

withdrawn, the problem presented itself: what conception have we to form of the Universal World-order so that the moral ends and aims of human life may appear realisable? Mill not only, as we saw in the last chapter, led the way to an entirely altered comprehension of the problem of knowledge, but also through this as well as through his moral and economic studies, he was forced to tackle the problem of Reality. After Bishop Berkeley, he and Herbert Spencer were the first British philosophers to take up this problem independently of the solutions contained in the doctrines of the Christian Church on the one side, and in the metaphysics of the Continent on the other. For the whole of the Scottish school of common-sense came under the influence of the first, whilst Hamilton and his followers came in addition also under the influence of the second body of doctrine.

But the most prominent and dominating contribution to a solution—if we may call it so—of the problem of Reality, which has emanated from British thought, is to be found in Herbert Spencer's doctrine of the "Unknowable." It was prepared through Mill's and notably through Hamilton's speculations, and has gained much acceptance through the support that was given to it in the lay writings of Huxley. In fact, through the watchwords of the "Unknowable" and "Agnosticism," this view of the problem of Reality has become fixed and crystallised into a definite popular creed. Herbert Spencer is, moreover, the only English philosopher in modern times who places an answer to the problem of Reality at the entrance of his philosophical system. He had the ability and the courage to elaborate a definite philosophical

51.
Spencer's
"Unknow-
able."