

And all the intense interest of that life whose nature and conditions it investigates is reflected on the study of Philosophy.

Closely connected with this human interest is the historical interest of philosophical study. Philosophy is no new thing. It is a movement of the human mind from the earliest times to the present day. Men have always pondered its questions. Wonderfully different as have been the solutions of different ages and countries, of different individual minds, the problems are eternally the same. And thus the student of Philosophy is supported by a sense of sympathy in a common search with the thoughtful of every age and country.

Again there is the literary interest. Nor is this merely incidental, in that Philosophy, as we have seen, deals fully and deliberately with the problem raised in all literature; there is, farther, a whole literary domain peculiar to Philosophy. The great thinkers of the world have also been amongst its greatest writers. The literature of Philosophy is no less important—in some periods it is much more so—than the literature of the Imagination. Would not Greek literature be poorer without the Dialogues of Plato and the Treatises of Aristotle? And in modern times are not names like Descartes, Spinoza, Locke, Leibnitz, Berkeley, Hume, Kant, Hegel, great in literature as well as in philosophy? Some training in Philosophy, then, is necessary—is it not?—for the appreciation of a whole department of literature, devoted as it is to philosophical investigations. We must distinguish, of course, between the value of philosophical works as literature and their value as philosophy; but

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