

tion of the philosophical or psychological problem in a single principle. It is true that they frequently seemed content with a description where others would seek for explanations, and that, as for instance in the lectures of Thomas Brown,—who, however, approximated, on many points, to the English school,—rhetoric frequently takes the place of argument.

In this country the labours of the Scottish school of psychology were to a great extent cast into the shade by the more critical and penetrating writings of James and John Stuart Mill, and by the new phase of thought which has its beginning in the last representative of the Scottish school. In the writings of Hamilton, and those of his disciple Mansel, the slowly elaborated arguments of the English and Scottish schools came into contact with the foundations of religious belief. The Bampton Lectures on the "Limits of Religious Thought" put an end, once for all, to that truce which Bacon had established between philosophical or scientific and spiritual knowledge.<sup>1</sup> But outside of

<sup>1</sup> The history of the earlier school of Scottish philosophy down to its latest representative, Sir Wm. Hamilton, has been written by Prof. Pringle-Pattison (Andrew Seth) in the first part of his Balfour Lectures. He there very lucidly deals with that special problem through which Scottish philosophy came into contact with German thought: the problem of knowledge. It is, therefore, not so much the psychology of the school, in which we are for the moment mostly interested, that he discusses. It is rather the problem of knowledge, which will occupy us in one of the following chapters. He shows that the in-

fluence of Kant upon Hamilton signifies a departure from the genuine spirit which pervades the earlier representatives of the Scottish school—notably the writings of Thos. Reid,—and he maintains that the agnostic conclusions of Hamilton and Mansel led "Scottish philosophers (to) set about a more careful revision of their premises" (A. Seth, 'Scottish Philosophy,' 1885; 3rd ed. 1899, p. 186). How this led, through a study of Hegel, to a philosophical position not unlike that occupied by Lotze in Germany, I shall have opportunities of showing in the sequel of this History.