

completely real.<sup>1</sup> And again:<sup>2</sup> "The positive relation of every appearance as an adjective to Reality and the presence of Reality among its appearances in different degrees and with diverse values—this double truth we have found to be the centre of philosophy. . . . This conclusion—the necessity on one side for a standard, and the impossibility of reaching it without a positive knowledge of the Absolute,—I would venture to press upon any intelligent worshipper of the Unknown."

I have selected the last passage not only as containing a summary of Mr Bradley's teaching, but also as forming a fitting conclusion to this chapter which deals with the problem of Reality, and as an indication of the latest phase into which this problem has entered at the end of our period. We have certainly left far behind us any confidence in the capacities of the human mind permanently to solve this problem, a confidence which characterised the preface to Hegel's 'Phenomenology,' and we have lost quite as much the security which characterised the appeal to common-sense and traditional beliefs prevalent in the school of contemporary Scottish philosophy at the beginning of the century. In fact the problem of Reality is at the moment more of a problem than it ever has been: it has come to be a world-problem.

At the end of the century we can divide the foremost thinkers into two classes according to the position they take up to this problem. This position can be put quite clearly by asking: Does an answer to the question,

<sup>1</sup> 'Appearance and Reality,' p. 382.

<sup>2</sup> *Ibid.*, p. 551.