

Locke and Hume being the only British thinkers to whom was accorded an influence, the main importance of which lay in the fact that Locke provoked the elaborate refutation of Leibniz in the 'Nouveaux Essais,' and that Hume "roused Kant out of his dogmatic slumbers." Against this view it must be recognised that the philosophical thought of this country presents from Bacon to Spencer an independent line of development which was no doubt influenced by Descartes and Kant very much as the unbroken tradition of Continental thought was influenced by Locke and Hume. Towards the end of the nineteenth century it seems as if these two independent lines of philosophical tradition have crossed each other in a characteristic manner. When the need of a philosophic creed made itself felt in this country, several thinkers of the first order recognised that this problem was exactly that which had occupied Continental thought from the time of Descartes. Accordingly the philosophical writings not only of Kant but of Hegel, of Spinoza, of Lotze, and latterly of Leibniz, have been studied in this country with growing interest, and a school of thinkers has arisen which tries to assimilate, to co-ordinate, and to systematise the ideas contained in those formerly neglected or forgotten writings. On the other side, when, after the

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Two lines of
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Union of
these.

of Philosophy.' The important works on 'History of Philosophy' by Erdmann (see *supra*, p. 37 note 1) have, in later editions, taken more and more notice of other collateral schools of thought previously ignored. But the one-sidedness of giving undue and exaggerated prominence to Idealistic, or even only to German,

philosophical thought (as, *e.g.*, is the case with v. Hartmann) has now been finally overcome and a new spirit infused into the treatment of the subject by Windelband and by Höfding. A still more one-sided but opposite view of the History of philosophy is represented by G. H. Lewes's later work on the 'History of Philosophy.'