

that this answer has been most impressively given from the other side of the Atlantic, where a new and vigorous civilisation finds itself confronted afresh with the fundamental questions of conduct and belief. It is, we are told, from the side of practice that these eternal problems have to be attacked. The pessimistic solution of Schopenhauer, that the human Will is the source of evil, has been reversed, and the mainsprings of action have been proclaimed as containing the only revelation that Reality has vouchsafed to human beings.

It has been pointed out that this Pragmatism is only a new and telling name for a tendency which is not only revealing itself among original and leading thinkers in the New World, but is to be found also among foremost representatives of European thought, such as Wundt in Germany and Bergson in France. The prominent questions then which philosophy is called upon to answer at the end of the nineteenth century are, where to find certitude in matters of belief and conviction, where to find sanction and authority for the rules of conduct? As speculative knowledge has been discarded, and scientific knowledge is more and more absorbed in the successful investigation of the purely mechanical order of things and the conquest of nature, the question becomes increasingly urgent as to the independent reality of the moral and spiritual factors of life. Are they identical, as one school of modern thinkers maintains? Can morality be placed upon an independent foundation, and if so, is this scientific and relative or original and absolute? If, on the other side, morality cannot permanently live and grow except on a spiritual foundation,

17.  
Questions of  
certitude of  
belief and  
sanction for  
moral law.