

term Philosophy; and as the first part will deal with the scientific, so will the second deal with the philosophical thought of our century.

Science has gradually risen out of the mass of accumulated but inaccurate and disorderly knowledge by the desire of making it accurate, orderly, and useful. Philosophy has similarly emerged from the great world of speculative thought by the desire of carrying it on methodically and for a defined end and purpose. Nevertheless neither the one nor the other, nor both together, really exhaust the whole meaning of the word "Thought"; neither science nor philosophy covers the whole region of thought. Both are comprised under the term methodical thought; but there remains the great body of immethodical, undefined thought. This is buried in general literature, in poetry, fiction, and art; it shows its practical influence in the artistic, moral, and religious life of our age. It is a reflection of the knowledge of science or the light of philosophy, but, like all reflected light, it not only follows, it also precedes the real and full light: it is not only the dusk that comes after, it is also the dawn that comes before the day, it is the twilight of thought. In it lie hidden the germs of future thought, the undeveloped beginnings of art, philosophy, and science yet unknown and undreamt of; it encloses and surrounds the innermost recesses of the mind, where all thought had its origin, and whence it ever and again draws fresh life and inspiration.<sup>1</sup>

12.  
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13.  
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<sup>1</sup> This is originally a Leibnizian idea. It is laid down in the doctrine of the *petites perceptions*, as given in the introduction to the 'Nouveaux Essais,' and referred to in many passages of Leibniz's various