

dialogues in endless variety and illustrated from many sides, embodying many ideas contained in the writings of his predecessors or suggested by the conversations of Socrates, have formed the text for the discussions of more than one half of the great thinkers of ancient and modern times. Attempts have indeed been made, ever since the time of Descartes and Bacon, to escape from the influence of Plato's idealism; the fact, however, that hardly any philosopher who has attacked the highest problems of philosophy has succeeded in liberating himself from the use of Plato's terminology, or consequently from the influence of his ideas, proves to us how important a part the great problem of the twofold aspect of reality plays in all our most serious reflections. Of modern languages the German has certainly assimilated more than any other the wealth of expressions which Greek philosophers, notably Plato and Aristotle, have bequeathed to posterity. Other languages, especially the English, have only tardily followed; but during the latter part of the nineteenth century, when the British mind turned again to those deeper problems which, after the original and isolated treatment contained in the writings of Bishop Berkeley, had been pushed aside and neglected, the necessity was felt to enrich the English language by a variety of terms, most of which are directly or indirectly imported from ancient philosophy, or at least, through their German equivalents, suggested by it.<sup>1</sup> It is especi-

<sup>1</sup> The translation of Plato's 'Dialogues' by some of the foremost thinkers in the three countries during the nineteenth century has done much to promote idealism. Thus we have in Germany Schleier-

macher's Translations (1804-28), in France Victor Cousin's Translations (1822-40), and in England Jowett's Translations (1871, &c.) Nor is it unimportant to note that one prominent representative of