

their intellect, they fondly imagine that they are 'the beloved' to whom God 'giveth wisdom in sleep.' It hardly needs to be said that what comes to them in sleep are merely dreams."*

Philosophy, as I understand it, must refuse all weak compromises. It is not a thing of the chair, or even an instrument for preserving the threatened interests of civilisation, but a resolute and independent effort to grasp the true nature of the real; and no one can live in its spirit who is not willing to follow the lead of ideas with docility and singleness of purpose. This, however, does not mean that it moves in a region of abstractions; on the contrary, it can be successful in its quest for truth, only as it follows the maxim, "im Ganzen, Guten, Schönen resolut zu leben." In this effort after comprehensiveness lies the special difficulty of its problem. None of the phases of human life can be ignored; yet each is so complex in itself, while all are so intimately related to one another, that it is hard to maintain the proper perspective and assign to each

* Hegel's *Phänomenologie des Geistes*, pp. 8, 9.