

verdict. It is, therefore, only of tendencies of thought that I can here report, and I must refrain from quoting from the overwhelming abundance of writings—with which I am only partially acquainted—any authoritative statements; nor could I be sure if I did so that I should express faithfully the meaning and purport of passages which I might select from all sides.

Allowing, however, that there are to be found a few general tendencies in recent thought which distinguish it from that of the preceding age, I will now apply them with the intention of showing how the present section of our History requires to be followed and demands its completion by a study of that large body of thought which is buried in the poetical, artistic, and religious literature of the whole period, of that literature which does not profess to be either scientific or philosophical, which does not follow any definite method, but which is the spontaneous deliverance of individual minds. And before doing so let us define again in a few words what these tendencies are.

46.
The present
Section of
this History
leads to a
study of
poetical and
religious
thought.

47.
Recent
tendencies
restated.

First we have what I have termed the “synoptic” tendency of thought, the endeavour to reach a *vue d'ensemble*, a *Gesammtanschauung*; and this quite as much when we have to deal with the totality of things as when we confine ourselves to specially selected regions of research. This synoptic view is complementary to, and has succeeded, the combined methods of analysis and synthesis which were introduced into philosophic thought under the influence of the natural and exact sciences in the earlier part of the nineteenth century; and here it is well to note that the latter themselves