

V.

It will be seen from the foregoing that although English thinkers emphasised the mental process and did not follow Descartes in the attempt to define the essence or substance of Mind and Matter, they nevertheless did not abandon altogether the notion implied in the common-sense view of the subject, that Matter and Mind were two independent things, apart from their properties, which consisted for us human beings in their different ways of affecting us—that is, in our ideas concerning them.

Before going any further, it is only fair to say that Continental thought, as carried on by Descartes' successors, such as Malebranche, Spinoza, and Leibniz, no more than English thought, followed consistently the road he had taken. For, with their purely dialectical and metaphysical discussion upon Substance or Substances, they combined a considerable amount of pure psychology. Further, Locke's analysis reacted upon Continental thought, and notably in the celebrated controversy between Locke and Leibniz a further very important step was taken.

This controversy was carried on in a correspondence between Leibniz and Dr Clarke, a follower of Locke and Newton, and further elucidated in Leibniz' work, discussing the views of Locke under his title, 'Concerning Human Understanding'; which, however, was not published before the middle of the eighteenth century. The gist of the whole controversy is concisely expressed in a Latin phrase which, like the