

ary modes of conjunction the only knowable world. To call by the name of Idealism, as is sometimes done, a doctrine which reduces all knowable reality to individual states or feelings, is surely an unwarrantable use of the term.]

[If it is said that, interpreted in the wide sense here given to it, Idealism must include systems differing so greatly as those of Descartes and Hegel, or of Spinoza and Lotze, I entirely agree. The systems of Descartes, Spinoza, Leibnitz, Kant, Fichte, Schelling, Hegel, and Lotze all seem to me to be forms of Idealism, and the only question is how far any of them can claim to be true to the principle that "the real is rational." The test, therefore, of an idealistic philosophy is its ability to provide a system of ideas which shall best harmonise with the principle upon which Idealism is based; or, rather, the success of an idealistic philosophy must consist in its ability to prove that "the real is rational," and that man is capable of knowing it to be rational.] I am very far from affirming that the hurried sketch of an idealistic