

phenomenon which lies on the other side of the phenomenon, is not only characterised by a peculiar unity or centred connectedness which we look for in vain in the external and physical world; it has also become external or objective, it has detached itself from the subjective and hidden source from which it sprang, and can be studied as such in the great creations of language, literature, society, science, art, and religion. Why not study its nature and its life in these great and undeniable manifestations, and instead of beginning at the hidden source, the unknown and indefinable centre, try to reach this by beginning at the periphery, measuring out the great circle and learning what it contains?

41.
The "objective mind."

Ancient philosophy, which found its consummation in the writings of Aristotle, had already begun this work, and, in establishing the rules of grammar and logic, had furnished the material for many modern speculations. What the ancients had only begun, modern thinkers of the most opposite schools have been induced to continue on more methodical lines, and with the more or less distinct object of learning something definite regarding that mental life and unity which they have, with little success, tried long enough to reach by various direct roads, such as introspection, speculation, physiological and psycho-physical experiment. Accordingly we find springing up almost simultaneously in the three countries, ever since the latter part of the eighteenth century, the study of mankind or of human culture in all its historical forms. Hume and Adam Smith, Montesquieu, and the French physiocrats, studied society and the great fabric of industry and commerce; Cabanis and the "Idéo-