

6.
Revival of
Meta-
physics.

revive those inquiries which were once termed metaphysical, and which for some time had been neglected and wellnigh forgotten.¹

It is significant to see how in the later editions of the 'Encyclopædia Britannica,' as was the case with Logic so also in Metaphysics, the Aristotelian predilections of the Oxford school have again asserted themselves. The article on the subject by Prof. T. Case opens with the following significant sentence: "Side by side with psychology, the science of mind, and with logic, the science of reasoning, metaphysics is tending gradually to assert its ancient Aristotelian position as the science of being in general. Not long ago, in England at all events, metaphysics was merged in psychology. But with the decline of dogmatic belief and the spread of religious doubt about the creation and government of the world; as the special sciences also grow more general and the natural sciences become more speculative about matter and force, evolution and teleology; men begin to wonder again, like the Greeks, about the nature and origin of things, and half unconsciously discover that they are metaphysicians. Nor must we expect any great difference between the old and the new methods of dealing with these problems when the causes have been similar."

In France the revival of metaphysics may be traced to the influence of Renouvier and Jules Lachelier (1832-1875). Like Hamilton and Caird in this country, Renouvier and Lachelier were influenced by the Criticism of Kant. It is interesting to note also that France alone possesses since 1893 a periodical which prominently puts forward the metaphysical interest: the 'Revue de Métaphysique et de Morale.'

¹ So far as Germany is concerned, the metaphysical interest in the sense of ontology was kept alive for a considerable period almost exclusively by the philosophy of Lotze, and the revival of this interest attaches itself significantly to a renewed study and appreciation of Lotze's position, especially of his doctrine of validity and value. To understand the most recent movements of thought in this direction we may consult two publications to which I have referred on former occasions. The first is the Kuno Fischer 'Festschrift' (1904), the second the 'Systematische Philosophie' (1907). The former contains no chapter on Metaphysics, the latter contains a chapter on Metaphysics by W. Wundt: against this the former contains a chapter on 'Philosophy of Religion' by Tröltzsch; in the other this subject is wanting. But the article by Windelband on Logic in the earlier work is important as showing how the treatment of the problem of knowledge is gradually leading over to the metaphysical problem of reality ('Festschrift,' vol. i. p. 183 *sqq.*). In the latter work we find in the chapter on Metaphysic no reference to the problem of reality and the truly Real. Metaphysics is there treated as poetical, dialectical, or critical, and, as examples of these three aspects which run through ancient and modern philosophy, we are surprised to find Haeckel as representing poetical and Ostwald dialectical metaphysics, whereas Mach is selected as representing the critical position. In reference to the recent history of Metaphysics, the name of Lotze does not occur,