

phy. Here appears, for the first time, in rugged prominence, the most obtrusive dualism of popular thought and of science. The first discovery of common reflexion, as well as of scientific inquiry, is the fact, that "things *are* not what they *seem*." It is therefore one of the earliest results of reflective thought, to distinguish things as they really are from things as they appear to the senses. As the real nature of things is revealed by reason forcing us to go beyond their sensible appearance, the former comes to be distinguished as *that which is thought by reason* (*νοούμενον*) from *that which appears* (*φαινόμενον*). This antithesis is the most prominent feature of Eleatic thought. But the explanation of the antithesis remains a problem unsolved by the Eleatics. It is a knot which they cut rather than untie. They fancied the problem solved by the simple explanation, that that which is demonstrated by reason—the noumenon—is the sole reality (*τὸ ὄν*), while the sensible phenomenon is a concomitant entity (*τὸ μετ' ὄν*). But this is no solution of the problem. Sensible appearances *are* sensible appearances. They *exist* as such. Reason is therefore called to explain their existence, even if it be merely as sensible illusions. But reason cannot be satisfied with any explanation that is not based on a reasonable principle, that is, a principle in harmony with itself. Phenomena, therefore, and noumena, are to be explained on the same principle, and the Eleatic dualism vanishes in an inevitable monism.

Perhaps the first to see this clearly was Anaxagoras, and it is this fact that makes Aristotle speak of him as if he had uttered the first sensible word of a sober mind¹ on the problem of philosophy. Anaxagoras saw that every principle offered by earlier thinkers as explaining the essence of all things,—water, air, fire, earth, number, or whatever else it might be,—always implies something more primordial. For every such theory always appeals to reason in vindication of itself. The true principle, therefore, Anaxagoras held, must be reason. This is the ultimate explanation of all things. Accordingly, from this time forward it became impossible to leave

¹ *Οἷον νῆπρον ἐξ ἀνὴρ* is his striking phrase (*Metaph.* I. 3).