

problem is the result on the one hand of the greatness and complexity of the problem itself, and, on the other, of the unceasing progress of intelligence as the ages roll on. Students of philosophy must interpret this progress. We must recognize the historic value and living force of the theories which have arrested the attention of thinkers, and have guided their labors. The book-shelves may tell the historian what has been attempted and propounded; but we must do individually what no books can do for us, mark the currents of which books are only an index, finding where we are, settling how we ought to steer, and how far we may be able to render any true service to the philosophy of our day. The central interest here is the *practical* interest,—the fact that philosophic thought goes towards the shaping of our views of life, the formation of purpose, and the direction of effort. Whatever our study, it must be a living interest; even when directed on dead languages the dead must live again, and the thought, feeling and aspirations of ages long by must have a value for present day experience. It is, therefore, a circumstance which lends high value to philosophic discipline, that while it demands toil in the midst of what many may regard as remote abstractions, it really penetrates to the heart of human life, and never parts from the profound interests of humanity. In seeking the standpoint whence we may perceive the form of the philosophic problem, we desire better to understand the advance and the destiny of our race.

It thus becomes clear how the philosophic standpoint is higher than the scientific, and affords a higher range of vision. Science is divided amongst the sciences as philosophy is not divided among the philosophies. The sciences are separate and sectional; the philosophies are not. In proportion as a science becomes separated and works persistently in its own department, it rises in value; in proportion as philosophy becomes restricted in its range of area, it becomes one-sided and poor. Science sub-divides the material universe; philosophy seeks to unite, or at least encompass within the range of human view, the material and spiritual alike. For philosophic study we must climb higher, look more widely, and look longer. We may truly speak of the logic of the sciences, and must indeed have some reasonable conception of their unity; but, in admitting this, we