

nation. It does not seem unnatural that a movement so sudden and rapid, which resulted in such momentous changes and even formed an important factor in the great anti-Napoleonic revolution of Europe,¹ should find its counterpart in an idealistic school of philosophy which started in a lordly manner from the inner world of thought and the supposed data of consciousness, and looked down with a certain amount of contempt upon the opposite school of philosophy which dealt more exclusively with the problems of wealth, industry, and the interests of the masses.

The history of this movement, which may be called the idealistic movement of thought, and which will occupy us more in detail in the course of this work, has shown, quite as much as the history of the later or psycho-physical movement, that any exclusive method soon exhausts its resources. In trying to find the way outside into nature and life it very soon arrived at an impassable limit, just as I have had occasion to show that the psycho-physical methods by themselves lead to an impassable limit beyond which lies the inner experience or introspective view which alone reveals to us the specific nature of our mind.

Both methods, the one that works from inside out and the other that works from outside in, have been of great value. Perhaps one of the most important gains has been the conviction to which both lines of reasoning have led, that beyond the region from which each started separ-

14.
Both
methods
overreach
their limit.

15.
Their
permanent
value.

¹ The history of this movement has been written in a masterly manner by the late Sir J. R. Seeley in his 'Life and Times of Stein,' a

work which largely, as it seems to me, in consequence of its title, has not gained that popularity in this country which it richly deserves.