

compelled me to treat in a somewhat summary way. These Notes, on the whole, follow in logical as well as historical sequence, and therefore admit of being read by themselves, though they should also be considered in relation to the main argument. In preparing them, my difficulty has been to decide what to exclude. At first I thought of making frequent references to the masters in philosophy, as well as to contemporary writers; but it became evident as I proceeded that this method would increase the size of the book so much that a separate volume would be required, and this I was anxious to avoid. I have therefore introduced only such Notes as seemed best fitted to throw additional light upon the principal questions discussed in the text, avoiding the discussion of points in which I am compelled to differ from the views advocated in such important works as Mr. Bradley's *Appearance and Reality*, Mr. M'Taggart's *Studies in the Hegelian Dialectic*, and Mr. Hobhouse's *Theory of Knowledge*.¹

The following extracts from the former Preface will sufficiently explain the general scope of the book.

"The philosophical creed which commends itself to my mind is what in the text I have called Speculative Idealism, by which I mean the doctrine that we are capable of knowing Reality as it actually is, and that Reality when so known is absolutely rational. Such a doctrine seems to many to be presumptuous, contrary to the sober spirit of inductive inquiry, and based on an untenable theory of knowledge and

¹The views discussed in the Notes are (in historical order) those of Plato (i. A), Aristotle (i. B, ii.), Descartes (ix. A), Locke (iv. A), Berkeley (iv. B), Hume (iv. C), Kant (ix. B, xii.), Hegel (vi. B), Lotze (x.), J. S. Mill (v.); and, of recent or contemporary writers, Green (xii.), Mr. Bradley (xi.), and Mr. Alfred Sidgwick (iii.).