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THE MODERN NOVEL.

THOSE who mourn, while they deny, the existence of new methods in fiction, utter their deepest lamentations over the absence from the work of modern men of something better, nobler, and grander than life. They maintain with great unanimity that it is this loftier principle that is the essential quality of art; that those who fail to seek it are artisans of poor degree; and that to the artist alone is vouchsafed a vision of what, to be sure, is not, but might be. This grand, if remote, inspiration, it is held, is abandoned by later writers, and these degenerate scribblers thereby degrade themselves below their predecessors, who reserved their highest flights for the purer ether which was not contaminated by the vulgarity of real life. The reality is hopelessly low, and the business of art is to polish it into a presentable, inoffensive shape; such is their judgment, and it may, perhaps, be worth while to examine few of the steps by which this aristocratic notion of the supremacy of the ideal grew and began to fade, if one may say that so widespread a notion has begun to fade.

I.

It is in the romantic novel that we find full expression given to the desire to represent something greater than life, and it is in Horace Walpole's *Castle of Otranto* that we may trace the crude beginnings of a vast movement. To us of the present day this story is very nearly unreadable; it has more the air of a caricature than of a genuine attempt to attract adult readers, and this feeling was

REALISM: ITS PLACE IN THE VARIOUS PHILOSOPHIES.

THERE are three marked methods or tendencies in the various philosophic systems, ancient and modern.

There is Realism, which holds that there are things and that man can know them. In a crude form it is the first philosophy, which is a generalization in an uncritical, undistinguishing manner of what seem primary truths. This is soon discovered to be unsatisfactory, and the speculative intellect adds to it to make it attractive; hence

There is Idealism, which is Realism dressed and ornamented by the mind out of its own stores. There are shrewd minds which notice the additions; so

There is Scepticism, which doubts of or denies received doctrines. This may be total, affirming that truth cannot be found, or partial, denying certain truths. Its most prevalent form is Agnosticism, which allows us to follow certain practical maxims, but has no faith in any supersensible truth.

Some thinkers were interested to observe that the NEW PRINCETON REVIEW, in its Prospectus, avowed itself a defender of Realism. This, in a raw form, is the first, in a digested form will be the final, philosophy.

But what is Realism? In answering this question we may seem to be explaining what does not need, what does not seem to admit of, explanation. Some may resent our statement; they feel as if it were an insult to their understandings, and as if we were addressing them as children. It is true that we cannot give an explanation of reality, which may explain other things, but itself needs no explanation; but we may so enunciate it as to separate it from ideas, imaginations, and everything else.

"We know," which means that we know "things." This is the fact with which the intelligent mind starts, and this is the first position which metaphysical philosophy, as expressing primary facts, should lay down. We cannot explain either of the terms, "know" and "things," to one who does not know them already. Those who know them, as all intelligent beings do, do not need to have them

interpreted. We may say "knowing is knowing," and that "things are things," in this or in synonymous phraseology; but this does not add to our knowledge. When we wish to think of them we have only to look to what is passing or has passed in our minds. When we speak of them to others, we have only to appeal to what they, as well as we, have experienced.

While we cannot give a positive definition, we may lay down many negative positions (as Aristotle shows can be done in such cases), as to what they are not, to meet errors which have sprung up. We can say of knowing that it is not mere feeling; of things—say of external things—that they are not the result of reasoning; not only so, we may make some historical assertions regarding them which are not definitions: that they appear in infancy; that we are never without them; that they mingle with all our states of mind, with our thoughts, feelings, and volitions, with even our imaginations, which are all about things which we have in some sense known.

The knowledge of Being, that is, of things having being, is what the intelligence starts with. Knowing and Being are the first objects contemplated in the first philosophy. They are to be assumed, not proven. They may be premises, but they are not conclusions of arguments. If we attempt to prove them, we shall find that we cannot do so. While metaphysics cannot prove their reality, it can show that we may and ought to assume them.

The "thing" and "the knowledge of the thing" are not the same, and should never be confounded. There may be growing, in the depths of a forest, a flower which never fell under the notice of human intelligence. It should be noticed that there is an important class of cases in which the thing is known by itself; thus, the self is known by the self. But the two are different aspects of the one thing.

The thing may be known directly and at once, as we say, by intuition. It is thus we know ourselves as thinking or feeling. But the object may become known mediately, say by induction and classification, as when, knowing that all mammals are warm-blooded, we know at once that the cow before us is warm-blooded; or, when we know that $A = B$, and $B = C$, and conclude that $A = C$. In all such cases we are in the region of Realism. But in this article we are treating of Realism in philosophy, that is, in first or fundamental truth. It is of importance to announce the points which we assume, or, in other words,

The Positions of Realism. There are two which come first and come together: the knowledge of self and the knowledge of body.

1. The knowledge of self. This is a primary position. It is one maintained by nearly all idealists, who are so far realists. It is denied only by the extremest sceptics, who, however, always act upon it. It should be formulated as one of the first positions in philosophy.

2. The knowledge of something external, that is, of body as extended, and exercising power. Possibly this is the first cognitive act of the mind, being always accompanied by a consciousness of self, which knows the self as knowing the not-self.

Some have maintained that the knowledge of body is not a primitive act. There is said to be first an impression (a metaphorical and vague word) or sensation, and from this an inference that there is something external. This argument is not logical. We know the external thing as extended, and we cannot prove this from a mere impression or sensation, which has no extension. One who argues in this way may be called a realist, for he proceeds from a fact (illegitimately, I reckon) to a fact, but it is wiser to assume the existence of body as known to us immediately (see the argument *infra*, p. 330).

