

to formulate, and to explain. With the transition from the Idealism of the classical to the Realism of the exact period of thought, knowledge has, even in the eyes of the professedly unprejudiced thinker, acquired a different aspect, demanding a new Logic and a new Psychology.

If we now turn from German to British philosophy of the last hundred years, we find that a distinctly new effort to solve the problems of knowledge was put forward by John Stuart Mill, the first of a long line of psychologists and logicians, whose labours have largely influenced philosophical thought not only in this country but also abroad. But here again the tendencies of thought as exhibited in general literature exert a very distinct influence, not to say pressure, on the minds of even the most secluded thinkers. Two characteristics have here to be noted. The rapid growth of natural knowledge, based almost exclusively on observation and experiment, had already, in the eighteenth century, created a desire for an analogous study of the human mind and human nature, placing as it were the natural history of the human soul in a position parallel to that of the knowledge of external nature. Rightly or wrongly, it was generally thought that the Inductive methods of research, practised by the great naturalists and appraised by Bacon, furnished the principal instruments by which to attain correct and useful knowledge, and these inductive methods formed therefore a prominent aspect in the study of the problems of knowledge. But even more determining for these philosophical speculations was a second influence. This was the widespread atten-

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