

gained by intellectual intuition, *i.e.*, by a kind of inspiration which not infrequently degenerated into guess-work.¹

In the conventional histories of philosophy, the exposition of Hegel's method and doctrine follows immediately and naturally after the exposition of the systems of Fichte and Schelling; but for our purposes, since we are at present interested in the problem of knowledge, we must desist for the moment from entering into an exposition of Hegel's ideas, and this for the following reason. It is quite true that Hegel's philosophy is much occupied with the question of knowledge, but it does not contain what we nowadays call a theory of knowledge. If it solves the problem of knowledge at all, it solves it not by an analysis of existing knowledge, but by unfolding the new and higher kind of knowledge compared with which the actually existing knowledge was not considered to be real knowledge at all, but only a lower stage of merely apparent or preliminary knowledge. Desiring to establish a philosophical creed, a reasoned and consistent view of life and its great questions, Hegel, as little as his predecessors Fichte and Schelling, considered it worth while to spend much time and labour in analysing such forms of existing knowledge as had proved themselves incapable of meeting the wants of the age, *i.e.*, of solving the great practical questions. In fact, the

¹ The most lucid exposition of Hegel's relation to the philosophy of his predecessors, and of their merits and defects, is to be found in the latter part of his posthumously published lectures on 'History

of Philosophy' (see 'Werke,' vol. xv. p. 534 to end). This course he delivered—as the editor, K. L. Michelet, tells us in the Preface—ten times during the last twenty-five years of his life.