

Berkeley that the introspective strain of British thought made an impression upon thinkers abroad.

This further step was taken by David Hume, who, agreeing with Berkeley that we cannot find in our experience any sensation which can be the foundation for the idea of material substance, added the further reflection that we can as little find within our mental experience any sensation or perception which would form the foundation for the idea of a spiritual or thinking substance, but only various sensations which we fictitiously attribute to an independent entity called Mind, Spirit, or the Self.

VI.

The consequence of this unanswerable contention of Hume made it quite as impossible to uphold the Berkeleyan theory that all is spirit or mind, as it had appeared to Berkeley to uphold the position held by Locke and Descartes, that, in addition to the thinking substance, there existed a material or extended substance. This, added to various other criticisms by Hume, which we need not discuss for our present purpose, created a sort of *impasse* in the development of philosophical thought, out of which Hume himself, and still more his successor, Thomas Reid, sought an outlet by appealing to common-sense.

On the Continent Kant was "wakened out of his dogmatic slumbers" by reading one of Hume's writings. He faced boldly the dilemma which Hume had established, and somewhat contemptuously condemning