

THE RIDDLE OF THE UNIVERSE

turb that reason which alone is adapted to the pursuit of truth, and frequently mar its perceptive power. No cosmic problem is solved, or even advanced, by the cerebral function we call emotion. And the same must be said of the so-called "revelation," and of the "truths of faith" which it is supposed to communicate; they are based entirely on a deception, consciously or unconsciously, as we shall see in the sixteenth chapter.

We must welcome as one of the most fortunate steps in the direction of a solution of the great cosmic problems the fact that of recent years there is a growing tendency to recognize the two paths which alone lead thereto—*experience* and *thought*, or *speculation*—to be of equal value, and mutually complementary. Philosophers have come to see that pure speculation—such, for instance, as Plato and Hegel employed for the construction of their *idealist* systems—does not lead to knowledge of reality. On the other hand, scientists have been convinced that mere experience—such as Bacon and Mill, for example, made the basis of their *realist* systems—is insufficient of itself for a complete philosophy. For these two great paths of knowledge, sense-experience and rational thought, are two distinct cerebral functions; the one is elaborated by the sense-organs and the inner sense-centres, the other by the thought-centres, the great "centres of association in the cortex of the brain," which lie between the sense-centres. (Cf. cc. vii. and x.) True knowledge is only acquired by combining the activity of the two. Nevertheless, there are still many philosophers who would construct the world out of their own inner consciousness, and who reject our empirical science precisely because they have no knowledge of the real world. On the other hand, there are many