of the principal defects in the psychology of the empirical school, a defect which had been noticed not only in this country but also in France. Of this I shall speak later on.

In the meantime it will be of interest to draw attention to some of the general characteristics of the British schools of philosophy. There never has existed in this country, up to quite recent times, a ruling system of philosophy in the sense in which we may speak of the ruling systems of Descartes, of Leibniz, Kant, and Hegel abroad. It is quite true that Hobbes elaborated a system of philosophy and Berkeley suggested one, but neither had acquired any widespread following or currency. More than by systems of philosophy the British mind has been led by methods of thought. Such methods are, for instance, the inductive methods usually connected with the name of Bacon, the common-sense and the introspective methods usually connected with the name of Thomas Reid and the Scottish school. One of the results of this attitude of the British mind has been the absence of completeness and finality in many of the arguments of English and Scotch thinkers. In spite of great acuteness and originality, they have rarely pursued their leading ideas to their ultimate conclusions. Instinctively they have mostly been satisfied with the attitude peculiar to the natural sciences, where definite methods are employed and principles applied so long as they prove to be useful; being frequently abandoned when it becomes evident that their usefulness has come to an end. Thus, for instance, the division which in the Baconian

22. Want of system in British philosophy.