

the foundation of his science. But yet he says truly that the question of the good-will, with the correlated question of freedom and necessity, came first with Christianity into the living consciousness of modern Europe. Thus, though he adopts the principle of Aristotle, he does not adopt it without development; but, he says, the truth of ethics is contained potentially in his system, an implicit explanation of modern difficulties is latent in his principles.¹

One point more with regard to the Philosophy of the past. The remark which Mr. Lewes makes about Plato may well be extended to Philosophy in general. "To appreciate Plato," he says, "it is necessary to keep before us the luminous thought expressed by Wordsworth, and frequently reproduced by De Quincey, which classes all literature under two divisions—the Literature of Power, and the Literature of Knowledge."² The amount of actual knowledge that we can extract from the writings of philosophers may be small, but the dynamic influence of philosophic thought has been a great intellectual force for twenty centuries; it still remains, and will ever remain, a source of power.

So far we have been considering the question of the progress made by Philosophy in the past. A still more interesting question is, What progress can we reasonably expect it to make in the future? Let us consider what prospect there appears to be of a solution, or of any nearer approach to a solution, of the problem which Philosophy sets before us with regard to the external world. All our knowledge comes to us through our senses. But by our senses we know only phenomena, only that which appears; only that which appears to us; and only as it appears to us. Can we then go behind the phenomena, and say that they are certainly caused by a Thing in itself, a Noumenon; and can we form any conception as to what the Thing in itself is? Our modern philosophers, for the most part, tell us that we cannot. It is not only unknown, but unknowable. But if this is so, there still remains the question, Where are we to draw the line

¹ *Kantian Ethics, and the Ethics of Evolution*, pp. 58, 62, 66-7.

² *History of Philosophy*, i. 221.