

of a system of philosophy which emphasises progress and evolution, should concern himself so little about other earlier or later lines of thought; in one word, that he should show so little genuine historical interest or critical spirit. The followers of Herbert Spencer might retort that, if their master was deficient in the spirit of historical criticism, contemporary German philosophy on the other side was suffocated by it, and that the only original thinker in Germany after the middle of the century, Hermann Lotze, was likewise averse to the historical method and treated the history of philosophy in a purely subjective manner.

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French and  
English  
philosophy  
uncritical in  
the German  
sense.

From the German point of view, the contemporary philosophies of France and England are mostly unscientific in the larger sense of the word, which is identical with saying that they have till quite recently been uncritical. This does not imply that they have not occasionally produced brilliant ideas, or that they have not succeeded every now and then in coining philosophical terms which have become the shibboleths of great schools of thought and instruments for the handling of large and original conceptions. The reasons why French and English thought has been deficient in that methodical, continuous, and exhaustive treatment which characterises German philosophical and historical learning during the nineteenth century are manifold. For a long time after David Hume had discouraged metaphysics, the philosophical interest in England centred in definite problems, mostly suggested by the social and industrial condition of the nation, or reverted to an analysis of the data of common-sense, preparing the way and gathering