

apart from Mind. In the Mind of God they exist, and from Him we receive sensations in our minds.

Thus we have seen that in the seventeenth century there arose a philosopher whose work formed the starting point for two very opposite tendencies, which were developed in the eighteenth century. But the thought of mankind will never be wholly divided between two opposing parties. There will always be those who refuse to be satisfied that the whole truth rests with one School, so long as another can oppose itself with powerful enough arguments to gain many followers. And when two theories utterly incapable of reconciliation are opposed to each other, men are apt with great reasonableness to argue that the unaided human mind cannot arrive at absolute certainty, and therefore its proper attitude towards many subjects is doubt. This was the doctrine which was now put forth with great skill by David Hume (1711-1776). His name is of very great importance in the history of Philosophical thought. Hume is a logical outcome of the exaggerated Realism and Idealism, and himself the parent of Modern Agnosticism and Positivism.

Locke had not carried out his Materialism consistently. He had still allowed objective existence to *substance*, which yet was not a thing of sense, but a complex idea emanating from subjective thought. But if substance, which is an idea of the mind, has an objective existence then it is manifest that the mind is not the blank page, the "tabula ras." which Locke declared it to be. It was then at this point that Hume set to work to revise the philosophy of Locke. The most important part of Hume's philosophy is that in which he deals with the idea of casuality. The conclusion at which he arrived was that we have in reality no knowledge whatever of causes. What we see is an invariable succession of events, and this sequence of events is all we know. "Post hoc, ergo, propter hoc," is a fallacy in every case to which it is applied.

It is easy to perceive the result of such reasoning. Our notion of Cause is derived from the sense of the power which we possess to originate motion. I desire to pass from one place to another. I set my limbs in motion, and am conscious that I am the cause of their motion. Thus it seems impossible for us to get rid of the notion of a number of secondary cause; for all sorts of motion, which traced back, ultimately lead to the conception and belief of a first cause. When, therefore, Hume denied the relationship of cause to effect, he was but consistent when he denied the Personality of Man, his possession of Will. "The self or ego is nothing else in fact than a complex of numerous swiftly succeeding ideas under which complex, we then suppose, placed an imaginary substrate named by us soul, self, ego. The self or ego therefore rests wholly on an illusion." (Schwegler History of Philosophy, p. 183). From this denial of Personality followed of necessity that of the

immortality of the soul. Hume also directed his attacks against the existence of the Deity, and the reality of Miracles. The fallacies contained in the latter argument have been frequently exposed. His scepticism was thus of a most comprehensive nature, was maintained with great ability and has exercised widely-reaching effects.

Here then we leave the subject of Speculative Philosophy. We have seen the rise in the seventeenth century of Empiricism and Idealism, which continued to develop themselves throughout the eighteenth century. Springing out of these opposites, as we should naturally expect, Scepticism exercises wide sway and becomes the starting point for a new Philosophy, i.e., Positivism.

The opposition to Hume and the construction of a new Idealistic Philosophy was the work of German thinkers. Their work occupies much attention in England at the present time, but does not come within the scope of our subject.

DOUBT.

When I felt the morning ending,
And my life its footsteps bending
Onward where the vain delusions
Of a childhood sweet must go,
Then my soul in doubt and trembling,
Yet with all, the vain dissembling
Of a spirit used to assembling
With its fellows here below,
Asked the question, vainly seeking,
For an answer here below,
"Is our life a weal or woe?"

"Or is't the weary, weary fighting
'Gainst a wrong that lives by righting;
Struggling for a prize, at sighting
Which we turn away with scorn;
Then the vain, regretful sorrow,
And the feeling that the morrow,
From the past is doomed to borrow
All the past's unaltered wrong?"
Crushed my hopeless soul completely,
Hopeless at the weight of wrong,
And a strength that seemed too strong.

Then a spirit seemed to near me,
And my soul began to fear me,
Lest, perchance, a God should hear me,
Hear me murmuring at my fate;
But a "still small voice" was creeping
O'er me, all my senses steeping,
While as if my mind was sleeping,
Gentle whispers soft did state,
Clear the blessed sweet assurance,
Thrilling through me as they state,
"God is Life and God is Fate."

"'Twas His will we should have breath,
From His hand at last comes death,
All things here must have an ending,
And we also shall depart.
We are children, lessons learning
With a child's weak, wayward yearning
For the myst'ries, angels earning
God's goodwill with joyous heart.
Do not know nor seek the knowledge."
"When wilt thou grow calm, my heart,
Taught in anguish, trained to smart?"

I. F. A. W.