

large materials for the modern science of psychology. Through the first-named tendency it came into intimate relations with French philosophy, from which it had, indeed, already during the eighteenth century learnt much in economic science. In France the rupture with all the traditions of the past which was produced by the Revolution urged the necessity of reconstructive work in two distinct and opposite directions, of which the one relied upon the rehabilitation of older authorities, whilst the other trusted to empiricism.

Nevertheless, it may be said that the critical spirit has entered fully into the philosophical literatures of France and England during the last quarter of the century. In France the philosophy of M. Renouvier has adopted the name of Neo-Criticism. It emanated from Kant's 'Critique,' which it remodels in important points.¹ Before Renouvier, critical and historical studies in philosophy had been largely cultivated in the school and by the pupils of Victor Cousin.² In England by far the most important philosophical works, outside of the writings

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The philo-
sophy of
Renouvier.

¹ I am inclined to think that no recent philosopher has grasped the meaning of Criticism in a larger sense than Renouvier. It is also significant that of the several larger encyclopædic works published in the three countries the 'Grande Encyclopédie' alone has an article on "Criticism," in which all the different sides of its function, as I have endeavoured to sketch them in this chapter, are referred to.

² Quite recently what may be called a new school of criticism has come to the fore mainly through the work of Dutch and French critics, beginning with Maspero and

continued through the labours of Salomon Reinach, Ed. Dujardin, Maurice Vernes, Ernest Havet, and others. Mr Whittaker, in a recent work ('Priests, Philosophers, and Prophets,' A. & C. Black, 1911), has made an attempt to give a synoptic, as distinguished from a specialist view, of the results of the anthropological school of inquiry of religious criticism. He terms the latter the "new criticism" as distinguished from the "higher criticism," which is mainly the work of German and Dutch theologians, and has largely influenced theology in this country.