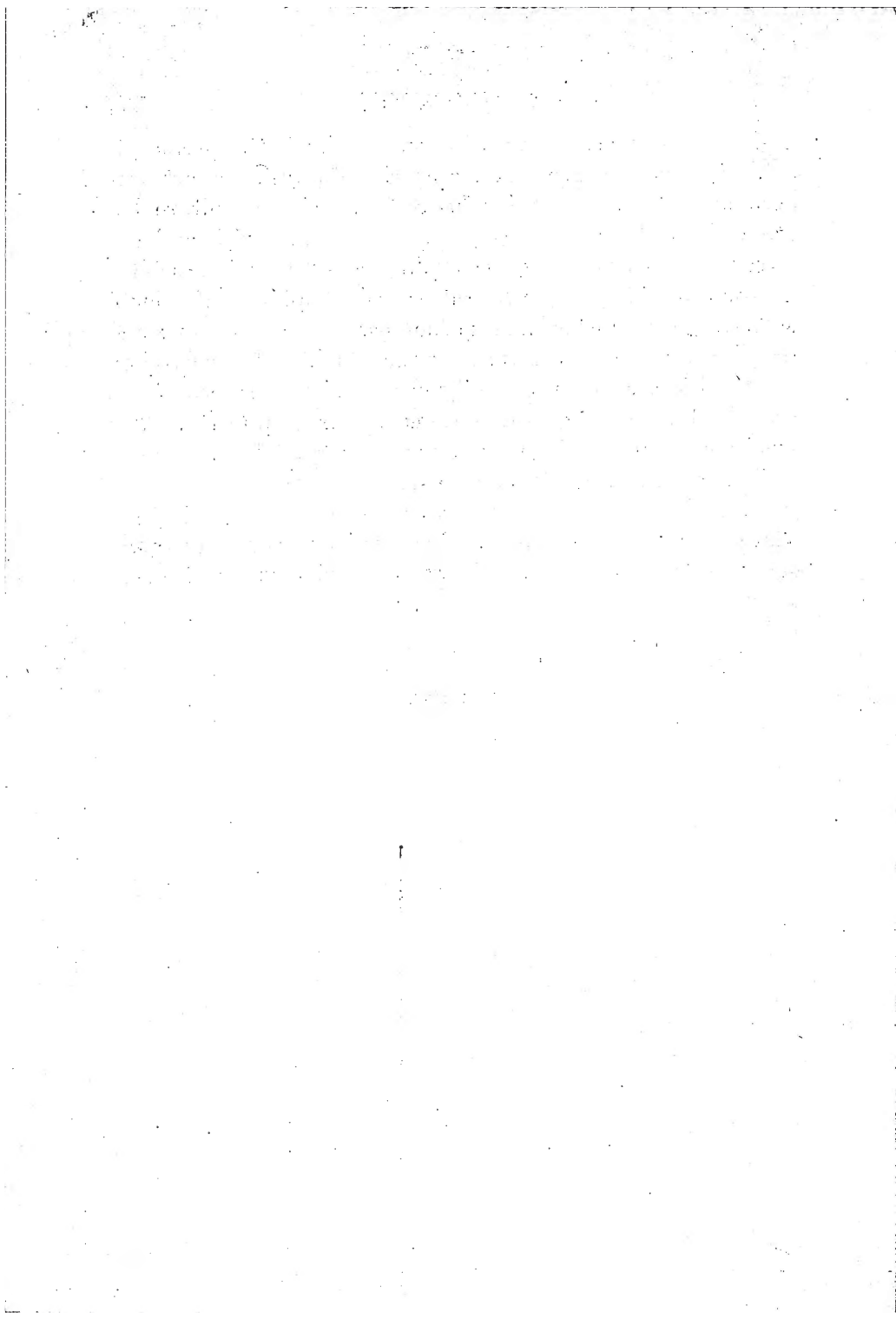


CONCLUSION

If the reader will now summarize for himself these three philosophies, he will perhaps see more justice than at first in that disregard of chronology which placed Santayana before James and Dewey. It is clearer, in retrospect, that the most eloquent and subtle of our living thinkers belongs almost wholly to the cultural traditions of Europe; that William James, though attached in many ways to that tradition, caught the spirit of at least the Eastern America in his thinking, and the spirit of all America in his style; and that John Dewey, product of East and West alike, has given philosophic form to the realistic and democratic temper of his people. It becomes evident that our ancient dependence on European thought is lessening, that we are beginning to do our own work in philosophy, literature and science, and in our own way. Merely beginning, of course: for we are still young, and we have not yet learned to walk entirely without the assistance of our European ancestry. But if we find it hard to surpass ourselves, and are sometimes discouraged with our own superficiality, our provincialism, our narrowness and our bigotry, our immature intolerance and our timid violence against innovation and experiment—let us remember that England needed eight hundred years between her foundation and her Shakespeare; and that France needed eight hundred years between her foundation and her Montaigne. We have drawn to us from Europe, and selected for survival and imitation among ourselves, rather the initiative individualist and the acquisitive pioneer than the meditative and artistic souls; we have had to spend our energies in clearing our great forests and tapping the wealth of our soil; we have had no time yet to bring forth a native literature and a mature philosophy.

