

of mental and moral philosophy. There was no intention to exhaust the philosophical problem as a whole, nor even the social problem, by discussion of its purely economic and industrial aspects. In common with the whole of the Scottish school of philosophy Adam Smith accepted the common-sense view, that there exists in human affairs an over-ruling Providence and Divine guidance. In this great scheme the individual or selfish interest played an important part, and it was the aim of the 'Wealth of Nations' to investigate how this desire for self-improvement would and should act if liberated from the numerous fetters and restrictions to which it had, in the course of modern history, been artificially subjected. Some of Adam Smith's followers in England isolated the economic problem still further, and treated it as a special subject which could be dealt with apart from any regard for its intricate connection with other, notably the moral and religious, problems. They lived in an age and country that had achieved much in practical industry by the division of labour, and in science by an exclusive use of the analysing and dissecting, combined with the artificially synthesising, methods of thought. Looking only at the great successes which these methods had attained in physics and chemistry and neglecting the opposite tendency, that which Comte had significantly termed the *esprit d'ensemble*, the consideration of things in their natural "together," they furnished a good example of that "*ignoble métaphysique* which pretends to study the general laws of a material order by isolating it from every other order."

The two principal representatives of this school of