

In the present instance I propose to use the word Metaphysics to denote all those investigations and discussions which refer to the problem of Reality. It is the central problem of philosophy, a problem not treated specially and prominently by any other branch of philosophic thought nor in any one of the different sciences. It is true that the metaphysic of the schools used to be divided into three distinct parts: of these the first, termed Ontology, dealt with Being or Reality in general; whilst the second, termed Cosmology, dealt with the Universe or the outer world; and the third, termed Psychology, dealt with the Soul or the inner world. As it is now generally admitted that questions referring to the outer world, to nature and to the Universe, cannot be answered except on the foundation of natural knowledge, nor those referring to the inner world or the Soul otherwise than on the basis of Empirical Psychology, there remains as the specific problem of Metaphysics and the central problem of Philosophy, the question concerning Reality, or, what we may call real.¹

7.
Necessity of
the word.

though the formal task of philosophy is defined by Wundt (p. 133), as likewise by Paulsen (see his 'Einleitung in die Philosophie,' p. 2), very much in the words used by Lotze fifty years ago (see Lotze, 'Diktate, &c.,' 'Logik,' p. 85). The view that Metaphysics and Philosophy have not only the formal problem of the unification of knowledge to solve, but that they have to interpret reality, to show the meaning of things, and that they, therefore, find their ultimate ground in Ethics—an idea contained already in Lotze's 'Metaphysik' of the year 1841 (p. 329)—is not referred to in this most re-

cent deliverance of a leading representative of German philosophical thought.

¹ The earlier work of Lotze on 'Metaphysik' published in the year 1841 is purely ontological, and deals, in three sections, with Reality, with Appearance, and with the Validity of Knowledge. This work was followed by a Treatise on Logic (1843). The substance of both these earlier Treatises, which preceded the physiological, psychological, and anthropological writings of Lotze, through which he became known in wider circles, was incorporated after an interval of thirty years in his 'System of Philosophy' published