

dition of the beginning made by Kant. In this sense he termed his philosophy Neocriticism. We have thus Neo-Kantianism in Germany, Neo-Hegelianism in England, Neocriticism in France; all three starting with and putting into the foreground the theory of knowledge. It is interesting to note that neither of the two above-mentioned terms, neither *Wissenschaftslehre* nor *Erkenntnisstheorie*, has a current synonym in the French language, but, on the other side, that language has contributed largely to the fixing of modern views on the subject by the introduction of the term "Positivism," which denotes and characterises a special conception of the nature of knowledge, of which I shall have to say more in the sequel.

The contributions of this country to the terminology of the subject came later, but are probably more incisive and, for the general intelligence, more significant. Following upon Herbert Spencer's doctrine of the Unknowable, Huxley coined the term "Agnosticism," and towards the end of the century a very different turn was given to popular philosophical discussions by the introduction in this country of the American term

6.  
Agnosticism  
and Prag-  
matism.

movement which is known by the name of Neo-Kantism in Germany, and of which the influence is now being felt in France." See also important articles "On Renouvier and French Criticism," by M. Beurier, in the 'Revue Philosophique,' vol. iii., 1877. In order to show the chronological sequence of works referring to the return to Kant in the three countries I give the following dates:—

1847. Ch. H. Weisse. 'In welchem Sinne die deutsche Philosophie jetzt wieder an

- Kant sich zu orientieren hat.'
1854. Ch. Renouvier. 'Essais de Critique Générale.'
1862. Ed. Zeller. 'Ueber Bedeutung und Aufgabe der Erkenntnisstheorie.'
1866. F. A. Lange. 'Geschichte des Materialismus.'
1874. T. H. Green. 'Introduction to Hume's Treatise on Human Nature.'
1877. Ed. Caird. 'A Critical Account of the Philosophy of Kant.'