

had, identifying it, for instance, with the theory of knowledge or with some branch of psychology. It is, of course, needless to fight over words. Still the existence and the continual reintroduction of a term which we thought discarded shows that it covers some meaning and has some significance. Many passages might be collected from recent writers—Continental as well as British—where the word metaphysic is used although the existence of such a thing is denied. It is more useful to observe how in Germany lectures on Metaphysics have become rare at the Universities; but that nevertheless philosophical literature shows there, though perhaps to a smaller extent than it has done during the last generation in this country and in France,¹ a tendency to

¹ In general it may be stated that the revival of the interest in metaphysics commenced in France and in this country just at the time when in Germany it had almost entirely disappeared. So far as British philosophy is concerned, the change which has come over philosophical thought is shown, for instance, in two treatises on Metaphysics which appeared respectively in the 8th and the 9th editions of the 'Encyclopædia Britannica,' both by thinkers of the first order, representing definite schools of thought. The earlier one was written in the year 1857 by H. L. Mansel (1820-1871), a pupil of Sir Wm. Hamilton; the latter by Edward Caird (1835-1908), the centre of the independent Hegelian movement of thought, in 1883. Both articles are important treatises, from very different points of view. In the earlier article Metaphysics is mainly concerned with psychology; the ontological problem, or the problem of reality, receives only subordinate treatment—in fact,

the principal metaphysical problem as treated in the present chapter is, by Mansel, thrust beyond the limits of philosophical speculation, and philosophy is reduced to pure phenomenalism which, according to this view, has to be supplemented in the acceptance by faith of revealed truth; a position from which it required only one step to the philosophy of the Unknowable of Herbert Spencer. This extreme development of a view which originated in the school of Hamilton, and which was more popularly explained in Mansel's 'Bampton Lectures,' reacted as much in the direction of phenomenalism and naturalism as it did on the other side in the direction of a transcendentalism modelled very much on the Hegelian type. The latter is, together with the History of Metaphysics, expounded in a concise and masterly manner in Caird's article, reprinted in the second volume of his 'Essays on Literature and Philosophy' (1892).