

conspicuous for its historical erudition. Jowett revived the study of Plato, and T. H. Green pointed to the great ideas contained in Hegel's philosophy, in which he rightly admired the underlying scheme more than its actual elaboration. About the same time a solitary thinker, Hutchison Stirling of Edinburgh, created a deep curiosity, as much through the title as through the oracular wording of his 'Secret of Hegel.' The immediate result upon English philosophy was a series of works which, in an independent spirit and with much originality, attempted to fathom and expound the deeper meaning and drift of the writings of Kant and Hegel. To these was added a renewed study of Spinoza, whose influence on German philosophy was so conspicuous, but whose works had almost fallen into oblivion in this country. The study of Hegel was followed in Oxford by that of Lotze. It must, however, here be remarked that the knowledge in this country of the constructive systems abroad has up to quite recent times remained incomplete; it did not, for instance, include any intimate acquaintance with the systems of Fichte, Schelling, and Schleiermacher, nor with those of Herbart and Leibniz, nor did it take any notice of the underlying influences of the Romantic movement.

Before what we may call the Oxford school arrived at an independent expression of its aspirations, the Realistic movement in Philosophy had already advanced to an original conception, not only of the problem of Knowledge, but also of that of Reality. That the abandonment of the conventional and common-sense solutions of these problems entailed upon philosophers