

Through the wide grasp of natural and social phenomena which characterises Spencer's writings, as well as through the limitation of his speculation to what he terms the Knowable, the spirit of Spencer's philosophy has entered into wide regions of modern thought and given rise to important criticisms and developments.¹ Though we may say that the greater

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¹ In this country the most important critical work is that of Prof. James Ward. It is entitled 'Naturalism and Agnosticism,' forming the Gifford Lectures delivered before the University of Aberdeen in the years 1896-98. It was published in 1899, and may be considered as forming a landmark in recent thought, marking the transition from the nineteenth to the twentieth century. There is only one other philosophical work which can claim to have assisted to the same degree in revolutionising philosophical thought in this country during the last years of the period I am dealing with. This is Mr F. H. Bradley's 'Appearance and Reality' (referred to extensively, *supra*, vol. iii. pp. 27, 186, 431, 434, 533 *sqq.*) The first edition appeared in 1893, and two more editions were called for before the end of the century. Both works are largely influenced by Continental thought. That of Ward contains much which reminds one of Lotze, whereas Bradley, though certainly influenced by Lotze, refers with more sympathy to Hegel. But these two works, so different, have nevertheless jointly produced, what we may term, the modern British School of Philosophy, the originality and independence of which has not yet been duly recognised abroad. If the Lotzean position in philosophy may be considered as an important stepping-stone in modern thought, we may

also say that it has been superseded by recent thought in this country, and this advance is due mainly to the growing influence of the two thinkers just mentioned. I shall have to refer again to both of them later on in this chapter. So far as Ward is concerned he had already gained the reputation of an original thinker, mainly through his Article on 'Psychology' in the *Encyclop. Brit.* (9th ed., 1886), followed by two further Treatises in the 10th and 11th ed. (referred to *supra*, vol. iii. p. 277). In the critical work the philosophies of Naturalism and Agnosticism, mainly identified with the names of Spencer and Huxley, are minutely analysed and found to be defective and unsatisfactory; a circumstance which does not seem to have escaped Huxley nor altogether even Spencer himself. (See the latter's *Autobiography*, vol. ii. p. 166 to end.) We are then led on to the beginnings of a constructive effort, the foundations of which are to be found in Ward's *Psychology*, with its insistence on the experience of the individual mind developed and augmented by intersubjective intercourse with other minds, forming, as it were, the whole continuous field of thought, knowledge, volition, and moral judgments, the unity of which is to be found ultimately in the continuity of mental life and in the duality with unity of the primordial experience of subject and object. The following passage