But we have become wealthy, and wealth is the prelude to art. In every country where centuries of physical effort have accumulated the means for luxury and leisure, culture has followed as naturally as vegetation grows in a rich and watered soil. To have become wealthy was the first necessity; a people too must live before it can philosophize. No doubt we have grown faster than nations usually have grown; and the disorder of our souls is due to the rapidity of our development. We are like youths disturbed and unbalanced, for a time, by the sudden growth and experiences of puberty. But soon our maturity will come; our minds will catch up with our bodies, our culture with our possessions. Perhaps there are greater souls than Shakespeare's, and greater minds than Plato's, waiting to be born. When we have learned to reverence liberty as well as wealth, we too shall have our Renaissance.

THE END



INDEX

- ABELARD**, 104
Abrahams, I., 170
Absolute, 323, 556
Addison, 226
Adeimantus, 23
Adler, A., 459
Æschylus, 448 f.
Alchemy, 136
Alcibiades, 11 f.
Alexander, 58, 61 f., 98, 105, 107, 141, 373
Alexander II, 432
Alexandria, 104
Alfieri, 365, 468
Altruism, 424
America, 530, 576 f.
Amnesia, 499
Amsterdam, 171
Amyntas, 58
Anarchism, 470
Anaxagoras, 48, 73, 167
Anaximander, 72
Anaximenes, 73
Ancestor-worship, 411
Antinomies, 298
Antipater, 106
Antisthenes, 11, 87, 109
Antoninus, M. Pius, 131, 547
Anytus, 15
Apathia, 109
Aphasia, 499
Apollo, 441 f., 487 f.
Aquinas, T., 104, 116, 508
Aristippus, 11, 109
Aristocracy, 10, 27, 40, 53, 93, 98 f., 465, 469 f., 548
Aristophanes, 15, 28
Aristotle, 9, 38, 51, 58-107, 116, 118, 130, 141 f., 153, 165, 203, 206, 344, 362, 443, 532, 536 f.
Arnold, M., 74
Art, 84, 365 f., 514 f.
Artzibashev, 484
Ascham, R., 158
Astronomy, 64, 73, 113, 154
Ataraxia, 112, 114
Atheism, 127, 262
Athenæus, 63
Athens, 8 f., 60, 103
Aurelius, M., 112, 114, 131
Averroës, 164
BABBITT, I., 375
Bain, A., 393, 444
Bacon, F., 75, 105, 107-160, 116, 227, 254, 256, 277, 318, 383, 427, 506, 565, 569
Bacon, R., 105, 117, 153
Balzac, 483
Barker, E., 21
Bateson, W., 405
Bauer, B., 325
Bax, B., 217
Bayle, 254
Bayreuth, 445 f.
Beard, C., 115
Beauty, 191, 304, 380, 514 f.
Beethoven, 316, 320, 325 f., 444, 466, 475, 478
Behaviorism, 135, 194
Bentham, J., 157, 383
Bergson, 189, 216, 317, 340, 385, 437-507, 519, 540, 564, 568
Berkeley, 116, 280 f., 385 f.
Beyle, cf. Stendhal
Bias, 137
Bible, 104, 179 f., 260 f.
Biology, 76 f., 385, 402 f., 497 f.
Bismarck, 98, 209, 435 f., 440
Bizet, 449, 457
Blanc, L., 414
Boethius, 67
Boétic, E. de la, 137
Bolingbroke, 226
Books, 124
Boswell, J., 245

- Bourget, P., 467
 Boyle, 384
 Bradley, F. H., 317
 Brahe, Tycho, 155
 Brahms, 446
 Brain, 490 f.
 Brandes, 216, 218, 221, 238, 440, 485
 Browning, R., 1
 Bruno, G., 165 f.
 Buckle, 228, 243, 380, 391, 398, 513
 Buddha, 197
 Buddhism, 368, 447, 458
 Buffon, 228
 Burckhardt, 454, 485
 Byron, 217, 303, 326, 328, 330, 365, 379

 CABET, E., 414
 Cæsar Borgia, 466
 Cæsar, Julius, 112, 160, 373
 Caird, E., 317 f.
 Calas, J., 257
 Callicles, 24, 48, 479
 Calvin, 220
 Carlyle, 41, 150, 224, 230, 317, 327, 372, 375, 380, 391, 409, 441, 447, 482, 543, 572
 Carpenter, E., 137
 Carr, W., 504
 Categorical Imperative, 301 f., 311
 Categories, 295 f., 313, 321, 570
 Catherine II, 280, 245
 Catholicism, 50, 54, 115, 540 f.
 Causality, 294 f.
 Cavalieri, T., 137
 Celsus, 348
 Cephalus, 23
 Chæroneæ, 61, 107, 109
 Chamberlain, H. S., 289
 Chamfort, 467
 Character, 340
 Chateaubriand, 272, 284, 328, 504
 Chaucer, 104
 Charcot, 554
 Chatelet, Marquise du, 229 f.
 China, 527 f.
 Chopin, 326
 Christian VII, 245
 Christianity, 86, 115, 163, 181, 261, 305 f., 368, 371, 434, 447, 465, 480 f., 522, 542 f.

