

of method or of philosophical treatment can be preserved. It is, accordingly, rather a unity of method than a unity of knowledge which we have gained, and it would be more correct to call the formal task of philosophy a unification of thought than a unification of knowledge.

Knowledge itself, *i.e.*, the ever extending mass of facts, phenomena, and processes which present themselves to the human mind, retain their multiplicity, their difference of aspects, and it is only a way of contemplating and arranging them according to some general scheme suggested by mechanical and geometrical relations that has been given to us. By it we arrive at a definite order of ideas, at a unifying Thought.

Spencer thus deals only with abstractions and regularities, what we call the laws of things and events, but not with the endless variety in which these regularities present themselves in the actual world. The contingent and the individual are notions with which Spencer does not deal. As Lotze would express it, Spencer only studies the world of fixed relations, the endless repetition of definite connections in space and time. The world of things, in its endless variety, in its numberless instances and examples, that which is of practical interest to us, receives little recognition, nor does the higher philosophical question as to the significance, the meaning and value, of this world receive more. In this respect Spencer is an Agnostic, a true man of science. He is a scientific philosopher; yet his philosophy is not at the same time a philosophy of the sciences, it is not a theory of knowledge such as, from different points of view, was contemplated by Kant in Germany and by