

once proceeds to an exclusive discussion of the principles of scientific knowledge, of which he proposes to give the Rationale or ultimate unifying formula. Spencer has accordingly no room for a philosophy of religion. Philosophy is ultimately coincident with scientific knowledge, of which it is the complete unification.

62.
Spencer and
Lotze.

This introduction to the system of synthetic philosophy reminds us of the Preface to the 'Microcosmus,' where Lotze also deals with the problem, how to reconcile the scientific with the emotional aspect. But there is a marked difference from the outset. Though not expressly stated by Spencer, the religious or emotional view of things does not include the ethical; whereas in Lotze's mind the latter, the idea of the Good, forms an essential, in fact the supreme, conception of the believing soul. With Spencer the ethical interest falls entirely into the region of science and philosophy, and forms an important branch of scientific and philosophical knowledge. With Lotze ethics is not a portion but the transcendent foundation of metaphysics.

Both Lotze's and Spencer's attempts to reconcile the religious with the scientific view were put forward at a time when the thinking public in their respective countries was violently agitated by raging controversies: Germany by the Materialistic, England by the Darwinian controversy. It is, however, well to note that the virulence of attack came, in Germany, from the side of a popular philosophy which professed to be founded on the latest results of the mechanical and biological sciences, and was directed against traditional beliefs and the ruling philosophy which, on its part, professed to