

unconsciously, dealt with another problem which we may term the unification of thought.

As culture and civilisation have advanced, the selective process which worked from the beginning of history and which works more consciously in the early years of individual life, has led to a disintegration of the total and changing content of human thought and interest. Both thought and interest were first unconsciously, and in the sequel intentionally, guided into separate courses. The impression of the whole firmament of consciousness has yielded to divers aspects, calling for divers methods of procedure. Everywhere distinct achievements have only been secured by a process of limitation, by the concentration of attention on specific well-defined regions of experience.

But this disintegration and limitation cannot advance very far before the distinct paths chosen in each case decrease in fruitfulness and a return to the original totality of interests and of life is felt to become necessary. Both Religion and Philosophy have always in their highest forms recognised this desire for a connected or synoptic view of the totality of things, and have accordingly set themselves to solve the special problem which neither Science, nor Art, nor practical life can solve by itself. The outcome of this conscious or unconscious effort may be termed Wisdom.

Religion, wherever it has been a living power, has claimed to contain and give this highest Wisdom: Philosophy, rightly and modestly, has claimed to be only the love of Wisdom, and in its first fully developed period of existence renounced the high pretensions which an earlier period had audaciously set up.