

standing of the hidden meaning which underlies those time-honoured terms, those traditional expressions which, almost from the dawn of thought, have not only governed philosophical reasoning but also embody all that is most valuable in poetry and literature. These time-honoured words describe in fact and tend to fix the eternal problems which force themselves upon the human mind, denoting its highest interests and aspirations. The problems of science may and will change with the progress of knowledge, with altered attitudes of thought, and with novel practical demands: the great problems of philosophy remain always the same. With the intention of emphasising this, as also with the desire to accommodate myself to the usage of language and common-sense and the interests of all intelligent readers, I propose to arrange my narrative of the courses and development of philosophical thought under well-known words or terms which will, without special definition, introduce us into discussions which have always been, and still are, of foremost importance. Such words, *e.g.*, as the Soul, Truth or Knowledge, Reality, Nature, Duty, Beauty, the Spirit, Society, &c., convey to the mind of every thinking person, without any laboured definition, an idea of some momentous subject immediately connected with our deepest interests and practical endeavours. The whole of philosophical thought can thus be arranged as the attempt to answer such questions as, What is the Soul? What is meant by truth, duty, reality, &c.? The adoption of such familiar words will serve a double purpose. It will connect philosophical thought with general literature and lan-

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Words
marking
leading
philosophical
problems.