

plain historical method of Locke, attracted as he was by the method of the natural and inductive sciences; whilst in the Scottish school the erudition of Dugald Stewart, and still more of Sir William Hamilton, afforded to British students a glimpse of the then comparatively unknown exploits of transcendental philosophy in France and Germany.

The subject-matter of the classical school of British thought was the human mind or human nature in the whole circumference of its appearance within the larger world of external nature. It was, in fact, a study of the microcosm of mind as distinguished from the macrocosm of nature, and its method was the "method of ideas." As such, it was primarily introspective.

The titles of the great works of the three leaders in this specifically British line of thought nearly all show the comprehensive plan of their proposed investigations, and with the exception of morals, which always formed a matter of special and detached interest in this country, the authors do not care to divide up their research into separate well-marked sciences, such as Psychology, Logic, Metaphysics, and Theory of Knowledge, conventional in foreign philosophical treatises. This comprehensive and independent study of the human mind or human nature did not, however, escape the influence of the contemporary study of the outer world, the fruitful beginnings of which started somewhat earlier in this country, though Newton's great work, 'The Principia,' and Locke's 'Essay,' appeared within the same decade of the seventeenth century.

And thus we find that after the middle of the eighteenth century, when Hume had brought the "method