 Cicero, 2, 199, 377
 Civilization, 76
 Co-operation, 416
 Coleridge, 216
 Colerus, 172
 Columbus, 162 f., 385
 Commodus, 139
 Commune, 471
 Communism, 42, 46, 51 f., 90 f., 524
 Comte, 381 f., 387, 424, 435
 Condé, Prince de, 176
 Condillac, 143, 385
 Condorcet, 268, 277, 382
 Conscience, 210, 300, 313
 Consciousness, 339, 491 f., 538 f., 556
 Conservatism, 90 f.
 Constant, B., 457
 Copernicus, 117, 155, 186
 Corneille, 273
 Correggio, 369
 Critias, 10
 Croce, B., 507-517
 Cræsus, 130
 Cromwell, 170
 Crusades, 104, 116
 Cuvier, 384
 Cynics, 51, 109
 Cyrenaics, 109

 D'ALEMBERT, 156, 245, 253, 258 f., 273
 D'Annunzio, 484
 Dante, 71, 105
 Danton, 220
 Darius, 103
 Darwin, C., 154, 385, 405, 428, 435, 498, 506, 564, 568
 Darwin, E., 384
 Davy, H., 384
 Death, 159, 357, 369 f.
 Determinism, 203 f., 350
 Definitions, 63
 Defoe, 149
 Dehmel, R., 484
 Deists, 227
 De Maistre, 272
 Democracy, 10, 28, 85, 98 f., 131, 214, 267, 310, 465 f., 549, 572
 Democritus, 9, 15, 74 f., 83, 108, 142, 165, 537, 552
 Demosthenes, 62, 105 f.
 De Musset, 326, 328, 449

- Derby, Lord, 432
 Descartes, 146, 166 f., 185, 190, 254,
 256, 318, 385, 487, 506, 568
 Design, 304
 De Staël, Mme. de, 272
 Dewey, J., 203, 291, 314, 531, 565-576
 Dialectic, Hegelian, 321
 Diderot, 156, 228, 251 f., 258, 278, 506
 Diogenes the Cynic, 27, 109
 Dionysius of Syracuse, 15, 56, 236
 Dionysus, 441 f., 478 f.
 Diplomacy, 213
 Domitian, 139
 Dostoevski, 1, 379, 465
 Drake, 149
 Dreyfus, 258
 Duration, 490
 Durckheim, 135

 ECCLESIASTES, 217, 509
 Education, 81 f., 96, 129, 212, 463,
 525 f., 565 f.
 Edwards, J., 530
 Egoism, 198 f., 424
 Egypt, 20
 Einstein, 154
 Eliot, G., 206, 217, 389
 Elliott, H., 425, 504
 Ellis, H., 448, 484
 Elizabeth, Queen, 121
 Emerson, 4, 22, 530, 533, 543, 548
 Emotion, 198
 Empedocles, 12, 74, 77
 Encyclopedia, French, 252 f.
 Engels, F., 510
 England, 118, 226 f.
 Enlightenment, French, 218-275, 277,
 288
 Epaminondas, 60
 Epictetus, 112, 114
 Epicureanism, 108 f., 125, 313
 Epicurus, 9, 109 f., 165
 Epistemology, pref., 166, 183 f., 279 f.,
 311 f., 534 f., 555 f.
 Equality, 214, 268, 311, 548
 Erasmus, 220
 Eternal recurrence, 454
 Ethics, 47 f., 84 f., 102, 191, 197 f.,
 300 f., 318, 417 f., 436, 445 f., 571 f.,
 Essex, Earl of, 121
 Euclid, 520

 Eugenics, 45, 462
 Euripides, 51, 443
 Eurymedon, 106
 Evil, 247, 351 f.
 Evolution, 73 f., 113, 154, 287, 384,
 392 f., 426 f., 497 f.

