

of the day in this country that the philosophy of Kant as well as that of Hegel deserved to be appreciatively studied, and that no progress could be expected in philosophical speculation without understanding, assimilating or disposing of, the position taken up by these two thinkers who formed the beginning and the consummation of a special line of criticism and construction. Little attention was given to the intermediary stages of thought represented by Fichte and Schelling, nor did Schopenhauer's writings attract any attention in this country before they had produced abroad that elaborate literature of pessimism which was a prominent but perhaps not the most important outcome of his philosophy.

56.
T. H. Green
and Ed.
Caird.

The thinkers to whom we are most indebted for an independent and stimulating account of Kant and Hegel are Thomas Hill Green, who published his *Introduction to Hume's 'Treatise of Human Nature'* in 1874, and Edward Caird, who brought out his first work on Kant in 1877 (it was followed by a larger work in two volumes in 1889). To followers of Green we are also indebted for translations and expositions of most of the principal works of Hegel.¹ It is characteristic of Green that his principal work, posthumously published in 1883, the *'Prolegomena to Ethics,'* betrays again

¹ In 1874 there appeared the *'Logic'* of Hegel, translated by William Wallace; a new edition in two volumes included *'Prolegomena to the Study of Hegel'* (1892-94). From 1886 dates *'Introduction to Hegel's Philosophy of Fine Art,'* by Bernard Bosanquet. The *'History of Philosophy'* was translated by Miss E. S. Haldane in 1892. Other

works are: Hegel's *'Philosophy of Mind,'* with introductory Essays by Wallace (1894); Hegel's *Lectures on 'Philosophy of Religion,'* translated by Spiers and Sanderson (3 vols., 1895); Hegel's *'Philosophy of Right,'* translated by Dyde (1896); lastly, the *'Phenomenology of Mind,'* translated by Baillie (2 vols., 1910).