

Green's writings, though not voluminous, gave a great stimulus to philosophical thought in this country, especially to Ethical studies,¹ in fact they formed for a time quite as important a feature as Herbert Spencer's philosophy of Evolution. Both were to the English mind thoroughly original and modern: they were modern in this respect, that they both assimilated and gave a distinctive expression to the idea of development. Both systems had also this in common, that they attacked the burning problems of the age and that they stimulated their disciples to take a prominent part in the furtherance of practical aims and ends; both thinkers had abandoned the purely contemplative position occupied by some of the leading thinkers on the Continent, neither of them had any appreciation for the quietism, still less for the pessimism, which was then becoming a prominent feature of philosophical thought in Germany. The difference between the two English schools, represented by Green on the one side and Spencer on the other, was this, that the Ethical problem was identified by the former with the progress of the individual, the idea of consciousness or personality being the central and leading idea of its metaphysics as well as of its

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Green and
Spencer.

The approval of the good, the disapproval of the evil, and the preference of the better; these would seem to be basal facts for an adequate philosophical theory." (Sorley, *loc. cit.*, p. 131.)

¹ One of the earliest fruits of the new spirit was F. H. Bradley's 'Ethical Studies' (1876), in which the definition of morality, as equivalent to self-realisation, also used by Green, is prominently put for-

ward in comparison with other definitions. These brilliant Essays, though the teaching contained therein differs materially from the author's later doctrine, are nevertheless a landmark in modern British ethical philosophy second only in importance and in the interest they created to Sidgwick's 'Methods of Ethics,' the first edition of which appeared in 1874.