

67.
Recent critical
tendency
in England.

of Herbert Spencer, are either critical, such as Henry Sidgwick's 'Methods of Ethics' (1875), "Criticism of the Critical Philosophy" (in 'Mind,' 1883), F. H. Bradley's 'Ethical Studies' (1876), 'Principles of Logic' (1883), and 'Appearance and Reality' (1893), and James Ward's 'Naturalism and Agnosticism' (1899); or they are occupied with an analysis of the principles of the critical and allied philosophies. Among the latter I may mention two works which mark epochs in English thought: J. S. Mill's 'Examination of Sir William Hamilton's Philosophy' (1865), and Edward Caird's two critical works on the 'Philosophy of Kant' (1877), and a larger work in two volumes (1889).

68.
Cousin's
Eclecticism
and philo-
sophy of
Common-
sense.

What prevented the critical and historical spirit taking more complete possession of the philosophical mind in France and England at an earlier date were two distinct forms or phases of thought which for a long time ruled in their respective countries, and which, in one form or the other, have come to be characteristic features of the philosophic thought of to-day in all the three countries. I am referring to the Eclecticism of Victor Cousin in France and the philosophy of Common-Sense in Britain. The philosophical positions which may be characterised by the terms "eclecticism" and "common-sense" originated in the desire to counteract the sceptical tendencies of Hume's philosophy in England and the extreme form of the sensational philosophy developed by Condillac and his followers in France. German philosophers for a long time regarded both the eclectic and the common-sense philosophies as dilettante. In looking back, however, over the development of