

essence of the truly Real, manifests itself in the actual world of facts and events. In the preface to this work Hegel clearly puts his finger upon the weak points of the philosophy of Schelling or—as Schelling himself tried to understand it—of the philosophy of many of Schelling's followers and admirers: the want of method, the licence with which vague analogies, poetical images, and fanciful *aperçus* had been put in the place of strict definitions and logical analysis. In this he only gave expression to a conviction which must have been that of many leaders of thought at that time, who felt that the wholesome discipline exerted by the writings of Kant

is perhaps not yet sufficiently recognised abroad may be gathered from the following passage in Windelband's 'Geschichte der Neueren Philosophie' (vol. ii., 4th ed., p. 331). Speaking of the obscurity of Hegel's 'Logic' he says: "We can only recommend the German reader of to-day to acquire through Kuno Fischer's 'Exposition' a detailed and clear insight into the wealth which Hegel's mind has woven into the System of the Categories: we possess in it a translation, intelligible to the present age, of Hegel's work that greatly excels the manifold attempts which before this have already appeared in foreign, especially English literature. It is to be hoped that through it the prejudices under which Hegel's memory has long suffered will be increasingly dissipated." In order not to leave my readers quite in the dark, I may here state that the great difference which separates Neo-Hegelianism in England from genuine Hegelianism is, in my opinion, to be traced largely to the influence of Lotze, who was the first to attempt in a truly Hegelian

spirit an exposition of the logical forms of thought or of the categories in connection with the content of such thought and with the object with which it is carried on. And this seems also to agree with Windelband's own words (*loc. cit.*): "Only by adhering to the principle [of an epistemological logic] that all forms of thought have meaning only with reference to their object-matter is it possible for Logic to preserve contact with the actual reality of human thinking. Hegel is, next to Aristotle and Kant,—in spite of all the arbitrariness of his constructions,—the greatest logician whom History has known, and he is, together with them, the proof that a truly original and creative treatment of Logic is possible only to such as have gained, through a rich and scientific experience, a comprehensive view of the intellectual work of man." As might have been expected, the Oxford School has also brought Hegel into closer connection with the philosophy of Aristotle. This is eminently characteristic also of Lord Haldane's Lectures.