

philosophical thought during the nineteenth century, it cannot be denied that the free development of the critical process has not only been actually delayed or interrupted by the philosophy of common-sense in Britain, the eclectic school in France, and the idealistic school in Germany, but that even at the present day we have to resort to one or the other of the expedients offered respectively by idealism, eclecticism, or common-sense if we desire to relieve the purely expectant attitude which the critical method forces upon us; in other words, if we desire to arrive at some positive answer to the great philosophical problems. The renewed interest which has of late been taken in the systems of Hegel and of Leibniz and in the philosophy of the Scottish school proves the correctness of this observation. It has been truly said that at the end of the nineteenth century Philosophy has become international; we had occasion to make a similar remark with regard to Science. This stage of what we might call Co-operation in the higher regions of Thought was reached earlier by Science than by Philosophy. The first great scientific idea to be worked out by the aid of thinkers of all the civilised nations combined was that of which we treated in the earlier part of this history under the title of "The Physical View of Nature": the conception of energy. Somewhat later the working out of the Darwinian programme, the theory of descent, has still more closely united the thinkers in many countries. Co-operation in philosophical labours was established still later, and not till England had become thoroughly acquainted with Continental philosophy by studying, in a critical spirit, consecutively the philosophies

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