

Existence fairly and impartially. And this means that the problem of Reality has risen from being of purely speculative interest to the position of a fundamental practical problem. The problem which Hume formulated and abandoned, and which Carlyle fantastically adumbrated in the "Everlasting No" and the "Everlasting Yea" of Sartor Resartus, has gradually dawned upon living thinkers as the great question on which all our culture, civilisation, and progress ultimately depend. Through 'Philosophic Doubt' we are seeking the 'Pathway to Reality.'¹

The beginnings of these two independent movements reach indeed as far back as the middle of the century, and find, *inter alia*, an expression in John Stuart Mill's famous dictum, that every thinking Englishman was either a Coleridgian or a Benthamite. The two movements identified by Mill with these celebrated names grew in importance, definiteness, and volume through different alliances which each of them contracted. The movement which, in the opinion of Mill, centred in Bentham, but really quite as much in the teachings of his father, James Mill, sought a deeper foundation in the study of logic and psychology, and was, through these studies, brought into connection with the natural sciences, the methods of which it very largely took as its models. The other movement had already in the mind of Coleridge two distinct sides—the philosophical and romantic side, and the poetical and naturalistic side.

56.
The two
movements
of search in
England:
Realistic
and Ideal-
istic.

¹ This way of putting the matter was suggested to me by a passage—which I cannot trace—stating that students in some foreign Eng-

lish missionary college asked for such books as Balfour's 'Defence of Philosophic Doubt' and Haldane's 'Pathway to Reality.'