

First, the exercise of the senses in the perception of facts, or of the memory in their retention and reproduction. This certainly cannot be called a philosophical method, though it is a necessary handmaid of all philosophical thought.

Secondly, the dialectic or logical process, which abstracts, generalizes, classifies, defines, and thence proceeds by induction or deduction. This method has sometimes been considered the sole philosophy, or the scientific method. To this method, however, the Hebrews paid little attention. They were not logicians in the Aristotelian sense of the term, and if the rank of philosophy depends upon the rigidity of its logical form, they have but little claim to the title of philosophers.

But thirdly, the human mind possesses a power which, with or without the aid of logical forms, penetrates beneath the mere impressions of the senses, and brings up profounder views of the nature of things. In ontology it discerns power, cause, necessity, essence, and existence. In ethics it discovers justice, obligation, merit, and right. In æsthetics it brings forth beauty, harmony, and proportion. In physics, force, motion, and law; and in mathematics, space, number, quantity, and equality. Now it seems to us that the unanimous voice of humanity assigns to this knowledge the highest rank of all. It is the true knowledge, so far as such is possible to man. We call it intuitive, that is, the knowledge which looks into or within things, which beholds the essence, and not the mere external relation. Logical processes may help us in the definition or in the use of this knowledge, but they never can find it. But we think this knowledge is the only true philosophy. And in profound, clear intuition, especially ethical and ontological, the Hebrews excelled all other people; and every sentence of their books of wisdom glitters with some rich truth which it has brought out of this deep mine of the human spirit. The Hebrew wisdom is a true philosophy, far removed in form from the rigid dialectics of Aristotle, more nearly allied to the *erotesis* of Socrates or the dialogues of Plato, like that of Socrates and Plato, contemplative, intuitional, and spiritual; the philosophy of conscience and common sense, but profounder in its search for truth, and clearer in its insight, than was ever attained by