

have to start if we desire to make our thoughts accessible and intelligible to our fellowmen, and, although we can put these words and terms together in a more or less original manner, we have always to accommodate ourselves to the established usage, from which we can deviate only to a very small extent. In this way language exerts a control over the free movements of our thoughts and reflections which is not infrequently felt to be severe and irksome, and which is more than ever experienced in that great department of literature which is the embodiment of the philosophical thought of an age. More even than in science, we may say that in philosophy progress consists in finding an appropriate verbal expression, or, having found it, in conveying to our readers the clear definition of the meaning we desire to attach to it. Looking broadly at the philosophical literature of any period, we may divide its main representatives into two classes—viz., those who have introduced into the existing language new terms, the bearers of thoughts and ideas constituting a new message, and those others who, taking up these newly imported terms, have tried to define them more closely, to prescribe their exact usage,

3.
New terms
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ophy.

neither of them—Kant even less than Hegel—seems to have had a sufficient acquaintance either with Reid's own writings or with the principal work of Hume which he criticised. This is fully brought out in Henry Sidgwick's Address on "The Philosophy of Common-sense" (1895), see 'Mind,' N.S., vol. iv. p. 145, &c. He there suggests that Kant was influenced by Priestley, who classes Reid along with Oswald and Beattie, writers of quite an inferior order of merit. When Hegel delivered his Lectures on 'The History

of Philosophy' (1817-30), Reid's writings were principally known on the Continent through the influence they had acquired on French thinkers such as Royer Collard and Jouffroy, and are accordingly treated with more respect. With Hegel the contempt for British philosophy seems to have been directed mainly against English as distinguished from Scottish thinkers; see 'Werke,' vol. xv. p. 501: "Of English philosophy there can no more be any mention."