 FAUVER, E., 22, 468, 473
 Fame, 332
 Family, 545
 Faraday, 384
 Fénelon, 109
 Ferdinand of Spain, 162
 Frederick the Great, 235 f., 273, 285,
 305, 309
 Frederick William II, 307
 Frederick William IV, 437
 Feuerbach, 325
 Fichte, J., 216, 317 f., 381, 337, 381,
 477
 Finot, J., 378
 First Cause, 426
 Flaubert, 374, 467
 Fontenelle, 224
 Forms, 148
 Förster-Nietzsche, Mme., 441 f.
 Fourier, 27, 414
 France, Anatole, 109, 173, 219, 243,
 258, 376, 467, 540, 551
 Franklin, B., 274, 381
 Free speech, 271
 Free will, 135, 196, 202 f., 263, 302,
 350, 491, 561, 571
 Freud, S., 22, 33, 339, 345, 358
 Friendship, 88, 128, 137
 Froude, J. A., 196, 393

 GALILEO, 117, 153, 167, 186
 Gamaliel, 172
 Genius, 33, 323 f., 363 f.
 Gentle, G., 509
 Geology, 76
 George, H., 422
 Gerson, Levi ben, 164
 Gibbon, E., 243, 245, 466, 547
 Gilbert, W., 117, 155
 Glaucon, 23, 44
 God, 35, 81 f., 127, 166 f., 179 f., 189 f.,
 204 f., 255, 279, 299 f., 303, 315, 328,
 411, 438, 451 f., 502, 523, 543, 553 f.
 Goeth, 105, 158, 215, 266, 316 f., 320,

- 825 f., 329, 331, 343, 348 f., 367, 378,
380, 384, 439, 466, 475, 477, 479,
482, 543
Gogol, 328
Gomperz, T., 67
Good and evil, 191, 455
Gorgias, 9
Grant, A., 63, 67
Greece, 7 f.
Green, T., 317
Gregory IX, 104
Grote, G., 243
Gustavus III, 245
Gutzkow, 164
- HALÉVY, D., 441
Hamsun, K., 484
Hanslick, E., 367
Happiness, 352 f., 376 f.
Harrington, 53
Harrison, F., 384
Harvey, Wm., 117
Hasdai Crescas, 162, 164
Hague, 176
Hauptmann, G., 484
Hegel, G., 216, 276, 296, 317 f., 333,
335 f., 376, 380 f., 383, 426, 511, 513,
556
Heine, H., 112, 288, 299, 315, 326, 328,
379, 475 f.
Helvetius, 245, 251 f., 260, 278, 314, 317
Heraclitus, 12, 73, 108, 479, 505
Herder, 215
Herschel, W., 384, 393
Hesiod, 345
Higher criticism, 179 f.
Hippias, 9
Hippocrates, 79, 153
History, 240 f., 308, 323 f., 349, 413,
512 f.
Hobbes, T., 157, 208, 227, 273, 307,
383, 385, 483, 569
Höfding, H., 190
Holbach, 251 f., 262, 278, 314
Holland, 163
Homer, 448
Horace, 101
Hugo, 220
Hume, D., 166, 215, 278, 280 f., 289,
291, 293 f., 299, 312, 318, 343, 383 f.,
397, 506, 535, 554 f.
- Huneker, J., 440, 470, 564
Huxley, T., 388, 390 f., 417, 432, 489,
Huyghens, 176
- IBN EZRA, 164 f.
Ibn Gebirol, 164
Idealism, 297, 337, 511, 535
Ideas, Plato's theory of, 37, 364, 366,
521
Idols of the Cave, 144
Idols of the Market-place, 144
Idols of the Theatre, 145
Idols of the Tribe, 143
Immortality, 163 f., 168, 205 f., 263 f.,
302, 502, 544
Individualism, 430
Induction, 147, 152
Industrial Revolution, 384
Inquisition, 162, 166
Insanity, 357
Instinct, 407, 501, 570
Instrumentalism, 568 f.
Intellect, 194 f., 340, 495
Intuition, 184, 496, 504
Irving, W., 530
Isocrates, 105
Italy, 20
- JACOBI, F., 187, 215
James, H., 553 f.
James, W., 69, 187, 198, 291, 317, 504,
511, 531 f., 533-565, 576
James I, 140, 156, 159
Jennings, H., 497
Jesuits, 51, 222
Jesus, 181, 197, 200, 261, 265, 305, 368,
455, 465, 481, 543
Jews, 161 f., 169 f., 173
Jonson, B., 118, 121
Joule, 384
Jowett, B., 67
Judaism, 181, 368, 455, 542
Judea, 20
Justice, 23 f., 47, 422
- KALLEN, H., 532
Kant, I., 42, 167, 216, 254, 272, 276-
325, 335 f., 375, 380 f., 384 f., 406 f.,
437, 444, 458, 477, 506, 556, 564
Karl August, Duke of Weimar, 306
Keats, 204
Kepler, 155, 186

- Kidd, B., 481
 Kingsley, C., 392
 Knowledge, 14, 184 f., 290 f.
 Koran, 23, 127

