

expression of the spirit of their time. English philosophy affords an example of this ; inasmuch as it is an unsuccessful and inadequate interpretation of English life and character in its vital and deepest nature. For the real expression of the spiritual life of England, we must go, not to her philosophy, but to her poetry. Most will agree, however, that Socrates, Plato, and Aristotle embodied in perennial thought the essential truth of the life of Greece. In Hobbes, Locke, and Hume, the extreme individualism of modern Europe came to consciousness ; the results of which, when transformed, became organic to the richer and fuller reconstruction and development in Germany ; which, in turn, is the unconscious inspiration of the developments that the sciences of nature and man have undergone in recent years ; and which in their turn, also have rendered more imperative than ever before a philosophy which may restore to man the consciousness of the presupposition and impulse of all the sciences—the belief in the ultimate unity of all knowledge, and adjust once more to harmony the respective claims of the three centres of human concern—Man, Nature, God.

Twice in the history of the western world has philosophy reached the high tide. First in the development in Greece under Socrates, Plato, and Aristotle ; and the modern movement in Germany, begun by Kant and carried to its completion by Hegel. To these two movements western civilization owes much of its intellectual vitality. The results reached in the second were an essential reaffirmation of those reached in the first. Both reaffirmed the essential primacy of thought. Through the instrumentality of intelligence in both it was sought to discover a satisfactory answer to, or principle of explanation of, the question, "What is the absolute nature of man's conscious experience, intellectual and moral ?" Both affirm that the only hypothesis or principle of explanation is that of self-consciousness. In other words, that the absolute nature of all reality is spiritual. Yet the second was more than a mere reaffirmation of the truth arrived at in the first. It was a new demonstration the outcome of the experience of the modern mind enriched through centuries of struggle — of those threshings which the souls of men are forced to undergo in their advance to finer issues : a demonstration, too, which of necessity bears an intimate relation to the needs, the difficulties, and the deepened experience of the modern