

teenth century, as well as in former ages, have dealt exhaustively with these the most abstract and highest conceptions of which human thought is capable, have not been, or have only very rarely been, led to their inquiries from the side of purely scientific interests; they have approached them with a full appreciation of the great moral and religious interests which lie hidden in the deeper significance which we attach to the words. In starting, therefore, on the survey of philosophical thought, it would be quite inadequate to take scientific ideas as a suitable introduction. Whatever future ages may bring, the philosophy of the nineteenth century has certainly not been exclusively, or even pre-eminently, scientific or exact. If philosophy has assumed the name of a science, it has done so in that larger sense of the word which, as we have seen, is peculiar to the German language. In this connection scientific treatment means simply methodical treatment, whereas there is an increasing tendency in many circles to identify the word science with exact mathematical or positive treatment. The exact treatment of philosophical problems, such as has been attempted but only very partially carried out in the systems of Auguste Comte in France and of Herbert Spencer in England, belongs almost entirely to a later part of that century, and forms, even then, only one side of its large philosophical literature. Philosophical thought had a brilliant history in the earlier part of the century before the ideas of Positivism or of modern Evolution were much thought of. It will therefore be necessary in any account of philosophical thought to ascertain and clearly define the positions