

knowledge does not wait till the philosopher has settled the criteria of certainty, nor, on the other hand, is the problem of certainty settled, in the eyes of the logician, by simply pointing to a body of existing and generally accepted knowledge, however extensive this may be. Still, the extension and growth of knowledge, especially of useful knowledge, may be the more attractive side of the problem to certain thinkers in certain times and surroundings, whilst to other thinkers, in other times and placed in a different environment, it may appear more important to arrive at some ultimate ground of certainty than to examine into the methods by which existing knowledge is extended. There is further no doubt that, whether we start with the first or the second of the two questions involved in the problem of knowledge, we shall in the end have to deal with both.

From what we have learnt of English philosophy in this chapter, as also on former occasions, it will appear natural that in the beginning of the modern era of thought, the problem of the extension of knowledge should, in this country, have presented itself first, that the question of the nature of knowledge and the grounds of certainty should have come later, that it should have gradually been narrowed down to the search for an ultimate foundation of all knowledge quite independent of the particular regions of knowledge which surround us, and that the attempt to establish unity and harmony should have come last.

But about the time when this characteristic and perfectly logical succession in the different phases of the theory of knowledge was started in this country by