

philosophy was set up between the knowledge of natural and spiritual things, amounted to a merely temporary division of mental labour, signifying a truce rather than a final reconciliation. This truce lasted for more than two centuries, when, in the end, it became evident that the growth of natural knowledge gained by the application of the inductive methods would entrench upon those regions which had been reserved to theology and to the formation and development of a practical creed. What the Germans call "zu Ende denken," the thinking out or pursuing of a course of thought into its remote conclusions, is a thing rarely practised in this country as it is abroad. As soon as any argument, however logical it may appear, comes into conflict with common-sense, or with strongly held beliefs, it loses its hold of the British mind in the same way as any theory in science would do as soon as it came into conflict with facts. The consequence is that many original lines of thought which were started in this country have, when adopted abroad, acquired quite a different complexion from what they presented in their native country. Examples of this are the appearance of Newtonianism in France and Darwinism in Germany. In philosophy the teachings of Locke led to sensationalism and materialism under the hands of French thinkers, such as Helvetius and Condillac. In the controversy between Leibniz and Locke's younger contemporary, Clarke, it was quite evident that the former realised more clearly the ultimate outcome of Locke's reasoning and the necessity of dealing with it. In this country these ultimate conclusions were probably first realised by Berkeley and Hume. The former replied