

there are two realities, the outer world and the inner world; if we absorb, as it were, the outer world in the inner world, and make it a portion of our inner experience; we do not, in doing so, destroy the irremovable conviction that these two worlds present to us a different sort of reality. For things in the outer world are more obtrusive, those of the inner world perhaps more important. The former are better defined, the latter more identified with our individual interests; the former seem to have more tangible reality, the latter more value. Thus, whilst getting rid of the opposition of internal and external, we do not explain the difference of greater and less reality or of appearance and reality.

Almost simultaneously with the new psychology, of which James Ward is the leading exponent in this country, another thinker, starting from quite different beginnings, took up the problem just referred to. This is Mr F. H. Bradley, who, in his 'Appearance and Reality' (1893), fixed the attention of British thought upon a metaphysical question in a way which no other thinker has done before or since. His object was "to stimulate enquiry and doubt." This work may be looked upon as a treatise of "First principles," and is, as such, an introduction to the idealistic school of thought in the same way as Herbert Spencer's 'First Principles' aimed at laying the foundations of a consistent naturalistic system. The method adopted by Mr Bradley, a peculiar kind of reflection, was original in the history of British philosophy, but is more or less familiar to students of Lotze in Germany, who himself had adopted it under the influence