3. We know qualities of body and mind. We know these in knowing the things. This is commonly expressed by saying that we know things by their qualities; the proper statement is that we know things, mind and body, as having certain qualities. We know mind as perceiving, judging, resolving; we know body as having extension and resisting energy. These being realities, we can contemplate them, and we make affirmations and denials regarding them, and we can know more of them. He who affirms that Matter has not extension, as Berkeley does, is not a thorough realist. The same may be said of one, a materialist, who does not allow that we are conscious of mind as thinking and feeling.

4. We know space and time. These come in with, and are involved in, our knowledge of mind and body. Every one naturally looks upon them as realities, and cannot be made to think otherwise. They may not have an independent existence—we have no reason to think that they have—but they have a real existence. But, it is asked, What sort of nature and existence? I answer, What we naturally perceive them to have. Puzzling questions may be asked, but the difficulties cannot unsettle our natural convictions.

5. We know good and evil. According to the view I take, virtue

consists in "love according to law." Both of these are realities. Certainly, there is love in all morality, implying a living being. Law is also a reality, implying an agent under authority—some would say also a lawgiver, and reckon this the most satisfactory argument for the existence of God. This law implies obligation or oughtness, which is also a reality.

6. There are realities in relations. Some of these may be discovered intuitively, as in the very nature of the things. We first discover the reality of things, say mind and body, with their qualities, and then we discover the reality of the relation between things, say their identity in different circumstances, or their likeness, or the production of one by another. He who denies the reality of these, and makes them mere forms imposed on things by the mind, is so far a sceptic or agnostic, and is seeking to deliver himself from this by becoming an idealist.

7. There are other realities, about which there are disputes, and which it is not necessary to enumerate. For example, the mind has in the germ an idea of and belief in the Infinite, as was held by Anselm, Descartes, and Leibnitz; it cannot be made to believe that, however far out we go, there is an end of existence. A true realist believes in the existence of infinity. But I do not profess to mention here all our intuitions. The enumeration and defence of them would involve a full system of metaphysics.

Assuming these as the fundamental positions of Realism, there are few systems of philosophy which have really or avowedly followed them out. Indeed, scarcely any system has been pure Realism, thorough-going Idealism, or absolute Scepticism; most have been a heterogeneous mixture of some two, or the whole three, of these methods. Almost all have laid claim to some kind of reality. But some add to nature in order to make it more complete. Others abstract certain encumbrances, as they reckon them, to make it more rational. Most systems indulge in both the addition and abstraction. The additions of the idealist are attacked by the sceptic, who in doing so knocks down the whole fabric. The denials of the sceptic are met by unfounded statements on the part of the idealist, who thereby makes the building top-heavy, and ready to fall. The result is confusion and contradictions; not in things, but in our exposition of them. This must continue till it is laid down as a principle that the aim of all investigation in philosophy, as in science, is to discover facts, and nothing but facts.

The object of philosophy is to state and defend the reality of things. Believing them to be real, it is the object of the ordinary sciences, physical and mental, to discover their laws.

Though there are few pure systems of philosophic Realism, yet nearly all claim to have reality in them, and most of them have it, in part. It may serve some important purposes to go over the more distinguished systems, ancient and modern, and to ask what Realism each has, which, with me, means to inquire what truth there is in it. This is a difficult and hitherto an unattempted work—to pick the nuggets of gold out of the concrete earth in which they are embedded. No one man can accomplish it. He may begin it, but it will require a number of scholars and thinkers to carry it on toward completion. It is to be understood that my design is not to discard other philosophies, but to cull out of all of them what is true and good, and this not arbitrarily, but according to a principle, that of reality.

Meanwhile it may be interesting, after the manner of American interviewers, to ask each of our great philosophic thinkers what is his opinion as to the reality of things. I cherish the hope that even those who have no special taste for metaphysics may rather be pleased to have a brief interview with those who have ruled thought in ancient and modern times.

The Greek Philosophy. The Greeks, impelled by their clear and penetrating intellect, were ever seeking after reality, the *τὸ ὄν* and *τὸ εἶναι*. This was the grand aim of their philosophy. It was not the German search after the Absolute (which the German historians so often attribute to the Greeks); but it was for something nearer and closer. They perceived that all that appeared to the senses, all that presented itself to the mind, was not a reality. But they were sure that there was a reality, and they were bent on finding it; on finding essential being *το ὄντως ὄν*. So with them the fundamental distinction was not the modern one between a priori and a posteriori truth, but between the apparent and the real (*τὸ φαινόμενον* and *τὸ ὄν*).

With some the reality was merely in the senses, and they had no higher. Others put no faith in the senses as organs of truth, which they thought, however, could be discovered by the higher reason. The former are like the mountains which we have often seen in the Alps, with their base clear and their tops in the clouds; the latter are like those which have their base in mist and their summit in

sunshine. Realism seeks to have the mountain clear from base to top.

The Ionian physiologists sought after the origin of things which they found in elements. With the common people, they took things as they found them, and did not inquire specially into the nature of Being.

The Pythagorean or Italic school sought for a unity and harmony, and found it in numbers and forms which they considered to be as real as, or, rather, more real than, the things they combined. They had no special ethical system, but in conformity with their mathematical conceptions they made virtue a square number.

The Eleatics. It is a noteworthy circumstance that the search of the first metaphysical philosophers of Greece was for the nature of existence. "Only Being is, non-Being is not and cannot be thought." Being has not been created, has not been generated, cannot change, and can never cease. The mistake of the Eleatics consisted not in standing up resolutely for Being, but in saying too much about it. They sought for it down in great depths, whereas it lies patent on the surface. Instead of drawing water from the well by just plunging in the pitcher, they penetrated the bottom and stirred up mud. Existence is not a separate thing, like a stick or a stone. It is an abstraction from concrete realities, say of a stick and a stone. The error lay in hypostasizing an abstraction. There is no meaning in the saying that existence exists. The proper statement is that things exist. Of non-Being, of which they discoursed so much, no positive assertions can be made; it is simply nonsense to talk of it being a cause or condition of anything.

