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with a solution of those questions which Kant had placed at the entrance of his celebrated Critiques. It may, however, be doubted whether these purely theoretical, logical, and psychological investigations would have brought about, by themselves, that great change which has come over our ideas on the nature and value of knowledge during the last forty years, had it not been that the exact sciences themselves, about the middle of the century, outgrew the boundaries which the older

'Mind' (vol. vi., 1881) has given, as it seems to me, what is still the best exposition of Renouvier's fundamental conceptions, which he classes with his own as "Phenomenism." "Had I," he says (*loc. cit.*, p. 32), "been acquainted with M. Renouvier's Works when I published the 'Philosophy of Reflection' [2 vols., 1878] (as I must now confess with shame I was not), I should not have laid claim, in the unqualified way I did, to have been the first to dispense in a system of philosophy with the notion of *substance*" (vol. ii. p. 189), "though basing that claim on my views with regard to time and space. It is equally dispensed with in M. Renouvier's system, though its place is not supplied in the same way; and this retractation, unimportant as it may be, is therefore his due." Mr Hodgson states, however, that "a prior name ought not to be omitted when we speak of a critical philosophy, the name of a younger contemporary of Kant himself, that of Salomon Maimon. He too was phenomenist and criticist, but he did not live to bring his philosophical system to completion. M. Renouvier's originality, too, is in every way beyond question. He can in no sense be called the successor of Maimon. Their ways diverge widely, though it is

from a point *within* phenomenism. Both go together up to the point of complete correlation between consciousness and its objects, which is the note of phenomenism; but when they come to the analysis of phenomena within consciousness, then immediately their differences begin, differences which are of a fundamental kind."

If the painstaking investigation of the psychological and logical foundations of philosophical thought may be considered as one of the most appropriate subjects for philosophical teaching, then it seems to me that a careful study of M. Renouvier's earlier works would serve as an Introduction quite as valuable as that of Lotze's *Logic and Metaphysic* in German or Mr Bradley's *Logic* (assisted by Prof. Bosanquet's 'Treatise on Logic,' 2 vols., 1888) in English literature. Renouvier has the further advantage of being equally acquainted with the two independent movements bearing upon the problem of knowledge, that originating with Kant in Germany and that beginning with Mill in England, also with the one-sided development of the former in the direction of Idealism and Absolutism in Hegel, and of that of the latter in the direction of empiricism and naturalism under Spencer in England.