

noted as a connection, a bond of union, between those two great realms of systematic thought which, for the sake of convenience, I have kept apart in this historical survey.

There are other features in the scientific thought of the period, as it has become known to us, which naturally lead up to a different treatment from that which is peculiar to science. In almost every instance, in following up the various aspects of scientific thought, I have had to show how they have brought us to problems which cannot be solved by the means which we call scientific or exact; and in many instances I have shown how the foremost scientific thinkers themselves have been led up to inquiries which they have variously termed philosophical, metaphysical, logical, or psychological. Such has notably been the case with the ultimate conceptions of the atomic theory, of the doctrine of energy, and, still more, with the conceptions which underlie the scientific treatment of the phenomena of life and consciousness. The further we have advanced from the simple mechanical conceptions of motion and inertia or mass, into the phenomena of the actual world of natural objects which exhibit order, development, purpose, and consciousness, the more we have been obliged to make use of terms not capable of being defined by the simple categories of exact or mathematical thought; and with whatever zeal some of the foremost thinkers have in the course of the century attempted to express these more indefinite conceptions in terms of mechanical science, they have only partially succeeded, and have certainly failed in