The Eleatics formally introduced into the Greek philosophy the doctrine that the senses make known not realities, but appearances, and are the sources of all error. They were right in holding that there is fixed Being, but wrong in arguing that it cannot change, and that there cannot be motion; change and motion are as palpable realities as the things.

Heracleitos was an offset from the Ionian school. According to him all things are in a perpetual flux, and the reality is a becoming—a truth which the Eleatics did not discover. He believed in a Zeus "who wills and wills not to be known."

Anaxagoras, a profound thinker, believed in all things being made of equal parts, and arranged by a divine *νοῦς*.

The Atomists, such as the Thracian Democritus and the Latin

Lucretius, held that the proper realities were atoms with a void between, by their motions producing all things. They were avowed materialists, and represented the soul as consisting in fine smooth and round atoms. They introduced an ideal theory, which, in one form or other, has been held ever since. The soul does not perceive things directly, but their images (*εἰδῶλα*), which proceed from objects and are received by something cognate in our senses. In modern times the theory has assumed a more spiritual form in the philosophy of Descartes and Locke, and the images are supposed to be in the brain or mind. It has taken all the patient observation of Reid and the logical skill of Hamilton to expel this theory from philosophy and bring us to the very borders of Realism.

Hitherto the philosophers have had their seats in the various Greek colonies. From the middle of the fifth century B. C., philosophy centres in Athens, "the eye of Greece."

The Sophists were professional teachers, who instructed young men to act and speak. They had no faith in truth. They introduced the doctrine of Relativity, that truth is relative to the individual; that what is true to one man may not be true to another. Protagoras said that "man is the measure of all things, both of that which exists and of that which does not exist." This Relativity led, as it always does, to nescience, and Gorgias is reported as holding that "nothing exists, and if it exists it is unknowable, and granting that it were knowable it could not be communicated to others."

Plato sought to combine the perpetual flux of Heracleitos with the immutable Being of the Eleatics. He was surely right in holding by both doctrines. They do not need to be reconciled, for there is no discordance between them; the two joined constitute the truth.

He allowed to the Eleatics that the senses give us only appearances and not realities, and that they lead to errors and delusions. To counteract these he called in the higher reason, *νοῦς* or *λόγος*, which, being trained by mathematics and philosophic dialectics, gazes directly on the Idea which is in or before the Divine Mind. This Idea is the one grand reality, and other things, such as Matter, moral good, and beauty are real only so far as they partake of it. This is graphically represented in the myth of the cave, in which mankind are compared to chained prisoners, who see only the shadows of things on a wall before them, till, their chains being broken, they turn round and behold realities; so man naturally does

not know things, till by philosophic training he is enabled to behold them. Here we have a somewhat incongruous union of Idealism and Realism, which, following Plato, is a characteristic of nearly all later systems. It is Realism not assumed, but reached by a process, which, as not beginning with reality, can never logically reach it. So far as the senses are concerned, he is not a realist, but he is in regard to reason, which is the true organ of reality. He regards it as one of the functions of the reason to correct the deception of the senses. The proper statement is that the senses, internal and external, give us the real, and it is one of the offices of the reason to tell us precisely what the senses reveal, and for this purpose to distinguish between our original and acquired perceptions, and to reject fancies and erroneous inferences.

Mixed always with Idealism, which cannot be separated from it, we have a very elevated Realism in Plato. He believes in the reality of the true, the beautiful, and the good. The highest excellence of the mind consisted in the contemplation of moral good, which derives its excellence from its partaking of the Divine Idea.

The Alexandrian school took one side of Plato's philosophy and carried it to an extreme. They represented, as the highest excellence, intuition or ecstasy, which is the immediate gazing on the one and the good. It should be noticed that in all this they had not the living and true God, that is, a personal God, but simply an abstraction.

Aristotle is a thorough and consistent realist. There are scarcely any idealist or sceptical elements in his philosophy.

"By nature man is competently organized for truth, and truth in general is not beyond his reach."

He corrected the whole of the early philosophy of Greece by showing that the senses do not deceive, and that the supposed illusions arise from the wrong interpretation of the intimations they give, and inferences we draw from them. He drew an important distinction between common percepts, that is, common to all the senses—which are unity, number, size, figure, time, rest, and motion—and proper percepts, peculiar to one sense, such as color to the eye and odors to the smell. This turns out to be the same distinction, though seen under a somewhat different aspect, as that drawn in modern times between the primary and secondary qualities, used by Locke and Reid to defend the veracity of the senses. He has been quoted as holding the ideal theory of sense-perception when he says

that the senses give us "the form and not the matter," but Hamilton shows (Note M, to *Reid's Coll. Works*), that this statement is quite consistent with immediate perception.

While he held that the senses give us true knowledge, he affirms the same of other faculties, as, for instance, the memory, drawing an important distinction between simple memory (*μνήσις*) and recollection (*ανάμνησις*), in which we hunt after a thought. He allots the highest function to the Reason (*νοῦς*), which takes two forms, the passive, which simply receives, and the active, which acts. His categories, ten in number, are a classification of what may be predicated about realities and their action.