 LAMARCK, 341, 384, 405, 428, 505, 507
 Lamartine, 220
 La Mettrie, 238, 251 f., 278
 Lange, F., 198
 Languet, H., 137
 Laplace, 167, 545
 La Rochefoucauld, 57, 464, 483
 Law, 210, 281, 308
 Le Bon, G., 100, 135
 Leibnitz, 166, 176, 246, 255, 296, 385
 Leonardo da Vinci, 4, 117, 514
 Leopardi, 326, 328
 Lermontof, 326, 328
 Leroux, P., 414
 Lessing, 215, 277 f., 543
 Leucippus, 74
 Lewes, G., 63, 387, 392
 Liberty, 422, 525
 Lincoln, A., 531
 Lisbon earthquake, 246
 Littré, E., 384
 Livingstone, 419
 Livy, 409
 Locke, J., 157, 166, 227, 254, 279 f.,
 289, 293 f., 383
 Logic, 67 f., 101, 141 f., 295 f., 511,
 519 f.
 Lombroso, 365
 Louis XIII, 372
 Louis XIV, 176, 223, 251
 Louis XVI, 221, 274 f.
 Love, 128, 345 f., 457, 462, 545
 Lucretius, 9, 112, 165, 541
 Luther, 220, 314, 466
 Lyceum, 62 f.
 Lyell, 392

 МАСН, Е., 312, 495
 Macaulay, 118, 121, 150, 152, 156
 Macedon, 60
 Machiavelli, 137, 158, 483
 Magellan, 149
 Maimonides, 162, 164 f.
 Maine, H., 416
 Malebranche, 193
 Mallock, W., 118

 Malthus, 154, 392, 404
 Mansel, Jean, 387
 Marat, J., 220, 269
 Marlowe, C., 118
 Marriage, 95 f., 127, 347, 462, 470
 Martineau, J., 187, 190
 Marx, K., 53, 99, 325, 380, 510, 513
 Materialism, 317, 337, 406, 489 f., 505,
 537 f., 551 f.
 Mathematics, 385, 519 f.
 Matter, 193, 297, 317
 Maupas, 497
 Maupertuis, 229, 239
 Mechanism, 167, 538, 552
 Medici, the, 527
 Melanchthon, 220
 Meletus, 16
 Memory, 491
 Menasseh ben Israel, 170
 Mencken, H. L., 488 f.
 Mendel, G., 79
 Mendelssohn, M., 215, 316
 Meredith, G., 94, 229
 Metaphysics, 37, 80 f., 187 f., 22E,
 290 f., 339, 381 f., 337, 555
 Meteorology, 75
 Methodic Doubt, 146
 Meyer, L., 176
 Michelangelo, 137, 508, 514, 527
 Michelet, J., 397
 Midas, 442
 Militarism, 412 f., 472 f.
 Mill, J. S., 71, 297, 384, 387, 569
 Milton, 208
 Mind, 193, 294, 490 f., 569
 Mirabeau, 220, 268
 Miracles, 305
 Moleschott, 325
 Monarchy, 98, 129, 213, 267 f.
 Money, 94, 130
 Monism, 561
 Montaigne, 137, 155, 220, 256, 314,
 467, 576
 Moors, 162
 Morality, 49, 126 f., 300 f., 455 f., 480 f.
 Morley, J., 220 f.
 Morris, W., 27
 Moses, 180
 Moses of Cordova, 164
 Müller, J., 197
 Münsterberg, H., 533

