

ideas of science from inconsistency, and, secondly, in re-interpreting them from the point of view of the whole. In the chapter which follows, the same method is employed in the estimate of the evolutionary account of the world. In the tenth chapter an attempt is made to distinguish human progress from the prior stages of evolution, and to show that it presupposes the existence of a self-conscious or self-determining Principle as the ultimate source and explanation of reality in all its forms. The incidental discussion in this connexion of the main thesis of Mr. Kidd's *Social Evolution* — a thesis which I regard as demonstrably false — will, I hope, help to throw into relief the idealistic conception of human life as the progressive evolution of self-conscious reason. In the passage added to the last chapter I have tried to explain why I cannot accept the view that the Absolute may be super-rational, and to indicate, more clearly than was done in the former edition, what I regard as the true relation of the human to the divine spirit. I am only sorry that the plan of the work does not allow me to enter more thor-