

from a different and opposite pole to that from which natural knowledge takes its beginning.

It must, however, be admitted that in the course of his philosophical writings Mill came more or less explicitly to admit the existence of a something, of a mental factor, which could not be found and definitely traced by the process of analysis which he practised. And this admission dates from an early period in his life when he already, in opposition to his father, recognised the importance of Coleridge's influence, when he felt the power of Carlyle's oracular sayings, and when he was himself coming under the spell of Wordsworth's poetry. Regarding this hidden factor in mental life he nowhere expressed himself with sufficient clearness, though he rejected all the various attempts by contemporary English or foreign thinkers to define or locate it in a comprehensive philosophical creed. But there is no doubt that we find foreshadowed in Mill's writings the conception of the Unknowable which plays such an important part in later English philosophy. At present it is important for us to remark that we find in Mill something analogous to that position which, on a much larger scale, existed a generation earlier in German philosophy. As I have mentioned before, the constructive efforts of German speculation after Kant, the dogmatic assertion of a higher insight, which in single instances rose to a kind of inspiration, was derived from the regions of poetical, or creative, thought as it manifested itself in the great classical literature of the age. Similarly the poetical creations of the new school of poetry in England, notably of Wordsworth and Cole-