In the preface Hegel breaks with what he calls the philosophy of reflection, and proposes to bring into connection the different elements of thought and the different philosophic positions which, in the critical philosophy and in the systems of Fichte and Schelling, had remained disconnected, as it were improvised at random, forming postulates in the former, and, in the latter, solutions

dualism which had been created as the result of the Kantian doctrine that no proof existed that the human intellect (the order of thought) was identical with, or an expression of reality (the order of things). To realise this solution Fichte had clothed the Spinozistic conception in that of a moral order or fundamental activity of mind. Schelling, inspired by Goethe, had proclaimed that the union of the ideal and real lies beyond nature and mind, and is exemplified to us in artistic creation; whereas Schleiermacher, about the same time, maintained that this union existed only in religious feeling. These three thinkers drew their philosophical inspiration equally from Spinoza and Kant, for the latter had exalted the moral law as the supreme reality, had suggested the unifying power of intuition, and had cleared the way for religious faith. One step more was required, and this was to give a scientific or logical expression, not only to the reasoning of the human mind, but also to the fundamental unity proclaimed in these various forms under the name of the Absolute. The method was to be a scientific process, and the Absolute was to be conceived as a subject or a spirit. This task was what the 'Phenomenology' professed to perform. Hegel had prepared the way in his earlier writings contained in the philosophical journal which he edited together with Schelling. Another point of view from which this work may be considered is that it is an attempt to show how, in the historical development of thought from the dawn of philosophy in the ancient world, that comprehension or definition of the Absolute was gradually matured which constituted the central conviction in the philosophical creed of the age; the timeless substance of Spinoza was to become a living process, the moving spirit in science and art as much as in religion and life. Again, we may see in the 'Phenomenology,' to a large extent, a personal history of Hegel's own mental development as it has become better known through the labours of Dilthey and others (see *supra*, p. 250, note). And lastly, we may regard the 'Phenomenology' as a programme, defining the highest intellectual task of subsequent thought, and giving the first sketch of a triumphant solution, to be followed by more detailed exposition. As such a programme, it has lived—perhaps unconsciously — in many historical and many critical labours since Hegel in Germany. It has been explicitly adopted by a modern school of thinkers in this country.