He was called the Thinker of Plato's school, and I can conceive him as he sat for years under the teaching of his great master, indicating unmistakably his doubts of some of his positions, and justifying himself by the principle that much as he loved Plato he loved truth still more. He did not altogether set aside the ideal theory of Plato, but he corrected it by showing that the Idea was not reality above things, but in things, which is the true doctrine. He takes the right view of the discussion which has risen in modern times as to innate ideas. He designates Reason as "the repository of principles" (*τόπος εἶδων*), not in actuality but in capacity. He has a well-known division of cause—which he defines as "what makes a thing to be what it is"—into material, efficient, formal, and final, all of which have a reality and a deep meaning in every object in nature. His views of moral good are not so elevating as those of his master, but they are more definite. His definition of virtue, however, is somewhat complicated. "It is a deliberate habit (or tendency) in a mean relative to us, defined by right reason and as a wise man may declare;" where it should be observed he makes virtue to be an act of the will determined by right reason.

The Stoics were materialists, believing only in the existence of Matter. But they gave to Matter, especially to fiery Matter, of which the gods and the souls of men consisted, a power of thinking and moral perception. They had a *ἡγεμονικόν*, or ruling principle, which determined what was true and false, good and evil. Following Crates the Cynic, they represented virtue as the only good and made it consist in following nature, and vice as the only evil.

The Epicureans adopted the theory of Democritus as to images floating to the mind in order to perception. They had a canonicon, which guaranteed knowledge. It combined the knowledge given by

the senses, and was a kind of loose induction. They regarded pleasure as the only good, and sought to obtain freedom from care. It is justice to add that they gave the mind an anticipation (*πρόληψις*) which revealed some higher truth, and the existence of the gods.

The Roman Philosophy. I do not dwell upon it. It has not much that is original. Lucretius has given a philosophy to the Epicureans. Cicero, an Academic, has given us interesting views of the ancient Greek sects, and defended truth as probable. M. Aurelius and Epictetus, the Stoics, give us a perception of moral good, and are our sternest heathen moralists.

The Mediæval Philosophy. Boethius gives the Stoic morality under a Christian aspect. The great body of the mediævalists had a strong logical tendency, and meant to follow Aristotle—which they did not always do, as they had not his writings in the original. Abelard's maxim was *intellige ut credas*; Anselm's, *crede ut intelligas*. They held that we reach realities, human and divine, both by intelligence and faith, the former primarily by intelligence, the latter by faith. In the midst of them was a body of Mystics, such as Eckhart and Tauler, sprung from the pseudo-Dyonysius and John Scot Erigena, who were Mystic idealists.

Bacon was the freshest thinker of his age, and has had the largest and happiest influence. But he was not specially a metaphysician. Wise man as he was, he took things as he found them, and has shown how we may rise from particular things to minor, middle, and major axioms, and finally to causes and forms. He adopts Aristotle's four-fold division of causes, which were all reckoned by him as real, final cause testifying in behalf of God. The highest aim of science is to discover formal cause, which is next unto God, and makes a thing to be what it is; thus he found motion to be the form of heat, and was ridiculed for ages for saying so. I claim Bacon as favoring the philosophy of Realism. He begins with it, proceeds with it throughout, and ends with it. But he has nowhere expounded it.

Descartes may be claimed as a realist, though I am not sure that he carried out the system consistently. He starts with "I think," which he assumes. This implies the ego, "*cogito, ergo sum.*" I think his assumption should have been *ego cogitans*, as a fact of consciousness. From this he derives other truths by what he regards as a rigidly logical process. In the ego there is the idea of the Infinite, the Perfect, which implies the existence of a corresponding object, that is, God. We have all an idea of extension, and the Divine

Veracity guarantees the existence of an extended body. It may be doubted whether all the reasoning is valid, but he believed it to be so, and he proceeds from realities to realities. He draws a high ethics from the perfect character of God. It would have been wiser in Descartes to assume, as Reid and Hamilton did, the existence of Matter, instead of seeking to prove it by what is not clearer than what he proves. Descartes has made French philosophy and French thinking generally clear and realistic. It can be shown that Descartes held the ideal theory of sense-perception, that is, that we perceive external objects by ideas in the brain or in the mind.

Malebranche, called the Christian Plato, did not trust sensation or sentiment, but made ideas discover truth. He believed in Matter on the ground of Scripture (being a Catholic, he believed in the Real Presence in the sacrament), when his philosophic principles might have led him into Idealism.

Spinoza has been much lauded for several ages past by those who favor Pantheism and follow the higher German philosophy, on which he has exercised a powerful influence. His method is the mathematical one of Descartes, what I call the joint dogmatic and deductive, a method not applicable to philosophy. He starts with definitions which are ill-defined and with axioms which are arbitrary. We are not sure whether his deductions are logical or mere logomachies. Like Descartes, whom he so far followed, he had realities both in extension and thinking. But, unlike Descartes, who so widely separated the two, he identifies them in one substance which he calls God, of whom all existing things, including moral evil, are modes.

Hobbes is certainly a superlatively clear thinker and writer. What he sees he sees clearly and expresses it dogmatically. There are persons who are sure that one who asserts so unhesitatingly must be speaking truly. He is not a comprehensive thinker. He overlooks the most obvious facts, as patent and as important as those he notices. He believes in the bodily senses, but does not give them an immediate perception, and he dwells upon extension and motion. But he has no place in his philosophy for self-consciousness, when it gives us an immediate knowledge of self as thinking and feeling.

Locke, a man of profound sense and great sagacity, meant to be a realist. But, following a wrong philosophic principle, he became theoretically an idealist. He declares that the mind is percipient only of its ideas. If this be so, it is difficult to see how it could ever

come to know any external object. Idea is defined as "the object of the understanding when it thinks." The true account is that it is the thing without the mind or within the mind which is the object of the understanding, and it is the contemplation of this thing which constitutes the idea.

He reconciled himself to his doctrine by regarding the ideas as representing things. But if the mind did and could not perceive the things, there is no means of proving that there are things, or that they correspond to the ideas. So, while Locke was a realist in his personal convictions, in his philosophy he was an idealist.

