

one, and can be traced to a habit or tendency of thought which has made itself felt in the course of the second half of the century. This tendency shows itself in the treatment of nearly every one of the great philosophic problems, and is likewise prominent in scientific thought. Many words suggest themselves by which this tendency may be characterised, but no term exists at present which is generally accepted and would be intelligible without much explanation.¹ It is more con-

13.
'Synopsis
as opposed
to 'Atom-
ism.'

¹ I have allowed this passage, which was written more than four years ago, to stand, though since that time and in course of the revision of the present section of this history some progress has been made in more clearly defining and naming the tendency of thought referred to in the text. The fact that practically the whole of this history has so far been written without the use of a comprehensive term wherewith to characterise the more recent thought of the century may be a proof to my readers that it has not been written from any preconceived point of view or with the object of proving some distinctive generalisation. The latter emerged only at the end of the composition of the text as a very broad induction resting upon a large amount of detail, and has, during the revision, been referred to on various occasions, for the most part only in the notes. As explained in two Papers read before the "University of Durham Philosophical Society" in May 1910 and in February 1913: "On a General Tendency of Thought during the second half of the Nineteenth Century," and "On the Synoptic Aspect of Reality," the tendency referred to had been already defined by Comte in an early tract as the *vue*

d'ensemble in contrast to the *vue de détail*, and by various German writers, but notably by Wilhelm Dilthey, as the *Gesammtanschauung*, and I also explained there as I have done *supra*, vol. iii. p. 193 n., that in correspondence with Prof. Sorley of Cambridge I have fixed on the term the "synoptic view or aspect," contrasting synopsis with the combined process of analysis and synthesis; the former taking in at a glance the totality of a complex subject, the latter dissecting the same into its parts and then attempting to bring them together again to a united whole. For instances of the working of these different processes see various passages in this section, notably vol. iii. 192 *sqq.*, 240, 350, 395 *sqq.*, 415, 465, 608, 612 n. It seems to me that a similar view must have been before the minds of many thinkers on many occasions; I refer only to one example which casually caught my eye quite recently. In an Article entitled "A Sketch of a Philosophy of Order" ('Mind,' 1913, pp. 197 and 198), Prof. J. S. Mackenzie writes: "The modes of unity are not something foreign to the material which they build up but are rather contained in it from the very beginning. . . . To use one of Kant's own antitheses we