

development of scientific thought during the century, I followed an idea most clearly expressed by Herbert Spencer, according to which science is partially unified thought. There I took up those ideas and aspects under the guidance of which a partial unification of our knowledge of natural things has become possible. Now—in treating of the development of philosophical thought—I select those further conceptions which have been used to arrive at a more complete if not an ultimate unification of thought. As has already been stated in the introductory chapter to this section, these further conceptions are not to be found by looking around us and outside, but rather by looking inside, by introspection. They have become crystallised in certain terms or words familiar in all the languages of the civilised world.

3.
General
conceptions
ancient and
modern.

The conceptions under which we found it convenient to arrange the historical development of scientific thought were mostly known already to the ancients. Modern times, notably the nineteenth century, have more clearly defined them, increasing them indeed by one or two additional ideas—such as energy and the doctrine of averages. If we now look at the general conceptions, expressed in definite words, which have governed modern philosophical thought, we are still more struck by the fact that they are not of modern origin. Although the philosophical vocabulary has in the course of the nineteenth century enormously increased, it cannot be said that any novel central idea is to be met with. All that has been done by the enrichment of philosophical language has been to attain to a clearer definition and under-