have had frequent occasion to remark, its first expression in the philosophy of Plato, from which it has descended in various forms into all the more important subsequent systems of thought. And it is only to superficial observers and readers that it does not appear as prominently in the writings of many moralists in this country. As a matter of fact it existed, as I stated above, almost without exception in the minds of most British moralists as an underlying conviction, not always explicitly stated, of the existence of a natural, moral, or divine order. The reason why it is more explicitly dwelt on in those schools of thought which had their origin in the speculations of Kant, has to be looked for in two circumstances. First, all these thinkers felt, that owing to the spirit of scepticism and flippancy as well as through social anarchy and subversion, the higher or spiritual view was in danger of being lost, that an effort must be made to preserve or restore it. The second was, the contemporary appearance in Germany of a creative spirit in the realms of literature, poetry, and art, opening as it were, the view into a higher world. This was reflected in the philosophical thought of the period.[1]

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[1] It is interesting to see how similar considerations led J. S. Mill to modify to a considerable extent the democratic principles with which he started and which are usually stigmatised as those of the philosophical Radicals. This later phase of his own thought has found expression in what he himself declared the most carefully written of all his treatises, 'On Liberty,' 1859. He "had become heretical . . . ; he had been alarmed by the brutality and ignorance of the lowest classes, and had come to doubt whether liberty, as understood by his masters, could not mean the despotic rule of the ignorant. The doubts which he felt were shared by many who had set out with the same political creed" (Leslie Stephen : 'The English Utilitarians,' vol. iii. p. 246). And Mill goes on to deplore, perhaps in an exaggerated way, the absence, in his time, of that in-