

and attractive that it even brought under its sway the opposite tendency of thought which, following the lines adopted by Continental writers, aimed at combating the naturalistic and agnostic doctrines which seemed to be the first-fruits of the genetic study of natural phenomena.

This latter tendency of thought connected itself with the revival at Oxford of logical studies through the influence of Mill. Not only was the study of Aristotle continued and enlivened by a new spirit, but the larger and deeper conception of logic, peculiar to Hegel's system, attracted the notice of original minds, and led to a new school variously termed Idealist, Transcendentalist, or Neo-Hegelian. These two distinct currents of thought, the agnostic of Spencer and Huxley and the transcendentalist of Oxford, fill the second half of the nineteenth century in this country. In both schools we feel ourselves to be in an entirely different atmosphere from that which surrounded the introspective thought of previous centuries. In Oxford itself, Locke, Berkeley, and Hume were not appraised at their true value, and it was left to Scottish thinkers, notably to Campbell Fraser and his followers, who had continued the specifically British tradition, to lead back to a better understanding of the plain historical method, and to a comprehensive study of the human mind.

The vitality of the introspective school of thought is nowhere shown to greater advantage than in the style of their writings, which is at once clear and elegant, avoiding both the mystification of the transcendentalists and the delusive plausibility gained by