

science, but merely a chapter, and a very subordinate one, in theology. It was the first attempt at a Christian philosophy, and though it seems meagre to us, it was a great advance on the preceding period.

The scholastics are worthy of much honour. In them, reason is seen beginning to assert its right, and to demand that Church doctrines should accord with it. In them we find the first motions of the spirit of enquiry, which was yet to work out a political and religious freedom hitherto unknown and to inspire a Bacon, a Descartes, a Locke, an orthodox Berkeley, and a sceptical Hume.

Philosophy, as the servile handmaid of the Church, at length ran its course. It discovered the impossibility of rationalizing dogma or unifying faith and reason. Hence it no longer had a foundation upon which to stand.

During the latter part of the fifteenth and beginning of the sixteenth centuries, other powerful influences were at work. The revival of classical study, the spread of knowledge through the discovery of the printing press, the Reformation, and not least, as far as philosophy is concerned, the advance of the natural sciences. Copernicus, Kepler, and Galileo, announced their discoveries and methods of experience and observation. These new forces working along with the increased strength acquired by reason through the internal decay of Scholasticism, brought about a transition to a new philosophic problem and method. The change, however, was not in a day. Like all such movements it was a growth, a transition, in which transition Bacon was one of the chief actors. He emphasised the importance of putting aside all prejudices. Experience, and the observation of Nature is the true method of all sciences.

Descartes went further than Bacon, and asserted that all we have been accustomed to believe should be put aside. Everything must be doubted which it is possible to doubt. He found it was impossible to doubt his own existence, which is certain on account of the clear perception that it is impossible to think and not be. He therefore concludes that all clear perceptions are true. On this principle of clearness of perception his doctrine of innate ideas is based, *e.g.*, idea of God. When he observed his mind, he found ideas of three sorts: innate, those received from without, and