

critus, seeking a solution of his great problem of the nature of thought, found it by simply decanting into his metaphysics a surviving doctrine of primitive savage animism. This thought of the phantoms or souls of things, if simply modified to form a philosophical theory of perception, would then and there become his doctrine of Ideas. Nor does even this fully represent the closeness of union which connects the savage doctrine of flitting object-souls with the Epicurean philosophy. Lucretius actually makes the theory of film-like images of things (*simulacra*, *membranæ*) account both for the apparitions which come to men in dreams, and the images which impress their minds in thinking. So unbroken is the continuity of philosophic speculation from savage to cultured thought. Such are the debts which civilized philosophy owes to primitive animism.

The doctrine of ideas, thus developed in the classic world, has, indeed, by no means held its course thenceforth unchanged through metaphysics, but has undergone transition somewhat like that of the doctrine of the soul itself. Ideas, fined down to the abstract forms or species of material objects, and applied to other than visible qualities, have at last come merely to denote subjects of thought. Yet to this day the old theory has not utterly died out, and the retention of the significant term "idea" (*ἰδέα*, visible form) is accompanied by a similar retention of original meaning. It is still one of the tasks of the metaphysician to display and refute the old notion of ideas as being real images, and to replace it by more abstract conceptions. It is a striking instance that Dugald Stewart can cite from the works of Sir Isaac Newton the following distinct recognition of "sensible species:" "Is not the sensorium of animals, the place where the sentient substance is present; and to which the sensible species of things are brought, through the nerves and brain, that there they may be perceived by the mind present in that place?" Again, Dr. Reid states the original theory of ideas, while declaring that he conceives it "to have no solid foundation, though it has been adopted very generally by philosophers. . . . This notion of our perceiving external objects, not immediately, but in certain images or species of them conveyed by the senses, seems to be the most ancient