## CONTENTS.

Philosophy rooted in poetry, 88; The mystical, 89; Art and the Beautiful subordinate to philosophy, 89; F. A. Lange, 90; Contrast with similar view of earlier thinkers, 91; Problem of Reality abandoned, 91; Unsystematic Æsthetics in England: Ruskin, 95; Spencer and the play-theory, 101; Psychology of Æsthetics and Ethics, 101; Herbart, 102; His introduction of the term Value, 106; Developed by Lotze, 107; Closer connection of Æsthetics and Ethics, 107; J. M. Guyau, 109; Evolutionary view, 111; New epoch in Æsthetics, 113; The Beautiful a larger Life, 114; Comparison with Lotze, 114; Life substituted for Mind, 116; Reluctance to deal with metaphysics, 117; B. Croce, 119; Schleiermacher, 122; Art a larger language, 123; Necessity of recurring to other problems, 125; Ethical problem, 125.

## CHAPTER VIII.

## OF THE GOOD.

Ethics a British science, 127; New beginnings of ethics in Germany and France, 128; Different atmosphere of moral philosophy in this country, 129; Basis of Order, 130; Contrast of Revolution, 130; Different conditions in Germany, 133; Free inquiry into metaphysical foundations of morality, 135; Idea of Development absent, but latterly most influential in England, 137; Comprehensiveness of Ethics in England, 138; Bentham, 139; Absence in him of the conservative spirit, 140; Legal reform on basis of moral principle of utility, 142; Contrast between Bentham and Kant, 144; Formalism in Kant's ethics, 146; The "Good Will," 146; Gap in Kant's ethics, 149; Separate questions involved in the problem of the Good, 150; J. S. Mill, 152; Comte's influence on Mill, 154; The development from Kant, 155; Schiller, 156; Fichte, 160; Schelling, 166; Morality and Religion, 166; The Moral Order, 167; Twofold interpretation of this, 167; Schleiermacher, 171; Three aspects of his ethics, 175; Hegel, 179; Contrast with Schleiermacher, 180; Comte's Positivism, 182; The social Self, 183; Idea of progress, 184; Comte's positive view distinguished from German metaphysics and English psychology, 185; Influences that moulded his ideas. 188; Neglects philosophical ethics, 189; A new social order, 191; Hegel and the historical problem, 193; Divergent application of his thought, 194; Used in the interest of conservative reaction, 196; But also turned in the opposite direction, 196; This movement promoted by the idea of Development, 198; Göschel, Strauss, and