

construct, with more or less precision, the way in which living beings have been evolved from some simple primitive form or forms; but in many cases our constructions are more or less hypothetical. That plants and animals have been evolved, and evolved as a rule from the less to the more complex—of this we are certain; but we are not certain by what precise path the evolution in all cases proceeded. This, of course, does not throw any doubt upon the fact of evolution itself, any more than our ignorance of the law of some physical phenomena throws doubt on the general principle of the conservation of energy: just as we do not doubt the law of conservation, because we happen not to be able to see its specific application in certain cases, so we do not doubt the principle of evolution because there are "gaps" in our knowledge. Now, in the case of the spiritual development of man, the material is so to speak already "formed." For man not only develops, but he expresses the various stages of his development in the records he has left behind him. If we wish to study the evolution of his intellectual, moral and religious nature, we can to a large extent do so by studying the products he has left behind him. By the aid of these we can obtain a tolerably complete view of civilized man at any rate, though, no doubt, when we try to go back to the earlier stages we are very much in the position of the biologist who has to depend upon more or less meagre data for the earlier stages of evolution. Of all the products of the human spirit, the most articulate is that of the literature man has left behind him, in which he has em-

bodied his emotions, his beliefs, his thoughts—all that tide of throbbing life that in its distinctive character makes him the highest of all living beings known to us. And still more: among these literary records is to be found the reflection of the best minds of the past on the life which they found in and around them—a reflection which, when it reaches express and systematic form, we call philosophy. Thus our task is immensely simplified; our records contain, not only poetic masterpieces, in which the confused mass of fact is made to yield up its hidden meaning, but the philosophical speculations—*i.e.*, the systematic creeds—of some of the best minds that have appeared from age to age; and if in all this formed material we cannot see the principle at work, surely the fault must be ours. I think, therefore, we may assume that there is such a thing as a science of the spiritual life of man, just as there is a science of nature and of life.

But is Science really a unity?

Perhaps the simplest way to answer this question is to begin by asking why we seek for knowledge at all. One answer of course may be, that men devote themselves to the study of science because it will better enable them to earn a living. And I should not altogether object to that answer. It is a good thing to fit oneself for the special work one has to do, and it is not altogether an ignoble thing to acquire the knowledge that will provide one with the means of living. But I don't think the answer is exactly an answer to the question I have asked. Granting that acquaintance with a special branch of knowledge will enable a man to earn