

become evident that in relation to those several distinct aspects which I have defined, all the important doctrines of philosophy and many underlying and hidden currents of thought will come under review. Frequently, also, lines of reasoning otherwise far apart and apparently divergent will be shown to reveal the same or similar tendencies. Thus the logical and metaphysical development of thought will not only deal with the philosophies of Kant and his immediate successors, but also with that independent development which centres in John Stuart Mill. Psychology will not only embrace the Scottish school of philosophy, but also that of Herbart, Fechner, and Wundt in Germany, as well as the more recent contributions of the French school; positivism will for us mean not only the philosophy of Comte, but also many cognate developments in England, though they refuse allegiance to Comte, as also the latest theory of scientific knowledge which we connect with the name of Professor Ernst Mach. The great idea of development will, as has been stated above, have two sides, of which, far distant as they otherwise appear, Hegel and Herbert Spencer are nevertheless together the main representatives. Almost all the leading thinkers of this century have, to a greater or less extent, attacked the problem of monism or dualism, which historically can be traced back to Leibniz, whose ideas in one form or another meet us again in the speculations of very opposite schools of recent philosophy. We cannot understand the position which philosophy has taken up towards the religious question without recalling the influence of Jacobi and Schleiermacher abroad, or of Hamilton and