

was a kind of dualism. No principle or position, however clearly enunciated in the beginning, was ever by its first propounder carried to finality: there seems always to have been a reluctance to attach much credence to extreme consequences drawn out by slender logic. Thus we have in Locke's Philosophy the two principles of Sensation and Reflection, and further on the two forms of natural and revealed knowledge. The latter dualism is characteristic of all the philosophy of the Scottish school, and it was revived in a different form by Dean Mansel as an outcome of the latest phase of Scottish philosophy, that represented by Sir William Hamilton. But the extreme conclusions of every logical argument will in the end be drawn, if not by those who propounded it still without fail by some of their followers, and thus we find that, in spite of the realism of the English mind which clings to facts and practical requirements, the time did arrive when attempts had to be made to overcome the dualisms and latent contradictions contained in the writings of philosophers, from Bacon and Locke down to Hamilton and Mansel, and to lay the foundations of a reasoned and consistent philosophical creed. In the present connection it is well to note that endeavours in this line of thought existed long before and outside of the influence which the study and criticism of German Idealism exerted, in the same direction, in more recent times. The history of British philosophical thought can point to a distinct and tolerably coherent search in quest of a philosophical creed, beginning with James Mill and ending with Herbert Spencer. It forms only an episode, though an

17.
Beginning
of search for
a creed.