

significance of which did not remain unnoticed by the representatives of the older schools of philosophical thought. This so-called scientific philosophy does not necessarily exclude a regard for the highest questions of systematic philosophy, an interest in the great realities, the quest for which has always been the principal prerogative of philosophy; but this interest is being kept in suspense as premature, forming frequently the inevitable background and sustaining impulse, but not the object of philosophic thought in our day. On the other hand, some representatives of this scientific philosophy have openly disavowed all intention of dealing with the great World-and-Life problem; separate schools have reproached each other with a taint of metaphysics, maintaining that such a study does not legitimately exist at all, being merely a waste and corruption of useful thought. Modern language, notably in France and England, has coined such terms as "the Unknowable," "the Incognoscible," and "Agnosticism," in order to give expression to this extreme view. Others have been more cautious, taking refuge in some current phrases such as "the Unconscious," "the Subconscious," or "the Subliminal self." To all these thinkers, whether they belong to the bolder or to the more cautious school, general philosophy, apart from the several philosophical sciences, still has a special and well-defined meaning. They recognise that you must step outside of the separate sciences and assume a more general position if you wish to satisfy the intellectual craving of the human mind. They demand an analysis and a critical estimate of the