Sociology: a new science, 557; Tarde and Durkheim, 558; Durkheim's philosophy of history, 560; Tarde's opposed individualistic theory, 563; Laws developed by him, 564; His criticism of Spencer, 565; Ranke and Lamprecht, 569; The idea of Nationality, 574; Industrial development, 577; Wundt's Anthropology, 579; Dilthey, 580; Contrast with Lamprecht, 585; Ultimate conflict in the sphere of religious ideas, 585.

CHAPTER XI.

OF THE UNITY OF THOUGHT.

Special philosophical problems, 591; Change in their relative importance, 591; Tendency to specialism, 592; Failure to attain unity of thought, 594; Monistic tendency, 594; Change in German thought, 595; Lotze's intermediate position, 597; Lotze's definition of philosophy, 600; Relation of Lotze to the Idealists, 603; Two views as to unification provoked by Kant, 604; British contributions in psychology and logic, 607; Influence of physiology, 608; Return of the religious interest in philosophy, 609; Altered aspect of this interest, 610: Loss of confidence in the powers of the human mind, 611; Different attitudes in the three countries, 612; Questions of certitude of belief and sanction for moral law, 613; Retrospect, 614; Position in Germany at the beginning of the century, 618; Unifying principles in Kant, 622; Fichte, 624; Fichte's anticipation of later aspects, 630; Schelling, 630; Reintroduction of dualism, 635; Schleiermacher's Addresses, 640; Hegel, 642; Hegel's preparation, 643; Hegel's principle, 644; Two conceptions in Hegel's method, 647; The secret of Hegel's genius, 650; The last outcome of the idealistic movement, 652; The three subsequent systems, 653; Schopenhauer, 653; Comte and Spencer, 653; The scientific and the social interests, 654; Three classes of thinkers, 655; Scientific philosophy in Germany, 656; Altered conception of the task of philosophy: Lotze, 657; Antecedents and surroundings of Lotze, 658; Lotze's monism and dualism, 660; Personality a central idea, 663; Philosophy a reconciliation, 664; Entry of the positive spirit, 665; Lotze's scheme not recognised, 666; Schopenhauer and von Hartmann, 668; The principle of Will, 671; Dualism of Will and Intellect, 672; Pessimism, 674; Contrast between Schopenhauer and von Hartmann, 675; Religious interest in von Hartmann, 677: Positivism of Comte, 679; His social aim, 680; His religious interest. 680: Different from that in Germany, 681; And in England, 681: