

only when firmly based on the deepest convictions of the soul. Of course, there will always be those like the American lady who once confessed to Emerson that the consciousness of being well-dressed imparted to her an inward tranquillity which religion was powerless to bestow ; yet for those who must fight it out, Hegel gives the warning that "the harmoniousness of childhood is a gift from the hand of nature : the second harmony must spring from the labor and culture of the spirit."

In a previous paragraph it was said that philosophy first existed as a conviction that things in their ultimate nature are not what they seem. The early Greek philosophers, or physiologists, as they have been called, looking out upon the world asked, "What is the substance or unitary reality underlying all the diversity of the world around us?" The very nature of the intellect gave them this notion of some permanent reality "as the supporting centre of all transient appearance." This opposition between the world of sense and the world which reason recognizes is the problem fundamental to the otherwise diametrically opposed systems of Parmenides and Heraclitus. In the Platonic doctrine of ideas as the only real, the opposition received still more definite expression, leading to the separation of mind and body ; and this conception of the disparateness of mind and body, ideal and real, phenomenon and noumenon, nature and spirit, has been the body of death to philosophy ever since. Aristotle endeavored to overcome it in his doctrine of substance and cause. He strove to reach an immanent view of the Absolute, but when face to face with the question he maintains that God, as *Choristos*, is not merely distinct from the world, but virtually sustains no relation to it. He is not the perfect actuality of which the world is the *dunamis*, but an actuality absolutely *anew dunameos*. His doctrine of substance might have furnished a different view. God is for Aristotle not a *causa immanens*, but dwells apart, "thinking on thought." Such a doctrine, if pushed to the extreme, leads to scepticism or the religion of annihilation. The tendency of philosophy after Aristotle was more and more to neglect experience and to make the opposition between mind and matter more intense. The philosophy of the middle ages was still dualistic. Their watchword was, "The real is the universal"—meaning the universal won through abstraction. The absolute separation of soul and body by Descartes made their