In following out his theory he had to define knowledge, not, as is commonly done, as the agreement of our ideas with things, but as the perception of the agreement or repugnance of our ideas with one another. His theory thus shut him up into his own mind, and allowed him no outlet logically. He would have been entitled to assume that the mind perceives things, but he had no proof that the ideas were representative of things.

On one very important point (this has seldom been noticed) Locke was a realist avowedly and truly. He held that the mind did not perceive things, but ideas; but that, having ideas which are representations of things, we can compare them; and when we do so immediately this is intuition. He should have brought in intuition at an earlier stage, and given the mind a direct intuition of things external and internal (he should have given to sensation and reflection an intuition of things). But I rejoice to find him bringing in intuition, even at this late stage. It gives him demonstration in which all the steps are seen to be true intuitively. On the supposition that ideas represent things, he is entitled to maintain that the mind perceives the agreement or disagreement of things through ideas.

It is to be lamented that Locke, bent on carrying out his theory that the mind has only two inlets of knowledge, sensation and reflection, does not allow it a power of moral perception—it was left to Shaftesbury and Hutcheson to supply this. According to him, the idea of moral good and evil is given by sensation, with God called in to reward the good and punish the evil.

Berkeley is the representative idealist of the English philosophy. He carried out the idealism of Locke to its logical consequences. If the mind can never perceive anything but ideas, there is no evidence of there being anything else; and if there were, it could never be

known, and could serve no purpose. There is a sense in which Berkeley is a realist, and a determined realist: he believes in the reality of ideas created and sustained by the Divine Being, and in this way (not very wisely, I think) he opposed materialism and irreligion. Ideas served the same end in philosophy as things do in the vulgar belief, and there is no need of calling in atoms and molecules and extensions, with their materialistic tendencies and their contradictions. Berkeley's philosophy is made attractive by his representing sensible things as a system of signs of divine truths. This may be as true as it is beautiful, but it can become so only by holding that sensible things are real.

Leibnitz. Looking to his mathematics as well as his metaphysics, Leibnitz has always appeared to me to be the greatest genius among the German philosophers. He has this great merit, that he thinks and writes clearly. The defect of many of his speculations, particularly his monadical theory, is that they cannot be proved nor disproved. He has one reality in monads, which have an essential existence and inherent power, but do not act on each other.

Shaftesbury corrected Locke's narrow views of the inlets of knowledge by calling in, besides the two upheld by Locke, namely, sensation and reflection, a sense of beauty, a sense of honor, etc., and especially a moral sense which perceived moral good.

Butler, in his treatise on Identity, stands up for the existence and identity of the soul, and in his sermons for a conscience which looks at the good, and has authority over all the other powers of the mind.

Hutcheson is the founder of the Scottish school. He adheres to the ideal theory of sense-perception; otherwise he is a realist. He believes in a moral sense, a sense of beauty, and other senses, much the same as Shaftesbury. His moral system is defective in that it makes virtue consist in benevolence, overlooking law and justice.

Hume wished it to be understood that as a man he believed and acted very much as other people do. But as a philosophic thinker he took up the positions held by the reputed philosophers of his day, especially Descartes, Locke, and Berkeley, and inquired what was their foundation, and the conclusions to which they logically led; and in doing so, found that there were left no real things, but only impressions, without a thing impressed or a thing to impress, and ideas, which are fainter impressions. Ever since, philosophy has been laboring to build up the breach which has been made by the assaults of the great sceptic. Starting with impressions and their fainter reproductions,

he could never reach things. Under memory he could get only an identity imposed by the mind. Belief is only an impression of a lively kind, accompanying an idea. He gives mind a capacity of discovering a number of relations. Four of these, resemblance, contrariety, degree, proportion, do not seem to carry us beyond the present impression. Three others, identity, space and time, cause and effect, seem to do so, but do not. He labors to show as to cause and effect that there is nothing in it but invariable antecedence and consequence. The belief in it is the effect of habit and the association of ideas.

In moral good there is only a tendency to promote happiness. There is no valid evidence of any interference with the orderly succession of nature by miracles, which are violations of the laws of nature. The aim of Hume in all this is to undermine the evidence which we have for the existence of things. He is to be met successfully only by a thorough-going Realism, showing that we are justified in assuming the existence of things.

Reid was the first worthy opponent of Hume. He was distinguished by good sense and patient observation. He was a realist in practical belief, and meant to be so in philosophy. He succeeded partially. Hume may be met at two points, as he enters and as he proceeds. Reid met him at both. He saw the danger of allowing the Trojan horse to enter the city. He shows that in perception by the senses we come to know the primary qualities of bodies. I am not sure that his account of the perceptive act is thoroughly correct. He brings in, first, sensation, and then perception; the sensation suggesting (an unfortunate phrase, taken from Locke and Berkeley) the perception. He argues resolutely that the process is instinctive, and is perceived by reason in the first degree, or common sense. But there does not seem to be any proof that the sensation comes before the perception, or that the former suggests the latter; they seem to come together. The doctrine of natural Realism is that the mind comes to know at once the extended object beyond the body or within the body—how far in we may not be able to determine. Reid does not dwell at such length as we might expect on self-consciousness and the knowledge of self imparted by it; but he represents it as revealing to us mind, with its qualities. He meets Hume at all his farther stages. There is memory, which brings up past events as real. Reason has two degrees; reason in the first degree, which is common sense; which looks on truth at once, on con-

tingent truth and on necessary truth, such as causation, which reveals power in the cause; reason in the second degree, or reasoning, reaches farther truth by inference. He stands up for a moral power which discerns moral good. All these are realities; we know them by cognitive powers.

