

I will at once answer this question. The great change referred to is owing to the growth and diffusion of the Critical Spirit, taking this term, as I shall immediately proceed to show, in its widest sense. In order that my readers may have before them as clear an idea as possible of the main drift of the second part of this History, I may say that its principal object will be to exhibit the workings of the critical spirit and the critical methods, just as the main object of the first part was to exhibit the workings of the scientific or exact spirit and methods. In doing so I shall follow a similar plan to that adopted in the first part: trying first to trace the growth and diffusion of the critical spirit in general, leaving it to separate chapters to deal with the separate results which the application of the critical methods has brought about in the various courses in which philosophical thought has habitually moved.

thought, I remember, haunted me on hearing, for example, the logic lectures of the late Lewis Nettleship. He told us elaborately and often what knowledge was *not*, but having thus awakened expectation, he did little to satisfy it: we seemed to be always on the verge of a great secret which our teacher would never disclose. T. H. Green, whose 'Prolegomena to Ethics' I read somewhat later, was much more definite than Nettleship: but even his great doctrine of the Spiritual Principle, though it gratified religious aspiration, did not seem to be clearly reasoned out; nor could any one be sure how far it would go in explaining the religious consciousness. Meanwhile, no open-minded student, I am certain, was quite at ease about the attitude of the Oxford Idealists

to modern science. . . . The want of receptivity, together with its own limited explanatory power, cast upon the Oxford philosophy of 1885 a suspicion of reactionism and unreality which even an eager disciple could scarcely ignore" (pp. 1, 2). "The net result for Oxford of this remarkable literature, which together with much exegetical work of a similar tendency shows the highest speculative quality, was that philosophy went down seriously in academic consideration from the position which it held at Green's death. The man of average calibre took more and more to commentating: and an Alexandrian period threatened to set in," &c., &c. (p. 3). This is almost identical with Prof. Wundt's well-known dictum, "Wir sind Alle Epigonen."