

movements were, as I have had occasion to point out before, the higher educational movement and the growth of the critical spirit in literature, art, history, and theology. For both of these movements the ideal aims, though vague, were nevertheless of inestimable value: indeed history has shown that both these movements have fallen to a lower level in proportion as these ideal aims have lost their meaning and their hold upon them.

But also within the idealistic school itself the want was felt of a distinct method by which the beginner could be gradually introduced into the region of philosophical thought. There must be some way of leading up from the position of common-sense and ordinary reasoning to the heights of speculation. There was wanted what the ancients called a special dialectic which should traverse the different stages of the intellectual process, leading the mind on from lower to higher, from familiar and concrete to larger and more abstract conceptions. The great work which was dictated by a feeling that this was the desideratum of the age, and which had for its aim to exhibit this gradual rise of the philosophic mind to the heights of speculation and the establishment of a comprehensive philosophic creed, was Hegel's 'Phenomenology of Mind.'¹ This work appeared in 1807.

48.
Hegel aims
at supplying
the want.

¹ The 'Phenomenology of Mind' may be studied from various points of view, and the important position which the work occupies in the history of Thought becomes evident as we realise how many different sides and interests it represents. It may be considered as a logical development of the main idea which governed the philosophical and

poetical thought of the age, and which was most clearly expressed in advance by Spinoza when he identified the order which prevails in things with the order which prevails in our thoughts about things. The philosophy of Spinoza introduced to the age by Lessing, Jacobi, and Herder came as a welcome and inspiring solution of the