various aspects as they had been elaborately defined and discussed by thinkers in this country.

Whereas the latter had clearly established, on new foundations and enriched with new matter, two philosophical sciences, the science of Psychology and the science of Ethics, the system of Comte disregards these sciences altogether. Certainly it does so in its earlier phase, though it appears as if, on more mature consideration and in the later stages of his thought, Comte had felt the necessity of making good to some extent what in the beginning of his career he had left undone. On the other side he not only gave to a large school of philosophical thought the special name and the distinctive character of Positivism, but he was also the founder of the modern science or doctrine of Sociology. He was so pre-eminently in virtue of the fact that the phenomenon which he studied was human society, humanity in its aggregate, human beings in their "together" and not isolated. From this as a datum he did certainly advance towards a conception of human nature as such; but he did not follow English thinkers by beginning with the study and analysis of the individual human mind, of the inner self, and by moving onward from

respects so also with regard to the ethical problem, Lotze occupies a peculiar and intermediate position. In his view metaphysics ought to be founded on ethics. He has not worked out this idea himself, but it seems not unlikely that the com-

bination of psychology and ethics, so prominent with thinkers in this country, especially in so original a work as the 'Methods of Ethics' of Henry Sidgwick, is tending in the direction of a new metaphysic and a philosophy of religion.