

erence being usually given to the exact methods. This is equivalent to saying that the best preparation for the philosopher is to be found in the training of the scientific expert or learned specialist. And in quite recent times a further step has been taken, inasmuch as it is being more and more recognised that an acquaintance with the practical objects of life, a familiarity—in some form or other—with the actual work that goes on around us, is indispensable as a preparation for higher speculation: assuming that this is to be of real use to humanity and to the furtherance of culture. The one-sided influence which the much vaunted training of the scientific specialist exerts has to be balanced by the very different interests and methods which govern practical work and application. In passing I may remark that here again we are only reviving views which are as old as philosophy itself; that Plato had already proclaimed geometry as the best training for the philosopher, and that philosophy with him was not a purely theoretical occupation.

5.  
Discredit  
of Meta-  
physics.

All the different changes which I refer to, work in the direction of bringing discredit upon that central branch of philosophy which is usually termed Metaphysics; so much so that we find it frequently stated that no definite branch of knowledge exists which deserves this name. Scientific, religious, and practical interests have combined in denouncing metaphysics as a useless occupation, as an undertaking which has no foundation and method, no beginning and no end. Some have tried to save the dignity of philosophy by giving to the word quite a different meaning from that which it originally