

ferring to the activity and presence of mind everywhere and in everything, as it is natural for the evolutionist philosopher at the end of the century to refer to the presence of life everywhere and in everything. Both schools of thought assume, tacitly and unconsciously, that the terms they use awaken in the minds of their readers familiar conceptions, the meaning of which is readily admitted. They both appeal to an immediate knowledge which the mind of every educated person is supposed to possess intuitively in a more or less distinct and living form. It is perhaps needless to remark that neither of the two terms has appeared, as time has gone on, quite satisfactory to the critical spirit which, before permitting the use of either of them, would require a definition; also, that as soon as this desire makes itself generally felt any philosophy based upon such conceptions will appear unsatisfactory, demanding further investigation: this may, in its turn, either confirm it and place it on a surer foundation or prove the whole superstructure to have been illusory and, at best, of only temporary value.

Towards the end of the nineteenth century we have had occasion to notice a growing reluctance to deal with metaphysical questions. This reluctance has shown itself also in the treatment of æsthetical problems. The purely philosophical aspect of the problem of the Beautiful has given way to the psychological interest or to purely literary criticism. We have also seen that in psychology as well as in criticism important changes of view have taken place. Psychology has developed in the direction of psycho-physics, and literary and artistic criticism has assumed an historical bias. The former change is the

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