

poetical, artistic, and purely literary productiveness, by which Hegel's abstractions had been suggested and supported, had for the time being fallen into the background in this country as well as on the continent of Europe.

The fact that Herbert Spencer, as well as his forerunner John Stuart Mill, had been led from the study of social problems to that of Metaphysics and Ethics, was not only in harmony with the traditional spirit of English philosophy, but it also reacted powerfully upon moral philosophy itself. The latter has, as we have had ample opportunity to observe, always been a favourite and independent subject of speculation. At the same time another influence made itself felt in English thought: the influence of those very systems of German idealism which sprang from Kant, but which had apparently been abandoned by German thinkers. Several works written in an incisive spirit appeared about the time when Herbert Spencer was publishing the foundations of his system. Among these, two gave a great impetus to philosophical thought — namely, Mansel's Bampton Lectures on 'The Limits of Religious Thought' (1858), and Hutchison Stirling's 'The Secret of Hegel' (1865). The former renewed attention to the philosophy of Kant which had so far affected English thought mainly in the interpretation of Sir William Hamilton; the latter inaugurated an appreciative and long-continued study of Hegel's writings at a time when they were wellnigh forgotten in Germany.

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Influence in
England of
Kant.

It was recognised by some of the foremost thinkers