

which is the home of most of those leading ideas that not only develop into philosophical systems, but react also upon the deepest interests of social life.

But I cannot do more to remedy the defect referred to than point out the cause of it and refer my readers to the general Introduction and the three chapters on the "Growth and Diffusion of the Scientific Spirit" in the first volume; where it is shown that during the nineteenth century France was pre-eminently the country of pure Science, Germany of Philosophy, and England of spontaneous and individual Thought. To work out this last statement would have been for the author himself the most fascinating portion of his work.

Some of my critics have generously expressed the wish that I had given more of my own personal views when discussing impartially the various and often opposing doctrines of other thinkers. Some of them even found this studied impartiality carried so far as not infrequently to give the impression that my leanings were quite in another direction than that really and finally adopted by me.

What induced me to keep my own convictions so carefully in the background was not only a desire for impartiality in dealing with different aspects of Thought, but quite as much the fact that I was myself only gradually forming and strengthening those fundamental views which took definite shape at the end of my historical studies: only on rare occasions, and mainly towards the end of the second section, did I feel able to hint at the final con-