

interest among the younger generation, mainly at the Universities of Oxford and Glasgow, where Wallace, the Cairds, and later, F. H. Bradley, produced standard works, all of which professed to be expressions of the spirit, not the letter, of Hegel's philosophy.

19.
H. Sidgwick's
Ethics.

Quite independently of this movement, a new era of thought was prepared by Henry Sidgwick's epoch-making criticism of ethical theories. The revival of the study of Berkeley's writings through Campbell Fraser in Edinburgh tended likewise in the direction of a spiritual philosophy, at present represented by some of the leading thinkers in this country. At this period philosophical thought in all the three countries was much occupied in destroying the older metaphysic, the place of which was in general taken by what is called Theory of Knowledge, a critical investigation of the fundamental principles or categories of thought in the sense of Kant. At this problem the Neo-Kantians in Germany, Edward Caird in this country, and Renouvier in France, worked independently, not without the hope on the part of some of them that a new metaphysic might arise out of their investigations: such was indeed, according to some of his interpreters, the implied aim of Kant himself. Lotze alone put Metaphysics at the entrance of his systematic work, his aim being not to decide as to the limits of human reason, but rather to fix the meaning of the abstract terms or categories of thought in and through which language expresses the ideal content of the human mind; a deep-lying conviction of an essentially ethical character.

20.
Theory of
Knowledge.

An independent line of research was struck out by