

fact, the whole edifice of knowledge, learning, and doctrine, as handed down from former generations, had to be put in order and newly arranged.

The precept of Leibniz had to be carried out in its integrity, "Didici in mathematicis ingenio, in physicis experimentis, in legibus divinis humanisque auctoritate, in historicis testimoniis nitendum esse."¹

Such process of sifting or arranging, of confirming or discarding, existing opinions, and generally of establishing the true canons of research in dealing with historically accumulated material, had already been sporadically set agoing in various branches, but notably in the domain of classical learning, about the time when the natural and exact sciences had been put upon an independent and secure foundation by the great natural philosophers of the sixteenth and seventeenth centuries. We have to go back to the names of Erasmus, of Scaliger, of Casaubon, and of Bentley if we wish to trace the beginnings of that great volume of learning and research which has gradually acquired the generic name of Philological Criticism.

Towards the end of the eighteenth century the term criticism had been introduced in this country to denote discussions relating to subjects of fine art and literature.² We find Kant in Germany introducing the term to denote preparatory investigations which he deemed necessary in order to place philosophy upon a secure foundation, and to refute the scepticism of Hume and the

39.
The term
Criticism
as used by
Kant.

¹ "I have learnt that in mathematics we have to rely on genius, in physics on experiment, in law, human and Divine, on authority, in

history on testimony."

² See especially Henry Home, Lord Kames' 'Elements of Criticism' (1761).