- Münsterberg, M., 543, 553
 Music, 444 f.
- NAPOLEON, 48, 98, 105, 137, 172, 221,
 320, 323, 325 f., 331, 375, 377, 436,
 455, 461, 464, 466, 472 f., 478, 513
- Natoli, G., 509
- Naturalism, 568 f.
- Newton, 227, 229, 384
- Niebuhr, 243
- Nietzsche, 10, 22, 48, 69, 88, 98, 156,
 178, 195, 197 f., 208 f., 216, 220, 270,
 276, 288, 317, 330, 334, 349, 374,
 385, 420, 430, 435-486, 494, 503 f.,
 511
- Ninon de l'Enclos, 222
- Nordau, M., 474, 480, 484 f.
- Noumenon, 297, 556
- Novalis, 215, 319, 328
- OCCAM, William of, 105
- O'Connell, D., 32
- Oldenburg, H., 173, 175
- Optimism, 355
- Osborn, H. F., 74
- Overbeck, F., 454, 485
- PAINÉ, T., 253
- Palladino, E., 502
- Pantheism, 262
- Paper, 116
- Parmenides, 12, 845
- Pascal, 35, 385, 561
- Pasteur, 489
- Patriotism, 546
- Paulsen, F., 289
- Peace, 308 f.
- Pearson, K., 312, 495
- Peirce, C., 557
- Peloponnesian War, 10
- Perception, 292 f.
- Pericles, 25, 73
- Pessimism, 246 f., 351 f., 373 f.
- Phenomenon, 297
- Philip of Macedon, 60, 98, 107
- Philosophy, 3, 131, 133, 142, 145, 165,
 182 f., 187, 221, 359 f., 385, 397, 457,
 487, 545, 559, 574
- Physiology, 78
- Plato, 1, 7-59, 66, 69 f., 74, 87, 88, 91,
 95, 103, 105, 107, 122, 139, 145, 148 f.,
 153, 156, 165, 192, 197, 204, 236 f.,
 293, 356, 443, 448, 474, 479, 483,
 521, 532 f., 540, 548, 550, 569, 577
- Pleasure and pain, 195, 351, 377, 418 f.
- Pluralism, 558 f.
- Pluralistic state, 572
- Plutarch, 61
- Poe, E. A., 379, 530
- Poincaré, H., 312, 495
- Politics, 26 f., 40 f., 90 f., 139, 208 f.,
 266 f., 324 f., 420 f., 473 f., 481 f.,
 572 f.
- Pollock, F., 187
- Pompadour, Mme. de, 259
- Pompey, 112
- Pope, A., 226
- Positivism, 381
- Pragmatism, 459, 555 f., 564
- Prodicus, 9
- Progress, 392, 429
- Property, 266, 524
- Protagoras, 9, 21, 143
- Protestantism, 542 f.
- Proudhon, P., 414
- Przybysewski, 484
- Psychical Research, 502, 562
- Psychoanalysis, 33, 199, 202, 459
- Psychology, 29 f., 82 f., 135, 193, 385,
 405 f., 428 f., 538, 554, 569 f.
- Pushkin, 326
- Pyrrho, 71
- Pythagoras, 5, 12, 20, 38, 43, 51, 129,
 318
- QUAKERS, 227
- RABELAIS, 220
- Radical empiricism, 291
- Ramus, P., 105
- Raphael, 369
- Reading, 361
- Reason, 201, 210, 277 f., 289 f., 407,
 534 f., 570
- Rée, Paul, 314, 449
- Reformation, 220, 251, 314, 466
- Reid, T., 337
- Reinhold, K., 316
- Religion, 127, 175, 179 f., 205, 259 f.,
 299 f., 367 f., 395 f., 410 f., 433, 512,
 540 f.
- Religion of Humanity, 383
- Rembrandt, 163

- Renaissance, 117 f., 125, 156, 163, 166,
 220, 314, 464, 466, 577
 Renan E., 17, 72, 108, 164, 217, 319,
 540, 547, 551
 Reproduction, 345 f., 370 f., 403
 Revolution, 28, 97, 130, 549
 Revolution, French, 228, 307, 310, 319,
 326 f., 372
 Richardson, S., 279
 Ritchie, D., 88
 Robertson, J. M., 153, 219
 Robespierre, 212, 220, 269
 Robinson, J. H., 115
 Rohan, Chevalier de, 225
 Rolland, R., 509
 Rome, 28, 106, 115
 Roosevelt, T., 553
 Ross, E. A., 135
 Rousseau, 9, 22, 208, 210, 221, 230,
 248, 254, 269 f., 279, 282 f., 307, 365,
 375, 380, 496, 504, 513
 Royce, J., 387, 532
 Rumford, Count, 384
 Ruskin, 572
 Russell, B., 38, 509, 518-529
 Russia, 51, 54, 527

 SAINTE-BEUVE, C., 229, 540
 St.-Hilaire, G. de, 384
 St.-Lambert, Marquis de, 236 f.
 St.-Pierre, B. de, 259
 St.-Simon, J., 27, 382, 414
 Saladin, 70
 Salter, W., 438, 468
 Santayana, G., 191, 479, 530-553, 575
 Savonarola, G., 508
 Schelling, F., 216, 318 f., 381, 385
 Schiller, F., 316, 319, 477
 Schlegel, F., 319, 328
 Schleiermacher, F., 215
 Schliemann, H., 513
 Scholasticism, 104, 116, 139, 185, 188,
 507, 558
 Schopenhauer, 135, 195, 216, 276, 289,
 298, 315, 317 f., 326-380, 385, 435,
 439, 442, 444 f., 462, 466, 475, 477 f.,
 488, 501, 506, 545, 564, 568
 Schubert, F., 326
 Schumann, R., 326
 Science, 2, 72, 102, 131, 137 f., 146 f.,
 152 f., 281, 294 f., 382 f., 395 f., 536 f.
 Sedgwick, H., 387
 Seneca, 109, 131
 Sensation, 292 f.
 Shakespeare, 22, 118, 125, 155, 392,
 489, 515, 576
 Shelley, 21, 217, 379, 441, 551
 Shotwell, J., 112
 Sidney, Sir P., 118, 137
 Silenus, 442
 Simkhovitch, V., 115
 Simmel, G., 483
 Single tax, 214, 422
 Slavery, 93
 Smith, L. P., 533
 Socialism, 131, 414 f., 429 f., 470 f., 568
 Sociology, 408 f., 429
 Socrates, 5, 10, 11-19, 57, 72, 74, 106 f.,
 109, 142, 153, 165, 197, 200 f., 381,
 442 f., 478 f., 544, 572
 Sophists, 9, 13, 74, 218
 Soul, 299
 Southey, R., 328
 Space, 294, 311
 Spain, 162-3
 Sparta, 8 f., 25, 51, 55, 137
 Spengler, O., 373
 Spencer, H., 65, 75, 187, 217, 317,
 381-434, 435, 479, 487, 489, 506 f.,
 519, 523, 565, 569 f.
 Spinoza, 38, 135, 148, 161-217, 247,
 276, 278, 339, 367, 385, 439, 448,
 507, 521, 536, 538, 544, 557
 State, 209 f., 412 f., 440, 546
 Steinmetz, C., 312
 Stendhal (Beyle), 197, 374, 445, 475
 Stirner, Max (Schmidt), 24, 477, 479
 Stoicism, 108 f., 125, 373
 Strauss, D., 319, 445
 Strindberg, A., 379, 484 f.
 Studies, 124
 Substance, 148, 167, 188 f.
 Suicide, 358
 Sully, Duc de, 225
 Superman, 89, 203, 453 f., 461 f.
 Swift, J., 149, 226, 231
 Swinburne, A., 379
 Syllogism, 66, 70, 521

