

regard to all those questions which refer to the inner life, to the soul. To the historian of philosophy, and still more to the historian of thought, this influence announces itself not only by the appearance of quite a new vocabulary, but also by the altered meaning of older and well-known terms. Nothing is more perplexing, more difficult to understand, for the student who approaches for the first time the works of the German philosophers, from Kant to Schopenhauer, than the words and phrases which they employ and which lend themselves only awkwardly to a rendering in other modern languages. This new terminology is in itself an indication that we have to do with quite a new body of ideas, that the discussion of all philosophical problems has been moved on to an entirely different plane.<sup>1</sup> We shall meet this change of level in the dis-

<sup>1</sup> This point is well brought out by Prof. R. Eucken in his 'Geschichte der Philosophischen Terminologie,' Leipzig, 1879: "Especially in the theory of knowledge, that high-water mark of Kantian thought, we find much that is independent. The traditional also is here moved into a new aspect, in particular we may remark, *e.g.*, the following distinctions and oppositions: theoretical and practical knowledge, sense and understanding, understanding and reason, empirical and pure intuition, concepts of the understanding and of the reason, analytical and synthetical judgments, constitutive and regulative principles, immanent and transcendent principles, 'thing in itself' and appearance, semblance and appearance, phenomena and noumena, intellectual and intelligible. In these and in other distinctions we recognise throughout the specific

diversities of knowledge as a whole; so far as the substance is concerned we recognise the endeavour to keep the subjective and the objective apart. In physics we find the opposition of mechanical and dynamical philosophy, of the inorganic and organic, of mechanism and teleology, of internal and external purpose, &c.; in psychology, the separation of the mechanical and the chemical senses, of effort and passion, &c." (p. 146).

"Kant sometimes adopts notions as he received them by tradition, brings them into the crucible of his own thought and elaborates them. We have then something that is novel, but a residue remains and a certain discordance is unmistakable. That Kant, in psychology, starts with much that is taken from Wolff and Tetens, has been frequently remarked, but not less is this the case in logic, metaphysic,