CONTENTS.

Unifying tendency in Comte, 683; Point of contact with Schopenhauer, 685; Parallel between Comte and Hegel, 687; Solitary position of Comte, 688; Herbert Spencer, 689; Reconciliation of science and religion, 691; Spencer and Lotze, 692; Formative ideas of Spencer's philosophy, 693; Contrast with Comte, 696; Unlikeness of Spencer's Evolution to that of Schelling and Hegel, 696; His ethical rule, 698; Nature of the unification attained, 698; The social problem central as with Comte, 700; Criticisms and developments of Spencer, 701; Incompleteness of Spencer's Evolution, 704; Nonmechanical phenomena, 705; Defects of mechanical scheme of evolution recognised in all three countries, 707; T. H. Green, 707; W. Wundt, 708; His approach to philosophy contrasted with Spencer's, 709; Wundt a true representative of "Wissenschaft," 711; "Creative Synthesis," 712; Rejection of the term Substance as applied to mind, 714; Idea of Infinite Collective Will, 716; Recognition of religious conceptions, 719; Actualism in French thought: Fouillée, 722; J. M. Guyau, 724; H. Bergson, 724; R. Eucken, 725; W. James, 726; Relative absence of system, 726; Return to the introspective method, 731.

CHAPTER XII.

THE RATIONALE OF PHILOSOPHICAL THOUGHT.

Mathematics and Metaphysics, 736; Both progressive, 736; Influence of science, 737; And of criticism, 737; Scientific methods, 738; Scientific principles at the beginning of the nineteenth century, 739; "Force and Matter," 740; "Idealism," 741; An episode in the general movement, 741; Ambiguity of Hegel's Geist, 742; Similar ambiguity of the term Evolution, 744; The philosophical problem as left by Hegel and Spencer not solved by their successors, 745; The period of transition, 746; Lotze's view concerning philosophical thought, 748; Critical attitude of later thought, 752; Study of Origins, 753; Naturalistic bias of English philosophy, 753; Reaction under the influence of Hegel, 754; H. Sidgwick's Ethics, 756; Theory of Knowledge, 756; Wundt, 757; Agnosticism, 758; Inadequacy of mechanical ideas, 759; Positivism and the social aim, 760; Reversal of the positions of Naturalism and Idealism, 761; New phase of Idealism, 762; The episode of Pessimism, 762; Fr. Nietzsche, 764; Contrast with other thinkers, 764; The lesson of the 'Microcosmus,' 766; Comparison with Humboldt's 'Kosmos,' 767; Unification of thought not arrested by failure, 768; The scientific order an abstraction, 769; Contrast with the inner world, 770;