

constructions is carried out: the genesis of the sensuous world within the consciousness of the child on the one side, and on the other side the genesis of the spiritual world within the consciousness of the adult mind,—all this is a subject for psychological and historical studies. These studies form the occupation of some of the foremost minds of the present time.

But it cannot be my object to enter more fully into this region of philosophic thought, which is now being explored by prominent thinkers on the Continent and with eminent originality by thinkers in this country; for to do so would be to step beyond the limits which I have assigned to the present section of this History as well as of the period which it comprises. It cannot be denied that the last years of that period, and still more the beginning of the present century, exhibit to the historian of thought as one of its most striking features a revival of philosophical interest, and that this is nowhere more living and promising than in the provinces of introspective psychology and of ethical, including religious, philosophy. But we are living in what Niebuhr termed a "preparing" age, in which the abundance of original and suggestive work is quite as striking as its controversial character and its inconclusiveness. Great questions, such as that of "Psychologism" in Germany, of "Intellectualism" in this country, and of the foundation of morality in France, are being approached by independent thinkers from various sides; but all these problems with their numerous subdivisions are still *sub judice*, and we look in vain for a final and generally acceptable summing-up and