

former almost exclusively the development which psychology underwent during the first half of the century; to the latter almost all the important constructive efforts in modern philosophy. These two quite independent movements met on common ground when they approached, from different sides, the theories of logic and philosophical method. To this common task British psychologists were led, mainly under the guidance of John Stuart Mill, when they desired to extend their methods and theories so as to deal with economic and social phenomena: German metaphysicians were led to similar investigations through a criticism of the dialectic (or metaphysical logic) of Hegel, the leader in this movement being the Aristotelian scholar, Adolf Trendelenburg. From these two independent modes of approach, which met over a discussion of Hume's and Kant's criticisms, the modern theory of Knowledge (*Erkenntniss-theorie*) arose. On this ground British and German philosophy met again after a separation of more than half a century.

One would have thought that the great achievements of the exact methods in France at the end of the eighteenth century, resulting as we saw in many instances in a creation of new sciences or a complete remodelling of older ones, would have led on to a similar revolution in mental and moral science. Such a process indeed seemed to make a beginning in the school of De Tracy and the 'Idéologues'; but for reasons which have been explained in an earlier section of this work, this development was stifled in its inception.¹

¹ See this History, vol. i. p. 149.