

Unless I believed that our age was elaborating a deeper and more significant conception of this unity of all human interests, of the inner mental life of man and mankind, I do not think I should have deemed it worth while to write the following volumes: for it is really their main end and principal object to trace the co-operation of many agencies in the higher work of our century; the growing conviction that all mental efforts combine together to produce and uphold the ideal possessions of our race; that it is not in one special direction nor under one specific term that this treasure can be cultivated, but that individuals and peoples in their combined international life exhibit and perpetuate it.

12.  
Deeper conception of the unity of human interests.

A number of words have during this century been introduced by various systems of philosophy to denote this unity of the inner life of mankind: Hegel's *Geist*, Comte's Humanity, Lotze's Microcosm, Spencer's Social Organism, all refer to special sides and aspects of the same subject. And it is interesting to note how the great schools of Idealism in Germany, of Positivism in France, of Evolution—physical and mental—in England, and—in spite of their apparently disintegrating tendencies—how the social changes of the Revolution and the specialisations of science have all combined to emphasise this unity of human life and interests. To show this in detail is the object I have in view. So far we have not committed ourselves to any of the many existing theories: the word Thought seems to me to be capable of the widest application, and to denote in the most catholic spirit whatever of truth and value may be contained in the combined aim and endeavour of

13.  
Different terms for expressing this unity.

14.  
Definition of Thought.