

ness and as to where its supreme existence is to be found.

That these aspects of Reality, these different meanings of the word "real," constitute the central and everlasting problem of philosophic thought, can be gathered, *inter alia*, from the fact that the oldest among the great systems of philosophy that have influenced speculation ever since, that of Plato, had already coined simple terms wherewith to express these meanings, and that they form the subject of elaborate discussion in the latest prominent metaphysical treatise published in this country—Mr Bradley's 'Appearance and Reality.' Thus, however often metaphysical discussions have been denounced as aimless and futile, the problem of reality has survived all vicissitudes of opinion; and its questions: What is Reality? What is the truly Real? will occupy the human mind, again and again, as long as it is capable of elevated thought.¹

¹ The earliest discussion of the problem of reality in its threefold meaning expressed by the terms, the Real ($\tau\delta\ \delta\nu$), the Unreal ($\tau\delta\ \mu\eta\ \delta\nu$), and the truly Real ($\tau\delta\ \delta\nu\tau\omega\varsigma\ \delta\nu$), is to be found in the Platonic Dialogue, 'The Sophist,' and Benj. Jowett, in his Introduction to the translation of this Dialogue, has brought the treatment of the problem into juxtaposition with that of Hegel. Through the latter, indeed, the problem passed into its more recent forms, one of which, that adopted by Lotze, identifies the truly Real with that which has value or worth; whereas another, that of Mr Bradley, deals with the problem in the doctrine of 'Degrees of Reality' (see his 'Appearance and Reality,' chap. xxiv.) It is interesting to read in the Introduction

to this work the following statement, very much in the tone of the passage quoted from Lotze in the last note: "The man who is ready to prove that metaphysical knowledge is wholly impossible has no right . . . to any answer. . . . He is a brother metaphysician, with a rival theory of first principles. And this is so plain that I must excuse myself from dwelling on the point. To say the reality is such that our knowledge cannot reach it, is a claim to know reality; to urge that our knowledge is of a kind which must fail to transcend appearance itself implies that transcendence. For if we had no idea of a Beyond, we should assuredly not know how to talk about failure or success. And the test, by which we distinguish them, must obvi-