

had set himself to do in Germany, adopted many of the watchwords and canons which Spencer and Darwin had introduced into philosophical literature; but it has not so far succeeded in fixing upon any well-defined novel principle by which to characterise its speculations and make them generally intelligible to the thinking public. It is still only the watchwords of Spencer and Darwin on the one side, or of Hegel on the other, which are proclaimed in endless variations. French thought has in this respect been more original. But, before I deal with the important contributions of recent French philosophy to European thought, it is necessary to become acquainted with the latest and only comprehensive systematic attempt that, since the age of Lotze and von Hartmann, has been made in Germany: this is the system of Professor Wilhelm Wundt of Leipsic.

74.
W. Wundt.

In time the important volumes in which Professor Wundt has gradually matured and unfolded his systematic view are almost contemporary with those of Spencer in England, but their respective systems were independently built up without, at least for a considerable time, any mutual influence. Although both thinkers may with some propriety be termed scientific philosophers, the part which science, in the narrower sense of the word, plays in the two philosophies is very different. As I stated above, Spencer gives us no philosophy of science. The work begun in England by Whewell and Mill, and continued by Stanley Jevons and others, was not taken up by Spencer at all. On the other side Wundt's earliest studies led him to attack those very problems involved in scientific thought which had