

defining it more clearly and defending it against attacks and misconceptions.

On the other side the latest important philosophical system in Germany, that of Wilhelm Wundt, came like that of Lotze after its author had published elaborate treatises on special scientific and philosophical subjects.¹ If the idea of the unification of *knowledge* as the task of philosophy was, in its modern form, for the first time clearly defined for English readers by Herbert Spencer, a similar but larger task, that of the unification of *thought*, was defined quite twenty years earlier for German students by Lotze; and, though in general unacknowledged, the view which he takes of the task of philosophy is still that which seems to commend itself to thinkers of all shades of opinion alike.

It will therefore be of use to us if in a review of the different attempts towards unification of thought which the century presents we take our position on the ground prepared by Lotze in the middle of the period, and, looking backward and forward from this position, realise how it differed from the earlier and the later endeavours to perform this highest of philosophical tasks: the unification of thought. And in order to give my readers a clue to the changes and developments which have taken place in the treatment of this central philosophical problem, I may at once state that during the earlier part of the century philosophical speculation was

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Lotze's
intermedi-
ate position.

¹ Wundt published his 'System' in the year 1858 at the age of fifty-seven. It had been preceded by physiological, psychological, logical, and ethical treatises beginning with

the year 1858. All the more important philosophical works of Wundt have been translated into English.