

the inherent common-sense, on the other the ideal demands of our nature.

There can be no doubt which of the two courses was mainly favoured by those teachers of philosophy beginning with Francis Hutcheson (1694-1746) and ending with Sir William Hamilton (1788-1856), who together form the Scottish school of philosophy.<sup>1</sup> They all appealed to what was early called by them common-sense, a term which the historian of Scottish philosophy, James M'Cosh, has traced to the writings of Shaftesbury. With some correctness it may be said that the opposition to the theoretical movement in English philosophy which began with Locke and was continued by Berkeley and

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<sup>1</sup> The history of this school has been written by James M'Cosh, who gives a very complete account of the different members and their teaching. He traces the beginnings of this school back to Bacon, Locke, and Shaftesbury in England, and includes a great number of names of local importance, but little known outside of their own country. The Scottish school, though it educated James Mill, led to an independent development when the latter left Scotland for London, where he came under the influence of Hartley's philosophy and Bentham's political theories. Besides, "it is not uncommon for Scotchmen, when they bury themselves in London, to lose their religious faith, which is so sustained by public opinion—as Mill would have said, by association of ideas—in their native land" (M'Cosh, *loc. cit.*, p. 372). He also abandoned Scottish metaphysics for the more fruitful and practical problems of economics and political philosophy. The other development which led Scottish thought out of the precincts of the native school came through Sir Wm. Hamilton

who adopted some of Kant's doctrines and prepared the way for that more recent school of thought which centres in the names of T. H. Green and Edward Caird. In Germany the Scottish school is known only through the scanty information which Kant possessed of some—and these not the most important—of Hume's and Reid's writings. This was, however, enough to start in him an independent line of reasoning, so different from that of the Scottish thinkers that for German thinkers, with the exception of Beneke, Scottish philosophy lost all interest and attractiveness. As to the relation at the Scottish universities between theological and philosophical teaching, M'Cosh singles out Thos. Chalmers (1780-1847) as the principal thinker in whom the reconciliation between Scottish philosophy and Scottish theology was effected. Before his time there existed "a severance, at times an opposition, if not avowed yet felt, between the Scottish philosophy and the Scottish theology" (*loc. cit.*, p. 393).