

philosophies which are allied to or based upon exact, that is, mathematical thought: the philosophies of Descartes and Leibniz. Even leaving out the professedly positive philosophy of Comte, the French mind, in which, as we have seen, the scientific spirit is represented in its purest form, is involuntarily drawn to that attitude which is characteristic of the exact and natural sciences. Now we have seen in the earlier volumes of this History how in the course of the nineteenth century the method in the sciences has more and more tended to become one and the same, whilst the objects and fields of scientific research have become more and more diverse and widely separated, depending upon an increasing division of labour. The process of unification is going on from various well-defined centres, with little more than a far-off hope of ultimate and complete unification. This, however, if viewed philosophically, is the Eclectic state of mind in its highest form, which is not that with which the celebrated Eclecticism of Victor Cousin was so often and perhaps unduly reprov'd, an uncritical and unmethodical assemblage of unreconciled truths; but rather an orderly co-ordination of definite scientific aspects which, though preliminary, do not in their preliminary character militate against a closer approximation and an ultimate harmony. If we now, lastly, turn to German Thought, there is no doubt that, while standing on the common critical foundation everywhere recognised, it preserves, though to a diminishing extent, its traditional idealistic bias. The idealistic temper, though more and more overruled at the present time by industrialism and imperialism, still forms the ground-note. The ideals