

*cogito ergo sum* of Descartes and the *tabula rasa* of Locke, forms a landmark in modern thought. The human mind being compared to a clean slate, the view of Locke was expressed in the dictum *Nihil est in intellectu quod non prius fuerit in sensu*. He thus not only looks upon the mind as a substance, but considers it also to have two compartments or parts: the intellect which contains ideas, and the senses which contain impressions and perceptions. And he maintained that ideas or thoughts refer only to sense-impressions, and can add nothing to the contents of the latter. To this Leibniz assented, if to the dictum were added the words: *nisi intellectus ipse*. By this addition he urged the truth that the sense-impressions could not be converted into ideas without a Something which retains, converts, and arranges, in fact elaborates them. He therefore adopts the view of the mind as substance which Locke had retained, pointing out, however, that there must be a difference between the same contents as given by the senses and as thought of by the intellect. He thus set the problem of deciding wherein this difference consists.

The further step beyond Locke which Berkeley took, pointing out that we have nothing beyond ideas of sense to correspond to what we call matter—the external and extended substance—was not followed up by Continental thinkers, neither by Leibniz nor by the French School of Condillac, who professed to be followers of Locke. The consequence was that Continental thinkers held on still more persistently to the metaphysical or scholastic notion of substance. And it was not till a further step had been taken beyond