

positive. We can speak of a psychological, a metaphysical, and a positive movement in philosophical Thought—that is, we can distinguish between a pre-eminently psychological, a metaphysical, and a positive or exact treatment of philosophical problems. To this we may add, as equally important aspects, the logical and the sociological; but we must note that the three former terms refer to the subjects, the two latter to the method and purpose, of philosophical reasoning. Accordingly, I shall in the sequel treat separately of the development of psychology, of metaphysics, of scientific method, and the theory of knowledge. A later portion of this section will have to deal with the question, to what extent the social problem, which in the meantime has more and more forced itself upon the attention of thinkers of every school, has been defined and brought nearer to a solution. The social problem is in time one of the latest, as it is in subject one of the most complex, problems which the nineteenth century has taken up. In the beginning of the century it was still largely in the hands of enthusiasts and visionaries, to whom, it may be noted in passing, we owe almost all the great ideals in our higher life, and from whom they pass into the hands of the thinker and the philosopher, by whom they are in turn handed over to the practical man, to the legislator, the statesman, the leader of society, industry, or labour.

Confining ourselves, then, in the beginning, to the three earlier philosophical developments—the metaphysical, the psychological, and the positive—it is next important to observe that in due course they underwent certain changes. These changes are common to them all alike,