

endeavour to discriminate between the truth and the error which his studies led him to believe each system contained. He can sincerely say he has sought nothing but truth. And, in the quest of it, he hopes he has not been disrespectful towards either of the eminent thinkers whose principles he here criticizes.

In addition to the obligations acknowledged in the *Essay* itself, the author naturally owes much to the distinguished professors of philosophy, in Great Britain and Germany, whose lectures he had the privilege of attending. But to one man, whose friendship it is an honour to have enjoyed,—to the broad scholar and the keen, discerning critic,—to the classic historian of Greek Philosophy and the foremost thinker of modern Europe,—to Professor Eduard Zeller of Berlin, the author desires to express special obligations for much that need not here be specified, but not least for his constant exemplification of the candid, truth-loving spirit described in the Aristotelian motto of this *Essay*,—a spirit of which it is hoped some reflex may be found in the following pages.

ACADIA COLLEGE,

WOLFVILLE, NOVA SCOTIA.

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