

Reid and others by appealing to common-sense. To this school, which had to teach the youth of Scotland, common-sense included the universally admitted conceptions of an enlightened form of Christian doctrine. This had, in their country, received a very strong popular confirmation by the evangelical movement which opposed free thought as much as extreme clericalism, and which trusted to immediate evidences and inner light. This immediate evidence or common-sense told man that the world had a Creator, that he himself had a soul and a spiritual destiny. Such a broad basis of common-sense, such a fruitful field for social reform and popular instruction, did not exist in France. Writers of the most opposite schools have eloquently described the condition of things there. Not only M. Taine but Victor Cousin has described the reception which Locke's ideas met with in France, where the logical and systematic mind of Condillac reduced them to an extreme sensationalism which took no notice of all the surrounding conditions and the background of Locke's philosophy.

If we leave out this background and the evidence of common-sense, if we abandon, as Hume did, the doctrine of the substantial nature of the soul, the psychology which remains reduces the inner life to a passive receptivity, the mind to a *tabula rasa*, to a blank page which receives passively the impressions of the senses; and even the word reflection, which denotes the process by which general ideas and knowledge are formed, does not help us to understand the two great facts of the inner world: its unity and its activity. Hume recognised the difficulty, but he contented himself with