

6.
Philosophy
retrospec-
tive.

This means that philosophy is retrospective: it sums up, it criticises, it does not prefigure the future. The correctness of this proposition may be doubted. We shall have to deal with it in another place. At present it reminds us that thought, in the sense in which we take it, cannot be identified with philosophy, and hence a history of philosophy in the nineteenth century is not identical with a history of its thought. There is indeed a sense in which the word philosophy is sometimes used, when it approaches more nearly to the meaning of the word thought, as we intend to use it. Whewell has in this sense written the philosophy of the inductive sciences, meaning to trace in that work the processes of thought which are consciously or unconsciously employed in scientific research and reasoning, and which lead to progress in science. Something similar might be attempted in regard to art, commerce, politics, government, religion, and literature generally. In every case philosophy would simply mean the peculiar way of thinking and reasoning which is adopted in these various branches of practical or intellectual life. This is, however, not the sense in which the word philosophy is generally used. It generally denotes something more than a statement of method or a *rationale* of ideas and reflections; it denotes a definite theory, an explanation of a larger or smaller circle of phenomena. As such it certainly forms a part of the thought of the century, probably the most interesting and fascinating part; but it is also that which is most liable to change, most subject to discussion; whereas the other more hidden thoughts and reasonings form, as it were, the ground upon which all the

7.
When does
thought
mean philo-
sophy?