

According to Hegel, the essence of the Absolute as Spirit was not revealed only by intellectual or artistic intuition; it was to be reached by a process of severe thought. And this process was at the same time conceived not to be merely a logical scaffolding by which the human mind rises to an eminence from which it comprehends the truly Real, the Spirit of things; the process was considered at the same time to exhibit the different stages in and through which the Spirit itself unfolds its reality in the regions of nature and mind, of history, art, and religion. It was accordingly not only a process of thought; it was also a process of actual development. In this way, what were in earlier systems considered to be merely logical forms and categories were elevated in Hegel's doctrine to be the successive stages of the development or evolution of the ultimate Reality or Spiritual ground of things. Logic, with Hegel, meant not merely the laws and forms of thought; it meant the development of the Logos, the living and moving

certainly the least independent of external influences. Fichte came under the influence of Jacobi and Schleiermacher and, though not avowedly so, under that of Schelling. With all three he had, for a time, intimate personal intercourse, living and moving in the same circle. Hegel did not move in this circle,—his contact with it was maintained mainly through his correspondence with Schelling. He had carried on deep studies mainly in the history of ancient classical and Christian thought and religion; had written elaborate dissertations upon historical and theological subjects,—among these a 'Life of Jesus.' An analysis of these unpublished remains which were to

some extent accessible already to Rosenkranz and Haym, is given fully in Dilthey's work. After reading this we are driven to the conclusion that from Kant and Fichte there emanated four tolerably distinct developments of idealistic thought in Germany, viz.: Schelling's later philosophy, that of Hegel, that of Schleiermacher, and that of Schopenhauer. They are historically co-ordinated and cotemporaneous. The old formula of Kant, Fichte, Schelling, Hegel, which even by Kuno Fischer was only awkwardly broken up by a somewhat incongruous Introduction of Schopenhauer, must, so far as the deeper History of Thought is concerned, be abandoned.

27.
Logical process identified with world-process.