

relations of the various branches of knowledge before he can properly comprehend the branch in which he specialises. If he has not drawn an outline map upon which he can fill in whatever knowledge comes to him, as it comes, and on which he can trace the affinity of every part with every other part, he is assuredly frittering away a large percentage of his efforts. There are certain philosophical works which, once they are mastered, seem to have performed an operation for cataract, so that he who was blind, having read them, henceforward sees cause and effect working in and out everywhere. To use another figure, they leave stamped on the brain a chart of the entire province of knowledge.

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Such a work is Spencer's *First Principles*. I know that it is nearly useless to advise people to read *First Principles*. They are intimidated by the sound of it; and it costs as much as a dress-circle seat at the theatre. But if they would, what brilliant stocktakings there might be in a few years! Why, if they would only read such detached essays as that on "Manners and Fashion," or "The Genesis of Science," Spencer's *Essays*, the magic illumination, the necessary power of "synthetising" things, might be vouchsafed to