 TACITUS, 125
 Taine, H., 196, 219, 456, 467, 485, 568
 Tallentyre, H., 218

- Talleyrand, 238
 Tarde, G., 100, 135, 427
 Thales, 12, 72, 94
 Thebes, 60
 Thomson, J. A., 393
 Thoreau, H. D., 2, 206, 531
 Thrace, 60
 Thrasymachus, 23, 48, 479
 Thucydides, 25
 Tieck, L., 319
 Time, 294
 Timocracy, 550
 Tolerance, 526
 Tolstoi, 27, 572
 Tragedy, 84 f., 442 f.
 Truth, 124, 557 f.
 Tschirnhaus, 175
 Turgenev, I., 3
 Turgot, J., 56, 268 f., 382
 Twain, Mark (Clemens), 531
 Tylor, E., 387
 Tyndall, J., 393, 432
- UNCONSCIOUS, the, 195, 497
 Universals, 69
 Unknowable, the, 395
 Uriel a Costa, 163, 169
 Utopia, 26 f., 91, 148, 327
- VAN DEN ENDE, 165, 172
 Van Vloten, 168, 174
 Vauvenargues, 467
 Vegetarianism, 388
 Vesalius, 117
 Vespucci, A., 385
 Vico, G., 508, 512
 Virgil, 138, 376
 Virtue, 14, 36, 199 f.
 Voltaire, 14, 179, 218-275, 314, 318,
 328, 355, 376, 435, 448, 467, 506
 Von Baer, K., 78
 Vries, Simon de, 176
- WAGNER, COSIMA, 485
 Wagner, R., 334, 367, 440 f., 450 f.,
 466, 477 f., 482
 Wallace, A. R., 385
 Wallace, W., 289, 317, 329
 Wallas, G., 135
 Walpole, H., 241, 375
 War, 45, 267 f., 309 f., 412 f., 419 f.,
 463, 473, 546 f.
 Washington, G., 530
 Watson, J., 317
 Weimar, 329
 Weininger, O., 94
 Weismann, A., 405
 Wells, H. G., 148, 431
 Wesley, J., 385
 Whitman, W., 103, 203 f., 531
 Wilamowitz-Moellendorff, 478
 Wilhelm II, 420
 Will, 195, 339 f., 407, 441
 Will-to-power, 457 f., 480
 Wilson, E. B., 497
 Winckelmann, J., 365
 Witt, Jan de, 176 f.
 Wolff, C., 217
 Wöllner, J., 305
 Woman, 44, 80, 94, 370 f., 378, 434 f.,
 469
 Woodbridge, F. J. E., 190
 Wordsworth, 216, 323
- XANTHIPPE, 12
 Xenophanes, 192
- YOUMANS, E. L., 394
 Youth, 128, 356
- ZEDLITZ, K., 305
Zeitgeist, 323 f.
 Zeller, E., 59, 65, 67
 Zeno of Elea, 12, 81
 Zeno the Stoic, 103 f.
 Zola, E., 258
 Zoroaster, 450

GLOSSARY

Note: This glossary comprises chiefly the more important and more difficult words which recur rather frequently.

Anthropomorphism: the interpretation of God in the likeness of man.

Apollonian: having the calm, "classic" beauty of Apollo, as against the emotional and "romantic" qualities associated with Dionysus.

A posteriori: reasoning from observed facts to general conclusions.

A priori: reasoning from general propositions to particular conclusions.

Attribute: in Spinoza, one of the infinite aspects of Substance or reality, like extension (matter) or thought.

Behaviorist: one who restricts psychology to objective observation, ignoring introspection and consciousness.

Calvinism: a form of Protestantism emphasizing the eternal predestination of every individual to damnation or to salvation.

