

philosophical literature indicates a widespread tendency to overcome the latent dualism characteristic of the earlier philosophies in this country.

This dualism in human knowledge is, however, not a special characteristic of modern thought, but can be traced in the earliest systems of ancient philosophy, and was nowhere more apparent than in the middle ages with their avowed antithesis of Divine—or Revealed—and of Human Knowledge.

19.
Continental
efforts to
transcend
dualism.

Unlike English philosophical thought, thought on the Continent set out in modern times with the bold attempt to overcome the existing dualism in knowledge by starting from some supreme principle or idea in the light of which the whole of human science—be it spiritual or natural—could be organised, being systematically co-ordinated or subordinated. The two great systems in which this was carried out, and which have had lasting influence on Continental thought up to the present day, are those of Descartes and Spinoza.

Up to quite recent times, when the independence of the development of philosophical thought in this country has been clearly recognised by Continental writers, the leading historians of philosophy, who belong nearly exclusively to Germany, were in the habit of representing the history of modern philosophy as an unbroken chain from Descartes to Hegel and Schopenhauer;¹

¹ This view is mainly represented by Kuno Fischer in his monumental work on the 'History of Modern Philosophy.' He does not include in it the History of the realistic movement in philosophy, to which he, however, devoted a smaller work with the title, 'Franz

Bacon von Verulam, *Das Zeitalter der Realphilosophie*' (1856, 2nd ed., 1875). The continuity of the Idealistic movement is also sketched by Schopenhauer in the first Essay contained in his 'Parerga and Paralipomena,' and by Schwegler in his well-known 'Short History