

of Lotze, and which has become similarly popular. He sees in philosophy the complete unification of Knowledge, as distinct from the different sciences which afford only a partial unification of Knowledge. But he has paid the inevitable tribute to the trend of modern thought by introducing into the foundation of his system that inherent dualism which, as I said before, seems everywhere to confront us. Continuing the traditions of earlier English philosophy, and influenced as much by Hamilton as by Mill, he draws a sharp distinction between the Knowable and the "Unknowable." The former is really only concerned with mechanical connections, although the language in which these connections are expressed by Spencer retains many of the older attributes by which a duplex meaning is conveyed. But the deeper desire of arriving at an explanation and not merely at a description of phenomena is recognised and satisfied in Spencer's philosophy by acknowledging the existence of an unknown power which is at once the origin and the sustaining ground of everything.

70.  
The 'Un-  
knowable.'

Through this doctrine of the Unknowable, Herbert Spencer has become the father of that School of Thought to which Huxley has given the pertinent name of "Agnosticism."

Somewhat later than Lotze in Germany and Spencer in England, philosophical thought in France came prominently forward with contributions to the solution of the problem of knowledge. The most important among these contributions are to be found in the writings of Charles Renouvier, a contemporary of Lotze, though his influence belongs to a much later date. In