

intellectual, artistic, and practical achievements of the age rest.

It would thus appear as if an account of the thought of the century might naturally divide itself into two separate investigations. In the first place, we should regard thought merely as a means to an end, as the method adopted to attain a certain purpose, be it practical or theoretical. It would mean the peculiar kind of reasoning which has been employed in the search for knowledge or in its useful application. As all reasoning starts from certain assumptions, called premisses, or principles, or axioms, and progresses from these by certain methods, this portion of our task would divide itself again into a statement of the principles which underlie, and an account of the methods which have guided, theoretical and practical reasoning. But thought does not exist merely for the sake of increasing our knowledge of things and of applying this to practical purposes. Occupied in this way merely, it remains fragmentary, incomplete, and not infrequently it reveals contradictions. Even those who devote themselves purely to detailed research or to practical work are again and again compelled to take a wider and deeper view of things than their special occupation affords. One may find that the methods which he is using daily become useless for certain practical purposes he has in view, and may thus be forced to question the principles which during half his lifetime he has applied with unquestioning faith in their validity and usefulness. Another may have met with such success in the use of a special method of research, that he wishes to apply it to subjects which were previously handled in a different manner, or elevate it to

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