

in the character of reality as the data of experience and observation in the outer world. Both these realities were considered by common-sense philosophy to furnish material for reflection and interpretation. In the opinion of most thinkers from the time of Bacon down to the beginning of the nineteenth century, these two separate sources of knowledge and reflection stood sufficiently apart to admit of being independently recognised and studied. This view was probably most clearly represented in the writings of Locke, who, more than any other among those thinkers who acquired a widespread reputation and influence, may be looked upon as typical of the ruling philosophical thought in this country from the time of Bacon till well on into the nineteenth century. His attitude to knowledge gained by observation through the senses as well as to that based upon religious beliefs has been characterised as a kind of *via media*. But it did not emanate from the desire, and still less from an attempt, to reconcile the two realms of thought, as was the case with his famous contemporary on the Continent, Leibniz; it rather sprang from a dislike of dogmatism, be that dogmatism theological or scientific: for, according to Locke, neither the theologian nor the naturalist could attain to such certainty as would allow either side to disregard the evidence furnished by the other. "Thus for 130 years after its publication the 'Essay' of Locke gave to philosophy in this country its groundwork and its method. The Anglo-Saxon mind cautiously leans to that side of human life which is instinctive and determined by its custom, overlooked, as outside philosophy, altogether by