

has during the last twenty-five years become again more fluent, more accommodating to the needs of modern thought. At the moment it looks more likely that philosophy has handed over the next great advance in human thought to the practical worker, and that the purely intellectual grasp of the new truths will have to await their actual realisation; that they will have to become efficient forces in the life of society at large before some individual genius will find the logic and metaphysics of their essence, the intelligible rationale of their activity.

There is no mistaking the signs of the times; the tide is running away from abstract dogmas and metaphysical speculation. Both these have been tried and found wanting, so far as the great practical problems are concerned. Theology has failed to evangelise the masses, and philosophy to enlighten them. For a time all hopes were concentrated upon exact science, but this also has shown itself powerless to deal with fundamental questions, or to approach the ground and origin of things. Truth, in the higher sense of the word, as an expression of the truly Real, is no longer an object of scientific research. Exact science does not profess to deal with essences and existences, but only with what is apparent. This it is content to describe and interpret in the most consistent, the simplest, and the most useful manner. The value of science lies in its applicability to problems of industry, commerce, the useful arts, and, in a limited sense, the problems of administration. The latest leading ideas which have been introduced into Scientific Thought have done much to remove still further out of our reach the