Causality: the operation of cause and effect.

Concept: an idea; often used specifically of philosophical ideas.

Consciousness: awareness.

Cosmology: a study of the origin and nature of the world.

Determinism: the doctrine that all events are the inevitable result of antecedent conditions, and that the human being, in acts of apparent choice, is the mechanical expression of his heredity and his past environment.

Dialectic: any logical process; in Hegel, the development of one idea or condition into another by the process of thesis, antithesis and synthesis.

Entelechy: the inner nature of anything, which determines its development.

Epicurean: one who believes that pleasure is the highest good.

Epistemology: the study of the origin, processes, and validity of knowledge.

Essence: the most important and significant aspect.

Esthetics: the study of the nature of beauty; in Kant, the study of sensation.

Ethics: the study of right and wrong in conduct.

Fatalism: the doctrine that nothing which the individual can do can in any way affect the fate to which he is destined.

Finalism: the doctrine that events are caused by the purposes they serve.

First Cause: the beginning of the entire series of causes; usually identified with God.

Formally: in a technical way; according to the form or structure.

Free will: the partial freedom of the agent, in acts of conscious choice, from the determining compulsion of heredity, environment, and circumstance.

Hedonism: the doctrine that pleasure is the actual, and also the proper, motive of every choice.

Heuristic: a method of research.

Idealism: in metaphysics, the doctrine that ideas, or thought, are the fundamental reality; in ethics, the devotion to moral ideals.

Ideation: the process of thought.

Instrumentalism: the doctrine that ideas are instruments of response and adaptation, and that their truth is to be judged in terms of their effectiveness.

Intuitionism: in metaphysics, the doctrine that intuition, rather than reason, reveals the reality of things; in ethics, the doctrine that man has an innate sense of right and wrong.

Lamarckianism: the belief in the transmissibility of acquired characters.

Logic: the study of reasoning; in Hegel, the study of the origin and natural sequence of fundamental ideas.

Materialism: the doctrine that matter is the only reality.

Mechanism: the doctrine that all events and all thoughts occur according to the laws of mechanics.

Metaphysics: the inquiry into the ultimate and fundamental reality.

Mode: in Spinoza, a particular thing, form, event, or idea.

Naturalism: the doctrine that all reality comes under the "laws of Nature."
Neurosis: a mental disturbance or disease.

Nirvana: in Hindu theory, a condition of happiness arising out of the absolute cessation of desire.

Noumenon: in Kant, the ultimate reality, or Thing-in-Itself, which can be conceived by thought, but cannot be perceived in experience.

Objective: independent of the perceiving individual; in Spinoza, as existing in thought.

Ontology: a study of the ultimate nature of things.

Pantheism: the doctrine that God is immanent in all things.

Pluralism: the doctrine that the world is not a unit in law and structure, but the scene of contrary forces and processes.

Polytheism: the worship of many gods.

Positivism: the restriction of philosophical inquiry to problems open to scientific methods.

Pragmatism: the doctrine that truth is the practical efficacy of an idea.

Prolegomena: introductory studies.

Realism: in epistemology, the doctrine that the external world exists independently of perception, and substantially as perceived by us; in logic, the doctrine that universal ideas have objective realities corresponding to them.

Scholasticism: the philosophy of the medieval theologians; in general, the divorce of speculation from observation and practice.

Sociology: the study of social institutions and processes.

Subjective: as existing in thought; in Spinoza, as the object of thought.

Substance: in Spinoza, the basic and eternal reality, the structure and law of the world.

Transcendental: beyond the realm and reach of the senses.

Theist: a believer in a personal God.

Teleology: the theory or study of development as caused by the purposes which things serve.

Tropism: an invariable response.

Utilitarianism: the doctrine that all actions are to be judged in terms of their utility in promoting the greatest happiness of the greatest number.

Vitalism: the doctrine that life is the basic reality, of which everything else is a form or manifestation.

Voluntarism: the doctrine that will is the basic factor, both in the universe and in human conduct.

THE HISTORY OF

The history of the world is a vast and complex subject, encompassing the lives and actions of countless individuals and the events that have shaped our planet. From the dawn of civilization to the present day, the human story is one of constant change and evolution. The early years of our species are marked by a struggle for survival, as our ancestors sought to understand their world and improve their lot. The rise of agriculture and the formation of societies led to the development of language, art, and science, laying the foundation for the modern world. The Middle Ages were a period of great faith and discovery, as the world expanded and new horizons were reached. The Renaissance brought a renewed interest in the arts and sciences, leading to the great discoveries of the modern era. The Industrial Revolution transformed the world, bringing about unprecedented progress and prosperity, but also the challenges of modern life. The 20th century has been a time of great conflict and change, as the world has grappled with the challenges of globalization and the environment. The future of our world is uncertain, but it is clear that the human story is far from over. We must continue to strive for a better world, one of peace, justice, and progress for all.

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