

I propose now to inquire into the causes which have brought about this change which, as I said, amounts in many cases to a complete reversal of the estimation in which the mathematical and natural sciences on the one hand, the historical and philosophical on the other, are held. The earlier part of this History has furnished the answer to the first half of the problem: I there endeavoured to show that the success and assurance of scientific thought has grown with the growth and diffusion of the scientific spirit, which has been more clearly defined as the exact or mathematical spirit. It is however very likely, nay, almost certain, that the employment of these methods alone would not have secured for science that triumphant, not to say that boastful, position to which it has universally attained. This is greatly owing to the practical applications to commerce and industry which have followed the discoveries of that long line of intellects of a high order to whom the recent progress of science is due. It must in justice be added that it is not in their own writings and deliverances that we, as a rule, meet with that tone of assurance. This is more frequent among those who are occupied with the popularisation and diffusion rather than with the extension of scientific knowledge.

The second part of this History will have to answer the other half of the above question, namely, what are the causes that have brought about that great change in the general and popular appreciation of philosophical discussions? How is it that instead of one or two dominant systems of thought we have now what may

2.
Causes of
the change.

3.
Anarchy
of recent
philosoph