

critical spirit revived, metaphysics being thrust into the background. Theories of knowing became more attractive than theories of being, Epistemology usurped the place of Ontology. In spite of this reaction the first half of the nineteenth century, and the systems which succeeded Kant's doctrine, deserve the credit of having elaborated certain views as to the problem of reality which are of lasting value, having left their mark on philosophic thought in the literature of all the three countries.

One of the reasons why Kant, whether he intended it or not, became the leader in metaphysics as well as in the theory of knowledge, may be found in a circumstance on which I have had frequent occasion to lay stress. Kant enriched our metaphysical vocabulary,¹ he coined certain words to denote deeper-lying conceptions, he defined what had been vague, and he brought into currency terms which for a long time exerted an influence, not to say a spell, over philosophical reason-

¹ The Kantian vocabulary has not only enriched philosophical thought ever since, but it has also created new difficulties and perplexities and increased those that existed before. Accordingly it has been the subject of much writing and many expositions. English readers will find the best introduction to the subject—as least, so far as the theoretical philosophy is concerned—in an excellent article on “Kant's Terminology” in Baldwin's ‘Dictionary of Philosophy and Psychology’ (3 vols., 1901, &c.) It is written by Josiah Royce, who contributes a similar article on Hegel's Terminology. In that article will be found references to

all the important German writers on the subject, including Eucken's little tract on ‘History of Philosophical Terminology,’ referred to above (see *supra*, p. 238 note; also vol. i. p. 21). The analysis of Kant's vocabulary began almost immediately after the appearance of his writings, the earliest work to take up the task being Mellin's ‘Dictionary’ (6 vols., 1797). All important later works on Kant—notably those of the Neo-Kantians in Germany and of Edward Caird in this country—contain elaborate explanations; and yet Royce can say that “a thorough history of Kant's terminology is still to be written.”