

ally interesting to see how in the writings of one of the latest representatives of the ideal school of philosophy in this country, and one who has had a very marked influence, we find a continual striving to find an expression for the twofold aspect of reality and for the essence of the truly real, similar to that which we meet with in the writings of Plato.¹

The patristic and scholastic philosophies are full of a recognition of the twofold aspect of reality; but they find a solution of the question as to the truly real in the Christian doctrine of a higher life. Modern philosophy started in England in the teaching of Bacon, and on the Continent in that of Descartes, with a reaction against the neglect with which mediæval philosophy had treated the problems of this world. It led, though in very different ways, to the culture of those branches of knowledge which have to do with the outer world—*i.e.*, with Nature in the largest sense of the term. This interest, as well as the fact that Plato's writings are wanting in due appreciation of the importance of the exact and natural sciences,—with the sole exception of mathematics,—was probably the reason why, for a long time, Plato's works remained little known to philosophical students. With a deeper recognition, however, that the question as to the truly real was not only of re-

21.
Mediæval
philosophy
and the
modern
break
with it.

modern, positive and evolutionary, thought, M. Fouillée in France, started on his philosophic career with a study of Plato. In each of the three countries the prominence given to Platonic studies through these translations was followed by a reaction more or less associated with the study of Aristotle, in

Germany by Trendelenburg ('Elementa Logices Aristot.,' 1836, 'Logische Untersuchungen,' 1840), in France by Barthélemy-Saint Hilaire (1844, &c.), in England by the recent Aristotelian studies at the University of Oxford.

¹ See Mr F. H. Bradley's 'Appearance and Reality,' 1st ed., 1893.