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Philosophy
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the most important feature which divides philosophical from scientific thought. There exists a much more radical difference, and one which affords a deeper insight into the real nature and aim of philosophy. Probably the simplest way of letting my readers realise this great difference is by saying that philosophy is interested, science is disinterested.

The ideal man of science should care only for the correctness of his observations, the consistency of his inferences, and the formal truthfulness of his calculations and deductions. No higher interest in maintaining a preconceived notion, in serving a practical end, or in supporting a pet theory, should be allowed to interfere with the even and passionless tenor of the scientific judgment. That this does not exist to perfection is the consequence, not of the faulty method of science, but of the frailty of all human nature. The scientific mind should acquire, or try to acquire, an attitude as dispassionate and as evenly balanced as that of a judge to whose care the most momentous issues concerning life, happiness, or misery are intrusted. We know from history how many centuries elapsed before the purity of scientific method was not only preached and accepted, but also manifested through practice. We have heard much of the baneful effect of the influence of theological dogmas and metaphysical theories.

The nineteenth century is justly proud of having finally established and successfully practised the pure scientific method. The greatest representatives of science in all the three countries we are specially interested in have bequeathed to us models of research, conducted without