

both Lotze and Spencer, the necessity of a reconciliation of the two great regions of thought which in modern times have so frequently come into conflict, the scientific and the religious. But here also his line of reasoning differs both from that of Lotze and from that of Spencer. His position is an independent one, and was probably arrived at, not in the beginning but gradually, in the course of the development of his philosophical ideas.

In contrast with Spencer's formula the unifying tendency of thought is not expressed as the unification of knowledge. Wundt does not consider it sufficient to trace an ever-recurring scheme or method of thought through the different regions of actual existence. True to the central conception of his psychology, which looks upon the mind as an active propelling principle, he notifies in his 'Theory of Knowledge' the inherent tendency of thought to go beyond the facts and data supplied by experience. The formation of ideas by which experience is transcended, reminds us of similar views contained in the philosophy of Kant. Both the suggestiveness of experience and its incompleteness stimulate the activity of the intellect to complete and supplement the lines of reasoning which start and must always start from given facts and data. Wundt shows how in its simplest and most abstract nature this tendency of thought is exemplified by mathematical reasoning which, starting from number and measure, forms transcendent conceptions, such as the Infinite, and ventures further into the region of the imaginary. In this way Wundt defines this transcendency of thought as of a twofold nature: he distinguishes between a real