

clusions to which I had been led. It was indeed through a process of induction that I gradually arrived at clearer definitions, which I put forward tentatively in some of the notes and in the concluding chapter of the fourth volume.

In the following brief and fragmentary Tract I try to make some amends for the defects and shortcomings which have been correctly noted by some of the most competent reviewers of the History.

Already in an Essay on the special problem the interest in which led me originally to philosophical studies, I have had occasion to enlarge on some of the points which had been suggested in the larger work. I was desirous, before it was too late, to give definite expression to the main result of my lifelong contemplation of the problem of the mutual relations of Religion and Science. What I am now attempting is to state more explicitly and in greater generality that aspect of Thought which I have made my own, and which was implied in my larger work and only sketched with a special object in the essay on 'Religion and Science.'

As this aspect of Thought follows very closely the path which British speculation had prepared for itself and followed down to the end of the eighteenth century, I cherish the hope that it will commend itself to thoughtful readers in this country to whom Continental Transcendentalism and Positivism have proved equally unattractive.

I am much indebted for help and encouragement to a few friends who have for many years taken a warm