

EDWARD CAIRD was born in Greenock on 23 March, 1835, the fifth of seven sons of John Caird, a Greenock engineer who died in 1838, and Janet Roderick Young from Paisley. Caird lived during his early years with his aunt Jane Caird, who was deeply devout and determined to instil religion into Edward. He was educated at Greenock Academy until the age of fifteen when he entered Glasgow University in 1850. He attended classes in the Faculties of Arts and Divinity, but ill health required a change of air, first at St. Andrews, and then Errol in Perthshire where his elder brother John, destined to become Principal of the University of Glasgow, was the parish minister. He went to Dresden in order to become better acquainted with the language and classical literature. He was particularly fond on Goethe, having been influenced by reading Carlyle's poetic and philosophical idealism. In 1858 he resumed his studies in Glasgow and took classes in Divinity, but then changed his direction and translated to Oxford where he became re-acquainted with his former class friend John Nicol who founded the Old Mortality Society whose members included A. V. Dicey and T. H. Green. Caird was the only undergraduate invited to join. He was taught by Jowett at Oxford, and became extremely friendly with T. H. Green, who he regarded as a kindred spirit in politics and attitude towards education as well as in philosophy. Caird graduated in 1863, and became a fellow and tutor of Merton College until his elevation to the chair of moral philosophy at Glasgow in 1866. After twenty-seven years he returned to Oxford as Jowett's successor to the Mastership of Balliol College (1893). Caird was married on 8 May, 1867 to Caroline Wylie the daughter of a Lanarkshire parish minister. They had no children. Caird suffered a stroke in 1905 and was forced to retire on grounds of ill health in 1907. He died at his home, 12 Bardwell Road, Oxford on 1 November, 1908. He is buried next to Green and Jowett in St. Sepulchre's cemetery.

He maintained an active interest in politics and social questions. Throughout his career he was a strong advocate of university education for women and working men, giving his support to the establishment of Ruskin College, Oxford, and extending education to the industrial areas by means of the University Extension Scheme. He lectured in the East End of London, for example, on socialism. In Glasgow he was the leading light in the establishment of 'The University Settlement Association', modelled after Toynbee Hall in

London, and 'The Women's Protective and Provident League' whose objective was to improve by protective legislation the working conditions of women and children in industry. He was an avid supporter of the Garibaldi rising in 1859 and of Abraham Lincoln in the American Civil War. He was an avowed opponent of the Boer War and vehemently objected to Cecil Rhodes being honoured by Oxford University in 1899.

Caird was awarded honorary doctorates from the universities of St. Andrews (1883), Oxford (1891), Cambridge (1898) and Wales (1902). He was an original Fellow of the British Academy (1902) and a corresponding member of the French Académie des Sciences morales et politiques. He delivered the Gifford Lectures in St. Andrews, 1891-2, and in Glasgow, 1900.

Biographical: The Times, 3 Nov., 1908; Glasgow Herald, 6 Nov., 1908; 'Caird, Edward (1835-1908), Dictionary of National Biography; John Watson, 'Edward Caird as Teacher and Thinker', Queen's Quarterly, xvi (1908); Bernard Bosanquet, 'Edward Caird 1835-1908', Proceedings of the British Academy, 3 (1907-8); Sir Henry Jones and J. H. Muirhead, The Life and Philosophy of Edward Caird (Glasgow, Maclehose, 1921).

Principal Works: A Critical Account of the Philosophy of Kant (Glasgow, Maclehose, 1877); Hegel (Edinburgh, Blackwood, 1883); Essays in Literature and Philosophy 2 vols. (Glasgow, Maclehose, 1892); The Evolution and Religion (Glasgow, Maclehose, 1893).