

whole and not in their isolation or in their parts. This tendency is clearly marked not only in philosophical but also in scientific thought. It underlies quite as much the world-picture drawn by Humboldt as it does the views of Lamarck and Darwin as to environment in space and succession in time, and the attempt of Lotze to look at the universe from the microcosmic or anthropological point of view. It showed itself in the most abstract of all sciences, in modern mathematics, which opposed line and plane geometry to the point geometry of Descartes; the theory of groups and arrangements to that of mere quantity.

In psychology, the older theory of sensations, the doctrine of separate faculties or of the association of ideas, has been superseded by the conception of the continuum of presentations or experience and the stream of thought. In biology and still more in sociology the *vue d'ensemble* of Comte has come to the front, and even where the search for biological or sociological units has been prominent, these units have been found to possess a complexity of structure without which neither the phenomena of physical nor those of social life could be explained. The older processes of dissecting and atomising with the aim of putting together again the combined processes of analysis and subsequent synthesis, have been found eminently useful for practical purposes, but essentially deficient in explaining things real. Naturalists as well as artists have emphasised the necessity of sight as opposed to thought. And even in practical life the synoptic view has become more and more indispensable through the enormous changes in the commercial