

ogy. It belongs to both places. Only a slight examination is required to see that, for the mental sciences, psychology is just as fundamental as mathematics is for the natural sciences. Note any recent advances in the mental sciences and you will detect it resting upon insight into and application of some psychological principle. Look at the new methods of teaching grammar, not before, but through the language to which it belongs. Look at the complete revolution in method in the manner of teaching and using rules. Once first, now last in the process. Once announced and memorized, now discovered, constructed, and applied by the pupil himself. Look at the improvement in history as in such books as Green's "Short History of the English People," going beneath the events to the life of the people, their aims and passions, and the analysis of the character and motives of the chief actors.

Look at the improvements in political economy of late years by the introduction of psychological and ethical considerations and the historical method. What may we expect in law when some of the time spent on procedure in criminal law is turned to the study of the criminal himself?

As to the value of psychology as an introduction to the philosophical enquiries an objection might be raised that all of these, philosophy, æsthetics, and theology, claiming to deal with the true and beautiful and good as ideals, are ultimately based on metaphysics, and the less we have to do with metaphysics the better. Modern philosophy, however, should not be confounded with the much misunderstood and much maligned mediæval disputations any more than modern chemistry with alchemy, modern astronomy with astrology, or modern biology and medical science with the views of Theophrastus Bom-

bastus Paracelsus. And even the superseded past should be remembered with some gratitude and respect, as the progenitor of the present: "Honor thy father and thy mother." Those who cry out most loudly against metaphysics, past or present, are, in almost every case, the unconscious victims of the shallowest and most erroneous forms of metaphysical speculation. It is philosophical speculation carefully conducted which has done most to expose false principles and to amend crude and erroneous standpoints. If we mean by philosophy, reflection on the meaning of experience, reconsideration of the significance of the results gained in scientific investigations, then instead of saying, "No one should have anything to do with philosophy," we should rather say, "Every one should have something to do with philosophy." Every one who reflects on the meaning of life and its experiences, who desires to pass beyond the mere appearances to discover their worth and importance for life-conduct and destiny is to that extent a philosopher. It is necessary to specialize in science to gain results. But every scientist in every field has not only the privilege, but also the duty to give more than mere details connected with his specialty. He should endeavor to give hints concerning their ultimate meaning, as this is revealed to him. At any rate the teacher cannot be a mere pedant. He must be a man, as well as scholar, and he will give a respectful hearing to such investigations, and cultivate an intelligent interest in them. For this, psychology is a useful introduction and preparation.

May we not conclude that psychology stands in such a central position and in such intimate connection with every branch of enquiry that it is peculiarly fitted to assist in their co-ordination?