Kant is the second great opponent of Hume that appeared. He is not so careful an observer as Reid, but he is a more powerful logician. His philosophy certainly does not start with Realism. He makes the mind begin with phenomena in the sense of appearances, and not with things. In this respect he yielded too much to his opponent, starting, in fact, with the sceptical conclusion which Hume reached. He tried therefrom to reach realities, and believed in the reality of things, but it is generally acknowledged that he utterly failed. No one can legitimately argue real things from phenomena any more than he can from impressions and ideas. Secondly, he supposes that the mind, out of its own stores, superadds forms to the phenomena which it knows: such as space and time to sense; categories such as that of cause and effect, twelve in all, to the understanding; and ideas such as those of substance, conditions, and God to the ideas of the pure reason, the last of these being entirely subjective. In all this he was an idealist, and prepared the way for Fichte, the absolute idealist.

Kant is thus at one and the same time an agnostic and idealist, and is claimed so far legitimately by the supporters of both systems. He is an agnostic in that he does not allow that the mind perceives things. He is an idealist inasmuch as he is ever clothing phenomena with a subjective covering. Ever since his day, philosophy has been swinging between transcendentalism and agnosticism; between the transcendentalism of Hegel and the agnosticism which has culminated in Herbert Spencer.

To counteract the unbelief of the speculative reason, Kant called in the moral or practical reason, whose law was the categorical imperative which necessitates a belief in responsibility, in a judgment-day, and in God—all of which, as I understand, are regarded by Kant as realities. But it has been seen that, after having made so many concessions to Hume at the starting, he is not in a favorable position when he would meet Hume by establishing higher truths. He is right in giving a cognitive power to the moral reason, but he should have given a like power to the understanding, and this would have made his system stable and consistent.

Dugald Stewart was the most eminent disciple of Reid, and a judicious defender of the Scottish school. His philosophy reads as if it were thoroughly realistic, yet it is scarcely so. His doctrine is that we do not know things, but the qualities of things. But can we, from mere qualities, argue the existence of things? The proper statement is that we know the thing, with its qualities. We do not know extension apart from body; we know body as extended. Stewart stood up for the reality of moral qualities and man's perception of them.

Thomas Brown sought to unite the French school of his day with the Scottish, in which he had been trained. He was a realist, in that he believed in an external world. But he got it by inference, and thus belongs to what I call the Inferential School. There are first sensations in the mind, but these are not produced by anything in the mind. However, they must have a cause, and this cause must be external, that is, Matter. I am not sure of the validity of this argument. It can be used only by those who, with Brown, hold by an intuitive conviction as to causation. Without this it would be difficult for the infant mind to argue from these sensations, springing up apparently so capriciously, that they had a cause. But there is a stronger argument against a knowledge of Matter being obtained from a sensation. We always apprehend body as extended, but we can never, from a sensation which is not extended, argue the existence of body, which is extended. He held that the virtues were a class of emotions, and thus set aside that perception which we have of good and evil.

Coleridge studied the German philosophy of his day, but did not very clearly understand it. He sought to introduce the distinction between the understanding and the reason, but it cannot be carried out consecutively. There is an intuitive reason, but it is found in the senses and the understanding, discovering realities and relations among them. His grand views of reason had an elevating influence in Great Britain and in America, as opposed to sensationalism.

Sir William Hamilton, as became a knight, was a powerful champion of what he believed to be truth. He is professedly the most determined of all realists. He has defended the doctrine more clearly than any other. He shows that consciousness testifies in behalf of the immediate knowledge both of mind and body. But unfortunately, as I think, he sought to unite the German philosophy of his day with the Scottish, and was unable to make the two amal-

gamate. The two philosophies have much in common; both hold by native and necessary truth; but the former reaches it by criticism, the latter by a careful observation of what passes in the mind.

Hamilton maintained resolutely that the mind perceives Matter directly, but that this knowledge is only relative. He maintains that we are not to suppose that we know things as they are; we add elements of our own to them. "Suppose that the total object of consciousness in perception = 12, and suppose that the external reality contributes 6, the material sense 3, and the mind 3; this may enable you to form some rude conjecture of the nature of perception." Instead of being the great realist, as he promised to be, he has become the great relativist, and has supplied the nescient doctrine from which Herbert Spencer starts. That doctrine must be set aside if Spencer is to be answered. Following Hobbes and Locke, he has made our idea of infinity negative. There is surely something more, whether we are able to express it or not, in our belief in infinity. He is constantly calling in faith to save us from the nescience of the understanding, but has nowhere explained what is the nature and province of faith. He does not treat specially of morals, but he regards the moral argument as the available one for the existence of God.

John S. Mill was led by his father, James Mill, to adopt many of the principles of Hume, and, in consequence could never reach reality. His philosophy, in its ultimate issues, is scarcely an advance on Hume. His definition of Matter is "the permanent possibility of sensations;" of Mind, "a series of feelings aware of itself." The one of these sets aside the testimony of the senses, the other of the consciousness and memory, all of which reveal realities. The fame of Mr. Mill as a philosopher must rest not on his metaphysics, in which he only carries out Hume's principles, but on his logic of induction, in which he has given a completeness to the logic of Bacon.

The A Priori Philosophy of Germany. We have seen that Kant introduced a powerful ideal element into philosophy in his forms of sense, understanding, and reason, under which the mind views all phenomena. Fichte, Schelling, and Hegel seized one after the other on this element, and have constructed huge systems by keen dialectic processes. They were men of powerful speculative ability, acquainted with all the forms of logic, and have reared imposing structures with a symmetry which we are constrained to admire. They have elements of truth in their theories (every imagination is

formed of actualities), but the whole is as fictitious as the clouds of the sky, often so massive and apparently solid.

