

Caird prepared the way to an understanding of Hegel's Philosophy by his original expositions of Kant's Critiques. Around these important and original contributions to the history and Criticism of modern German idealism there sprang up a large literature¹ which has been variously termed Neo-Kantian and Neo-Hegelian. It contains all the more important contributions towards a philosophy which stands in distinct opposition to the purely empirical, naturalistic, and agnostic school of thought, of which Herbert Spencer is the centre and main representative, and which is frequently called Positivism.

The main thesis of the idealistic school in this country may be stated to be the Reality of Spirit, but the word *Spirit* is not taken to denote an exclusively intellectual principle or process, which constituted the danger of the Hegelian statement of this conception in Germany. In fact, the Hegelian principle or *Geist* is to the English school not Mind or Reason only, but Spirit as including also the regions of Will, Feeling, and Emotion. These speculations start, therefore, from a broader basis than that upon which Hegel stood in the beginning of the century—a basis prepared not only by a reconsideration of the fundamental problem as stated by Hume, but assimilating also what had been independently done by psychologists and moral philosophers in this country. Green himself correctly defined the task which stood before him, and fixed the programme of his school, when he said that Hegel's work would have to be undertaken and done over again.

59.
Thesis of the
idealistic
school.

¹ On this literature see *supra*, vol. iii. p. 532.