

that they are but suggestions, partial solutions the more enduring that they are but partial, and sometimes a complete philosophy implicit where least expected." Literature, like Physiology, views the living reality; while Philosophy, like Anatomy, studies the dead skeleton. The interest of Philosophy is, like that of Science, of a different kind from the interest of literature. It is concerned with the *conditions* of that life which, in its full breathing actuality, is the subject of literature. But their interests, though different, are both equally legitimate. The philosophical endeavour to theorize life, to understand its conditions, is no less necessary than the literary or artistic endeavour to appreciate the life itself, which is the result of these conditions.

Manifold indeed are the possible solutions of the problem of Philosophy; and each of us has his own. The solution may be a practical one—the solution of life. This is, in a sense, the universal solution. Many have no interest in literature, far less in philosophy; but all must *live*, and life implies an ideal, however low or ill-considered. Or the solution may be found in religion—in an escape from the contradictions of the present in a higher life in which the difficulties of knowledge are swallowed up in a victorious faith. Or in poetry—imagination and feeling shedding their glory on the dead plain of a merely intellectual life. Yet, in certain moods—of calm and earnest thought—which come to all of us at times, when the eager questionings of reason demand an answer, and escape becomes impossible, the human mind is content with nothing less than a *Philosophy* of life—a clear and reasoned account of its nature and conditions.