

perform the work which Mr. Lewes assigns to Philosophy? The answer clearly must be that we look for some higher principle of generalization than Science can apply. Science deals only with phenomena, but Philosophy has always sought to penetrate further, and to discover what lies behind or beyond phenomena. If we abandon this attempt as impossible, as Mr. Lewes and many others would have us do, no real distinction remains between Science and Philosophy; and to call the highest generalizations of Science by the name of Positive Philosophy is only an attempt to conceal the fact that we have no Philosophy left. Theology also has an answer to give to the questions which transcend the range of Science. Theology asserts that God, as the Creator and Upholder of the universe, is behind the transient phenomena which reveal themselves to the senses. In the various phases through which Philosophy has passed, its answers have sometimes conflicted with, sometimes supported, those of Theology; so that Mr. Lewes' definition is, to say the least, inadequate as far as Theology is concerned. Not all Philosophy can be described as systematizing the conceptions of Theology: no doubt, this has sometimes been the relation between the two, but by no means universally.

The questions which go beyond the range of Science fall under two heads, one relating to the external world, the other to ourselves. Our natural belief in the reality of the external world, and our not less firm conviction of our own freedom, both require explanation; and Science, dealing only with phenomena, has none to offer. The knowledge which it gives us is relative knowledge, based upon the information of our senses. What we term the properties of an object are the powers it exerts of producing sensations in our consciousness. An object is to us nothing else than that which affects our senses in a certain manner; even an imaginary object is but our conception of something that would affect our senses in some new way. Thus our knowledge about objects consists originally of nothing but the sensations which they excite in ourselves. But though this is true Science takes no further notice of it, and is content simply to admit it, and then to