Fichte is the representative idealist of modern times. He had for a time been a pupil of Kant, who in the end disowned him, because he carried out the principles of his master to consequences which the master did not contemplate. Kant made space and time, our deeper judgments and higher ideas, subjective, vainly arguing all the while that there were things. Fichte made the things subjective as well as the forms in which they are clothed; all are projections of the mind, which posits them according to laws of development which he can unfold out of his own mind or brain. If the mind can create time and space, as Kant holds, why not all else, including God? He had an ego and a self-consciousness, which he made universal. This ego posits the non-ego, and is the absolute reality. There is nothing corresponding to this in my consciousness nor in any other body's. He guaranteed it by a kind of faith which is not explained. Speculation could not remain at the place where Fichte left it.

Schelling sought to supply an evident defect in the philosophy of Fichte. Fichte made all subjective. Schelling placed the objective alongside of it. He had an ego, and also a non-ego, but he made both subjective and the two identical. Hence his philosophy is called that of identity. All this is supposed to be perceived and guaranteed by an intellectual intuition to which there is nothing corresponding in human consciousness. It has been subjected to a terrible criticism by Hamilton. To me there is an essential difference between things, say between pleasure and pain, moral good and evil.

Hegel. I am not competent to enter into a wrestling match with this gigantic dialectician. When I have ventured on rare occasions to criticise him, I have been told that I do not understand him, and probably this is true. There is a story told of his saying, "Only one man understands me, and he does not." It is not proven that Hegel ever actually said this, but he might have said it, and the story has been invented by one who knew what Hegel's philosophy was. On several occasions I have made an earnest endeavor to understand him. I am certainly not the individual who understands him, and yet I so far understand him. I understand that his method is not the inductive, which observes what takes place in the mind. It proceeds upon the idealistic element in Kant's philosophy, as carried out by Fichte and Schelling, but subjects it to a process which is declared to be rational and logical. But my reason is not prepared

to sanction the processes which he elaborates. His logic is certainly not that of Aristotle, who gives us, I believe, a correct analysis of the discursive processes of the mind. He and his followers have drawn out innumerable triplet divisions on all subjects—which they identify with the Scripture doctrine of the Trinity—by seizing on a quality, putting in one class all objects that have it, in another class all which do not have it, and in a third class what is indifferent; all this without inquiring whether there are such divisions in nature. He finds perpetual contradictions where I can find none, but simply, it may be, mysteries; but where there are real contradictions I am sure that they cannot both be true, as Hegel maintains; the truth of the one implies the falsehood of the other. As seeking to embrace all in his comprehensive system, he holds that it is realistic as well as idealistic, and claims to have reached a Realism not found in Kant. But his Realism does not consist in bodies or in self, as perceived by the senses external and internal, but simply in the dialectic process constructed by his own powerful understanding.

Herbert Spencer is possessed of a comprehensive, speculative intellect, like Hegel, the difference being that the one deals with the development of nature, the other with the development of thought. The one is the representative of the agnostics, as the other is of the idealists, of our day. According to Spencer, we do not know the nature or reality of the things within or around us. But by a necessity of thought we are constrained to believe in the reality of a thing beyond the sensible world, this thing is unknown and unknowable. But surely I know that I exist, and so much of my nature and of the things around me. I am not sure of the validity of the argument by which he proves that there is this unknown thing. I do not feel as if I had an intuition to this effect. I believe that I have an intuition or intuitions which carry me beyond sensible things, but Mr. Spencer has not interpreted them rightly. I am sure that from these existing things which I know, the self and the related objects, I can legitimately argue other things as their causes, and in particular that there must be a Cause of the order and purpose I discover in the universe, and that this Cause is known so far from its effects to be intelligent and benevolent—all of which are real.

It turns out that this unknown and unknowable reality is so far known by Mr. Spencer. He knows it as a force, a power, or cause, and as without limit. "The belief in a power of which no limit in time or space can be conceived is that fundamental element in re-

ligion which survives all changes of form." All this seems to me to point clearly and explicitly to a God, unknown in his total being, but so far known and having a relation to us. But the Real known to Mr. Spencer is very scanty. It is, first, the unknown thing necessitated by thought, and, secondly, the development of the things which he represents as unknown, but which I regard as known.

Lotze, in his metaphysics, is so far a reaction against the Idealism of Fichte, Schelling, and Hegel. I am happy to find that his search is the old Greek one for the Real. I am not sure that he always finds it and expresses it correctly. He seems to me sometimes to add to it, and it becomes ideal; at other times to take from it, when it becomes so far sceptical. He is liable to the same charge as I have brought against the Eleatics; he says too much about such simple objects as existence, Being, and Real. All that philosophy can do is to discover and express what intuition reveals as to things. When it goes beyond this it is apt to make assertions which have no meaning, or which cannot be proven, or, we may add, disproven, or which cannot be proven except by induction.

He makes space and time subjective, with no objective existence, on somewhat different grounds from Kant, but leading to the same issues. He certainly proves that we are not obliged to give them an independent existence, but surely they have some kind of existence, according to our intuitive perception.

He believes in body and in soul. He acknowledges the reality of force, and has important remarks as to its nature, but raises questions which can be settled only by induction. He believes in self-judging conscience. It is an encouraging circumstance to find the German philosophy seeking the Real instead of constructing ideal systems.

I am deeply sensible of the imperfections of this account of the various philosophies. Enough has been advanced to show that there is an avowed or latent Realism running through nearly all of them. But in the majority of cases it is in a raw and undigested form, with excrescences on the one hand and deficiencies on the other. What is needed is to cut off the one and supply the other. When this is done we shall have a discriminate Realism.

