

Culture. Considering these enormous responsibilities, these momentous issues which have lain heavily on the philosophic mind in recent times, it is not surprising to find that many philosophic thinkers have taken refuge in studies which are subsidiary or purely preliminary. Frightened, as it were, by the overwhelming importance of the final problems, they have contented themselves with taking up a position similar to that which is habitual and customary among men of pure science.

There it has long been recognised that progress can only be attained by specialisation. The scientific problem, as a whole, does not exist. It can only be solved in parts. The science of any age consists in the summation of numberless contributions. But the problem of philosophy, which is the problem of Life, is *one* and undivided. Those who only take up special aspects must do so with the conviction that their work is incomplete, not only in the sense that all human work is incomplete, but in that sense which is the only important one from a philosophical point of view, viz., in its bearing upon the whole and undivided issue. The only escape from that depressing conviction of inadequacy which the resignation of the philosophical specialist necessarily produces, lies in the belief that the solution of the problem of Life is worked out by different means, and in a different sphere, from those peculiar to philosophical thought. I shall point out in the sequel how certain scientific and philosophical notions which have become current in the latter half of the nineteenth century — notably the theories of Evolution and the tendency to consider everything

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