

body of guiding ideas which form the enduring bequest of nineteenth century speculation.

In dealing with scientific Thought I had frequent opportunity of pointing out how, in the course of the century, science has become more and more international, whereas in the beginning of the century the three principal nations with which we are dealing took up different and independent positions in their scientific work. A similar observation applies to philosophical Thought, although in this case the change from national to international work and co-operation has come much later and is less pronounced. At the end of the century the philosophy of the three countries preserves more of the specific national characteristics than does their science, and whilst in the beginning of our period we meet with a lively though somewhat casual scientific intercourse and exchange, the philosophy of the Continent, notably of Germany, sprang up and developed without producing for a long time any important influence on France and England. In fact, we may say that the powerful mutual influence of French, English, and German philosophy produced in former centuries by the teaching of Descartes, Locke, Leibniz, and Hume, had given way to specific developments, chiefly in the Scottish and the German schools. If we wish to characterise broadly and without going into minute details these two opposite developments which sprang out of the common root of David Hume's scepticism, we may say that Scottish philosophy cultivated the field of psychological research, whereas German philosophy centred in metaphysics: the consequence being that we owe to the

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