

## IV.

There was indeed an inducement for Descartes to desert the straight road which was indicated by the important step he took. This inducement did not exist for readers of his 'Discourse' in this country as much as it did abroad. Philosophy abroad conceived its highest task to be the establishment of a reasoned creed which should settle the doctrinal controversies raised through the Reformation. In this country philosophy was not appealed to in the same interest. The object of philosophy in this country was not a quest of faith but a quest of Knowledge, and essentially practical and useful Knowledge. It was therefore likely that the new road opened out by Descartes would be followed in this country rather than on the Continent. It was followed out by Locke, who adopted what he termed the plain historical method: he searched more closely within his own mind for the origin of the contents of thinking, that is, of ideas: and he directed his argument against the theory that ideas were innate or inborn, and maintained that they had their origin in the process of perception or experience, the mind being originally like a *tabula rasa* or clean sheet of paper. This constitutes a second and most important step in advance. But he did not thereby get rid of the terms, Mind and Matter, as denoting special entities or substances. He, however, occupied himself most with the thinking process—that is, with the different thoughts which it contains or produces. Maintaining that these arose from perceptions or sensations, he started to