

and interest of reality. No English thinker has ever honestly believed or maintained that the Truly Real can be fathomed or exhausted by the thinking process; nor has any English thinker ever unwaveringly believed in the complete unification of knowledge. For most English thinkers, even for the greatest, there has therefore remained a larger or smaller undissolved residue of facts and interests which they have not touched, be it that this has consciously presented itself to them as the Unknowable, or that it has tacitly remained in the background of their speculations as a not clearly defined conviction from which they have nevertheless derived a feeling of strength and security. With no thinker has this been more clearly the case than with Francis Bacon, who, to many Englishmen, is still a kind of philosophical model, and, more than any other among English heroes of thought, marks them off in type from continental nations.

A third characteristic of English thought is its want of continuity, its individualism. We have here no long array of systems following one out of the other either by direct contrast and reaction or by slow development, no lengthy trains of reasoning such as Descartes started in France, Leibniz and after him Kant in Germany, and Spinoza for the general community of continental thinkers. If such trains of reasoning have been started by thinkers in this country, as Locke, Hume, and Darwin, they have usually been consistently followed up, not here, but abroad, where no hesitation has existed to admit and express the most extreme and daring of ultimate logical consequences. From these

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