

Both movements allied themselves accordingly with a fresh study of nature; the former by embracing the experimental, mathematical, and latterly also the statistical methods of the natural sciences; the latter by finding in nature a source of poetry and inspiration. In this direction the second movement acquired depth and substance through the poetical genius of Wordsworth, who, together with the great masters of landscape painting, inspired what is usually called the Victorian school of Poetry and Art. Both movements—the Realistic as well as the Idealistic—elaborated their own logic and metaphysic: the former stood in this respect on more independent ground, although it was, in the popular opinion, erroneously identified with the French positivism of Auguste Comte; the latter had already in Coleridge, and still more in Carlyle, pointed to German Idealism, and had, in Sir William Hamilton, assimilated a considerable portion of its doctrines. Mill, through his logical and political writings, exercised for a time a considerable influence on the studies of Oxford, where his clear and dispassionate analysis was hailed by many as a refreshing breeze after the perplexities into which Newman and the Tractarian movement had plunged many youthful and ardent souls. But the profounder working out of the philosophical problem, true to the traditions of Oxford learning, was found in an historical study of those speculations which stood in immediate connection with the classical systems of Plato and Aristotle. The influence of these systems was prominent in German Idealism, notably in Hegel. Mansel brought to Oxford the spirit of Hamilton's philosophy,