

human intellect, no theoretical verdict but only a practical resolve of the will and character can avail. Towards this assertion a large amount of recent philosophical writing converges from many different sides.

Mansel's Lectures, though the argument is now discarded as too crude and unphilosophical, did, however, a great deal to draw attention to those very writings against the influence of which Mansel himself desired to warn religious thinkers in England. A school of philosophy sprang up later in Oxford, mainly under the leadership of Thomas Hill Green. He took up in earnest the study of Hegel's philosophy, which, before his time, had in this country been almost the monopoly of a solitary thinker, James Hutchison Stirling, who in his 'Secret of Hegel' (1865) had attempted to open the eyes of the English philosophical public to the importance of the greatest among German idealistic systems. In the same year there appeared also J. S. Mill's 'Examination of Sir William Hamilton's Philosophy,' in which many of the lines of reasoning are criticised which had been taken over from Kant: to these works must be added a third very important publication, the 'Translation of the Dialogues of Plato with Introductory Essays,' by Benjamin Jowett. This began to appear in 1871; in it the translator took the opportunity of discussing many of the theories of modern German idealism in their relation to ancient Greek speculation. Green undertook to bring the idealistic argument into connection with the fundamental critical problem, as it had been suggested, but not solved, by David Hume; and Edward

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philosophy.