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found a theory of things which satisfies his reason, or is sure that no such theory is within his reach. Even he may, I trust, find in these lectures discussions of some philosophic interest. I ask him to consider whether his system provides an honourable place for the actual beliefs by which his waking life is ruled; whether all the gradations of intuitive probability, from inevitable compulsion to faint inclination, find house room not merely in his psychology of belief, but in his theory of knowledge; whether he is satisfied with his logic of science, or can bring into one harmonious scheme his creed regarded as a body of rational conclusions and his creed regarded as a bundle of natural effects. If he replies in the affirmative his state is the more gracious. But he is not likely to be interested in my arguments; and assuredly they will not convert him to my views.

I need say nothing about his pretentious imitator, who, under many names, has long been a familiar figure in certain societies. With no deep desire for truth, and poorly equipped for pursuing it, his main ambition is to indicate discreetly that he holds what the fashion of the moment regards as "advanced" views in their most advanced form. Wherein the