

the bearers of ideas; while, on the other side, ideas, the work of the mind, have become, as it were, externalised and deposited for all time in tangible objects. What was once the creation and the hidden property of only one or of the few has, through this process of externalisation, become the common possession of the many, in whom, through it, a new life has been awakened which does not end within the narrow limits of our corporeal existence, but is itself capable of continuous growth and development.

Considering, then, the extreme difficulty which exists if we try, by the methods of introspection, to get hold of our inner life, it is no wonder that the study of mental phenomena should more and more take the direction of a study of their external manifestation in the institutions of society in its primitive and more advanced forms, of languages living and dead, of art, religion, science, and industry; further, that this study, after having for a long time lingered over the more developed forms, should latterly have been directed more especially to the origins, the supposed primitive or elemental forms out of which the more advanced institutions and more finished productions have historically developed. This characteristic tendency of nineteenth century thought was not only favoured by the extreme difficulty of all purely introspective or subjective attempts, but quite as much by a kind of reaction against the sceptical attitude which found an extreme expression in the writings of David Hume. He had himself pointed out the path, when, after arriving at a deadlock in his purely logical and psychological writings; he gradually

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