

the progress of applied science, these theories must themselves change and develop. Now it may be generally stated that it is the task of philosophy to take note of these different ways by which the strict methods of science are applied and made useful, or by which personal and individual convictions are brought to bear upon practical questions which are not only of personal but of general interest and importance. It does not follow that philosophy must necessarily construct a complete system; but it is a natural and frequent occurrence that the occupation with a great number of detached theories or aspects of thought generates the desire to bring them into harmony and to unite them in a connected whole. Thus the enterprise which was originally purely critical and preparatory, and undertaken merely as a means to an end, may lead to the formation of a general and all-embracing view of things—*i.e.*, to a philosophical system.

From whichever side we approach the matter, we are thus always led to a threefold consideration of thought, as scientific, as individual, and as philosophical. An attempt in which any of these three aspects were neglected could have no value in an account of the thought of our age. There have indeed been schools of thought which identified science with philosophy, or which maintained that no independence belonged to religious, personal, or individual thought, inasmuch as this was merely of a derived character. Though such theories may have exerted considerable influence, they have as a whole failed,¹

21.
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¹ This can be said of Hegelianism as well as of Comtism. In the former it was a favourite doctrine that philosophy was the higher wisdom compared with religion and

art. See Hegel, 'Geschichte der Philosophie' (Werke, vol. xv. p. 684): "The highest aim and interest of philosophy is to reconcile thought, the idea, with reality.