

to see how often this obvious conclusion is missed and present scientific conceptions are spoken of as established truths, in sharp contrast with the exploded errors of the past. The following sentence, quoted from a recent publication, is a fair sample of the statements frequently made in the name of Science:— "We now *know* that animal heat is generated by the oxidation of some of the constituents of the blood in the muscles, and by their healthy influence, and not by the destruction of their tissues, as was till recently *supposed* by physiologists." But if physiologists, or other men of Science, have been till recently mistaken, is it reasonable to assert in this unqualified manner that their present opinion constitutes knowledge? And if not, what becomes of the boasted certainty of Science?

Perhaps, however, it will be said that after making all due allowances for the changes of scientific conceptions in the past and in the future, there is still a marked contrast between the steady advance of Science and the involved progress of Philosophy returning continually upon itself. Everywhere Science, with its all-conquering methods, is seen steadily advancing, drawing more and more subjects under its rule, yielding answers to more and more problems; while metaphysics remains impotent to furnish satisfactory answers, and is continually coming back again to conclusions which seemed to have been long left behind. Schelling, we are told, revives the spirit of Plotinus. The absolute idealism of Hegel is nothing but the scepticism of Hume in a dogmatic form. His famous axiom that Being and Not-Being are the same, is a repetition of the doctrines of Empedocles and Heraclitus. Here, again, the contrast drawn between Science and Philosophy is hardly fair, since it keeps out of sight the difference in their subject matter; nor is the contrast which actually exists so great as it is made to appear. Science deals with phenomena, and here steady progress may be reasonably expected, for in dealing with phenomena we can make use of mechanical aids. Just as the arts of life advance with the improvement of tools and machinery, so Science advances with the improvement of instruments and mechanical means of observation. Philosophy, on the other hand, deals with matters which, as they