In order to do this certain distinctions have to be drawn. I have stated them elsewhere,* but they need to be kept steadily before the

* *Psychology, the Cognitive Powers*, pp. 27-30.

view in all philosophic inquiry. There is the distinction between our sensations, which are organic feelings, and our perceptions, which are cognitions. We should stand up for the knowledge given in perception, but are not bound to hold to the objective reality of the feelings. Special importance should be attached to the distinction between our original and acquired perceptions. The former are trustworthy, having the sanction of our constitution and the God who gave it to us; but our inferences from these and our added associations may be erroneous and misleading. Thirdly, there is the well-known distinction (often improperly stated) between the primary and secondary qualities of Matter. We know Matter as extended directly; we know heat, which is molecular motion, merely as the cause of the sensations in our nerves. For our present purpose there is a more important distinction. It is that between the realities given by sense and those discerned by a higher power, such as moral qualities. Both are real, but they are different things. Drawing such distinctions, we are able to cast aside mere appearances and irrelevances, and keep firm hold of a Realism or knowledge of things which may be implicitly trusted.

I do not expect that this, our method of philosophy, will meet with an immediate approval. On the one hand, it will be opposed (when it is not ignored) by the prevailing ideal schools of Germany which have ramified from Kant. On the other hand, it will be resisted by all who have come within the grasp of Herbert Spencer.*

American and, I may add, British students, who have a taste for metaphysical speculation, after taking a degree in their own country, commonly go for a year or two to a German university. The philosophy which they had been taught at home had more or less in it of the Realism of the British schools. In Germany they are involved, without introduction, in the forms and distinctions of Kant and then to the dialectics of Hegel, all with an idealistic tendency, and they soon find themselves in a labyrinth without a clew to guide them out. Some of them remain for a time in Germany, caught in the toils of the profound systems, and then return to their own country to expound them in formidable language to students who wonder and admire, but are not sure whether the tenets taught are as true as they are sublime. Others return sooner, with an incongruous

* A friend told us impiously that we are certain to be crucified between two malefactors, to which our reply was, that the two extremes would die and never be heard of again, while the power between would rise again with greater influence.

mixture of Realism and Idealism, which, though they do not see it, will not amalgamate, and it is ludicrous to observe in their writings and lectures one paragraph British and American, marked by good sense, and the next Kantian criticism, and the third Hegelian dialectic, without their discovering the inconsistency. It is clear to me that such modes of philosophy will not lead and guide so shrewd and practical a people as the Americans.

But it is asked, Are we unmercifully to cut off every form of Idealism? It is urged that we may commit the same mistakes in philosophy as a modern realistic school in art does when it exhibits objects so bare and haggard—skull and bones, wounds and sores—as to make them unattractive, at times horrid. Some feel that if we proceed in this way we are abnegating all that is interesting in speculation. Upon this I have to remark that under Realism the speculative intellect is allowed to discuss all manner of subjects, but its first and its final aim should be out of these to construct a philosophy. When it has done so, it may wander as widely as its feet can carry it, and mount as high as the air will bear it up; but let it know and acknowledge, all the while, the difference between air and earth, and ever be prepared to settle on *terra firma*. It will be proper to continue the discussion as to the atomic and monadic theories, as to a priori and a posteriori ideas, the relative and the absolute, and a hundred other topics, but it has now a test by which to try all hypotheses—Do they agree with facts? The vessel may sail over a wide ocean, but it should always start from land and seek land; go out from a harbor and keep it in view to reach a haven.

Realism may be defended on several grounds, not independent of each other, but conspiring to one end.

1. It is what we spontaneously accept. We are sure we know realities; we seek for them, we cling to them, we follow them, we are not satisfied with anything less, or, indeed, with anything else. Without this we feel that there is something wanting; with this we feel satisfied so far as the object is concerned.

2. Everything falls in with it and confirms it. We start with it as a natural assumption, but we find it corroborated by all that is occurring. We remember a hill of a marked shape on which our eye rested in our childhood, and we are sure that there was such a hill. After being years away we go back to the same place and find the same hill. This may be taken as an example of the corroborations which the realist is ever meeting with.

3. Realism as an hypothesis explains every phenomenon more satisfactorily than any other system. This is a mode of testing the truth of a theory often resorted to in the present day. In the first instance, we accept the opinion advanced simply as an hypothesis, and then inquire if it can explain the facts. I believe that Realism, as a theory, can explain the facts more satisfactorily than Scepticism or Idealism. Scepticism, total or partial, will ever be confronted with facts which it cannot but believe. Idealism will ever feel itself floating insecurely in the air, as long as it has not a pillar in facts to which to attach itself. The foundation of Realism is fact, facts are its superstructure, and its keystone is a fact, and thus it stands firm while other systems totter and fall. There may be problems which it cannot solve, mysteries which it cannot clear up; it will leave them in that state for the present, and wait patiently till they are elucidated, which must always be done by other facts.

In this final philosophy all that is established in the previous philosophies will be embraced. But this will not be in the usual eclectic way, by a mere agglomeration of systems. It is not the crude Realism of the first thinkers. It has attended to Bacon's counsel and made "the necessary rejections and exclusions." It believes that there is gold, but not that all that glitters is gold. It finds the true gold by casting out the dross. This test is the magnet which, leaving out everything else, will attract and collect the true metal. The product will be consistent because of the consistency of truth.

The philosophy expounded in this article is eclectic, but merely in that it accepts the reality from all systems. It is Greek, in that it seeks after things in their true nature. It is Scottish, in that it proceeds by induction and by it discovers fundamental truth. It is German, in that it stands up for a priori truth, but does not seek it, like Kant or Hegel, by the critical or dialectic method. It is French, in that it is a judicious reduction of other systems. Sooner or later—the sooner the better—we must fall back upon, or, rather, advance forward to, this method. I confess that I wish that America, which has no special philosophy, should favor and fashion it, and make it its own. It is altogether in the way of what it has done in a scattered manner in the past, and should now do in a systematic method.