

find out in what manner and to what extent Hegel had been able to substantiate this, his leading conception. It is clear that this task involved a great many separate problems, and that these problems were not altogether identical with those formulated by Hegel's disciples and followers in Germany. There, if we disregard the negative side of the movement, the influence of Hegel showed itself in two very different directions.

They were represented by the school of historical research in which the history of philosophy and, in general, the history of ideas, played a prominent part; and, distinct from this, by a revival of the study of logic, by a criticism of Hegel's dialectic from within and a return to the Kantian position. In this country the studies of Hegel's doctrine took a different direction: they were mainly prompted by an ethical interest, a conviction that the growing influence of Utilitarianism tended to destroy the spiritual side of morality, reducing ethics to a sort of Calculus which took little or no notice of the emotional element in human nature. This was indeed felt by some of the Utilitarians themselves: in different ways by Mill and the followers of Comte in this country.

But the leaders of what has been termed Transcendentalism felt the necessity of meeting the rising tide of the naturalistic and negative thought, and of utilising the results gained by scientific thought, in some better way than the older apologetic literature had done. A new intellectual basis had to be found. James Martineau and T. H. Green both worked with this object in view, but only the latter succeeded in arousing sufficient