

principles, quite spontaneously conceived the idea that by following out their line of reasoning a solution of the philosophical problem could be attained where and when Idealism had failed. In fact, they thought that circumspection—*i.e.*, looking outside and around—would be more helpful than introspection. There is also no doubt that idealistic thinkers had, in an unwarranted manner, made tacit and surreptitious use of notions which belong exclusively to the material sciences. The naturalistic school of thought worked in the commencement mainly with the conception of Life as the highest unifying principle in nature, and when the older formula of a “vital force” could not be logically defined it was driven to a purely mechanical construction of reality. This line of reasoning found its consummation in the system of Herbert Spencer. In this system the naturalistic train of thought came to a limit as the idealistic had apparently come to a limit a generation earlier in the system of Hegel.

In parenthesis it may be noted that on the idealistic side Schopenhauer alone had not discarded the “Thing in Itself,” but had incorporated it in his dualistic system by defining it as the Will in analogy with the active principle of the human mind; on the other side, Comte had not reduced biology to mechanism, but had maintained that the living creation could only be understood by the *vue d'ensemble*—*i.e.*, by resorting to a mental principle.

This inroad of naturalism into what we may term the philosophy of mind did not contaminate British thought to the same extent. Though by Hartley a mechanical