

when thinkers of an entirely different school, such as Spencer and Lewes, realised the same want. It is highly interesting and significant to see how this growing want was experienced not only by thinkers who, like Mill, Spencer, and Lewes, had been early liberated from the influence of the existing religious solution of the world-problem, but also by a thinker like Green, who, as it appears, never seriously doubted the truth of what we may call Christian metaphysics, but revolted only against the intolerant and uncompromising manner in which they were expressed in orthodox literature. He recognised that a time was coming when even the genuine believer would desire that his religious convictions be brought into harmony with the results gained by independent and unfettered research in the regions of science and history.

Now I have had frequent occasion to remark that this necessity had been felt on the Continent ever since the time of the Reformation, also that the great systems of German idealism never actually broke with the Christian doctrine but only desired to interpret it philosophically, to arrive at its real purport and deeper meaning. It is therefore natural that Green found himself attracted by prominent thinkers of that school, notably by Kant and Hegel,<sup>1</sup> and that he searched, with

<sup>1</sup> "We hardly need to read between the lines in order to see the prominence of the moral interest in all that Green wrote; and it was after he had shown the inadequacy of the empirical method, in the hands of Hume, to give any criterion or ideal for conduct, that he made his significant appeal to

'Englishmen under five-and-twenty' to leave the anachronistic systems hitherto prevalent amongst us and take up the 'study of Kant and Hegel.' His call to speculation has been widely responded to." (W. R. Sorley, 'Recent Tendencies in Ethics,' 1904, p. 123.)