

of its native country. On the other side, it is precisely where it had met with such an easy solution, in France itself, that this supreme problem is now most seriously pondered over by leading thinkers. Of this we need not take further notice in this connection, as it was fully dealt with at the end of the foregoing chapter.

I have had so frequently to notice the fragmentary and inconclusive character of philosophic thought at the end of our period that I cannot conclude without briefly noticing the indications—particularly in British thought—of the advent of a new spirit. The indications I refer to point to a decided change in the position which the philosophic mind is likely to take up in the near future, with the object of again attaining to a greater unity and harmony of thought, liberating itself from the fetters of too much criticism and acquiring that self-confidence which is indispensable to any constructive effort. This was only faintly traceable or perhaps completely hidden to the external view at the end of our period. Since that time, however, the tendencies inherent in recent thought have become clearer, and in so far as they bear upon the subject of this chapter—the unification of Knowledge and the unity of Thought—I will attempt briefly to point them out. In doing so, I shall confine myself to a few leading thinkers, dispensing with a survey of the extensive literature in which similar tendencies are manifest, and this for two reasons.

First, because this literature is mainly interested in special problems, employing highly technical terms, and has in consequence not yet entered into the general body of thought. Secondly, because my knowledge of this