

problems of philosophy and of the burning questions of the day. Among these he has specially dealt with the psychological, the ethical, and the sociological problems. The other recent doctrines may contain valuable principles capable of systematic treatment, and affording help in solving the two supreme philosophical problems: the formal one of a unification of knowledge or thought, and the more substantial one of furnishing a reasoned creed which should afford a reconciliation of the scientific and the religious aspects. It is quite evident that they all move under the sign of Evolution: also that they feel the necessity of enlarging and deepening the Spencerian conception of Evolution by the importation of some principle of progress. But, though the system of Wundt does clearly supply the latter, it does not seem as if his special conception of development has proved to be generally acceptable.

The end of the nineteenth century thus found itself confronted with the problem which existed in the beginning: the problem of reason and faith or of science and religion. Though this supreme and unsolved problem does not appear in the same light as it did to thinkers in the beginning of the century, the need of a solution is now more generally felt. The easy solutions given by French thinkers during the revolutionary period are now nowhere acceptable. The problem has been fully realised in this country also, where it had hardly presented itself at all a hundred years ago. It is to a large extent through having recognised the deep importance of this problem that German philosophy has received so much attention and gained so much influence outside