

both of Hegel and Herbart. It may be defined in general as an attempt to answer the many questions which arise as to the meaning of those abstract terms, such as "reality," "appearance," "experience," &c., which we continually use in ordinary as well as in scientific and philosophical reasoning. It is akin to the dialectic of Hegel's Logic as well as to the *Bearbeitung der Erfahrungsbegriffe* of Herbart. It introduces, *inter alia*, the idea of "degrees" of reality in order to solve the problem mentioned above, and aims at fixing our thoughts upon the problem of the ultimate or highest reality, which is termed the Absolute. There is no attempt to solve logical and metaphysical questions by recourse to mechanical analogies, and it is accordingly purely introspective. In approaching the problem of the unity or harmony of thought and knowledge, it urges not so much the internal unity of consciousness as the necessity for the human mind of orderly or systematic unity. The totality of things is conceived as a system, special points and features being ultimately intelligible only by looking at the whole. Without using the exact term, the work is really a treatise on the "synoptic" aspect of reality.

Although we find in recent philosophical literature in this country the two schools of thought of which Ward and Bradley may be considered the leaders frequently treated as separate or opposed, they are at one in urging an idealistic view of the world and Life, and in employing the introspective method, though in the one case this is more distinctly psychological, in the other more distinctly logical. But in their latest respective de-