

of all, to impress on my readers the great difference, and indeed the contrast, which has existed all through the century, between that great domain of Thought of which I treated in the former volumes, under the name of Scientific Thought, and that equally important, though perhaps not equally coherent, region which we now approach, and which I comprise under the name of "Philosophical Thought."

Earlier philosophical systems of the century aimed at comprising under the term philosophy a well-arranged system of all knowledge: modern science inclines in the opposite direction of reducing philosophy to the position of being merely a formal introduction to science—or the most abstract outcome of scientific reasoning. Nevertheless, a glance at the scientific and philosophical literatures of Germany, France, and England forces upon us a strong conviction of the essential difference, of the contrast and antagonism in the aims and interests, in the style and the methods which are peculiar to science on the one side and to philosophy on the other. It was once as difficult to find a way from the abstractions of the great idealistic systems into the broad expanse of natural science, as it is now to ascend from this to the leading conceptions which form the basis of our moral and social life, the ideals of art and the truths of religion. The consequence has been that, a century ago, natural science took its own course, untrammelled by the theories of philosophers, and that we find in our days little inclination on the part of practical legislators, of statesmen, and of politicians, still less of artists and religious teachers, to refer for help

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Philosophical contrasted with scientific method.