

Hume, started in the popular and elegant writings of Shaftesbury, but received a more professional expression in the writings of the Scottish university teachers.¹ The great problem with which they were concerned was to define what is meant by common-sense, and to what extent the appeal to common-sense is legitimate and ultimate. So far as the subject is concerned with which I am dealing at present, Thomas Reid, who occupies the central position in this Scottish school, appeals to common-sense against the scepticism of Hume, as immediately revealing to us two facts: the existence of an external world, and that of the soul. These two principles are elements of our original nature as it came from the hands of the Creator. Every sensation which I receive brings with it the belief in an external object and of myself, the experiencing subject. Reid, in fact, appealed to what in more recent philosophical phraseology are called the data of consciousness, and, in doing so, he opened out and cultivated the great field of observation of the phenomena of the inner world. He has been blamed for multiplying too much the number of these immediate data, but he and his followers have the merit of taking due note of the breadth and fulness of the human mind, of its active as well as its intellectual powers, and of counteracting the one-sided intellectualism and the exclusiveness of those who would find the solu-

¹ None of the principal representatives of the English, as distinguished from the Scottish school of philosophy, beginning with Bacon and ending with John Stuart Mill and Herbert Spencer, were university teachers. Like so many of the great naturalists and natural phil-

osophers in England, they developed their ideas in treatises dealing usually with one or a few special problems without any attempt towards completeness or systematic unity. The latter appears for the first time, as has already been said, in Herbert Spencer.