

pendent work should appear, in which the fundamental problems of Knowing and Being were systematically treated, without that learned ballast which so frequently obscures the way instead of marking it clearly. This explains the great impression which Mr F. H. Bradley's writings created, and among them notably his metaphysical treatise 'On Appearance and Reality.' It may be regarded as the centre of an independent movement of Philosophical Thought in this country. Nearly all that has since appeared in the English language in the realm of Logic and Metaphysics has started from, or been influenced by, Mr Bradley's analysis. It may be said that he has forced every thinker in this country to face the problem of Reality, or, as he calls it, of the "Absolute"—a term which Herbert Spencer and he have introduced into English philosophical literature. It is the problem of the truly Real, of the *ὄντως ὄν* as distinguished from the *ὄν* and the *μὴ ὄν* of Plato. Mr Bradley's work has been very variously criticised; a conclusive verdict has not yet been pronounced upon it. Nor is it in the spirit of this history to enter on a detailed exposition of its many-sided argument. It will be enough if we briefly note the special direction it has given to philosophical thought in this country, and the position it takes up with reference to the two great doctrines which dominated philosophical thought in the middle of the century—the psychological Atomism of the English school and the critical Transcendentalism imported from abroad, and which there emanated from Kant.

59.
Bradley's
'Appearance and
Reality.'

Students of philosophy who are intimately acquainted