

Hegel in his first great work occupied him up to the end of his life. During his enforced retirement from the academic career (1806 to 1816), he wrote and published 'The Science of Logic.' In 1816 he again took up this career at Heidelberg, and published there in 1817 his 'Encyclopædia of the Philosophical Sciences.' In 1818 he migrated to Berlin, where, for thirteen years, he expounded his system in various courses of lectures which treated not only of the abstract principles of his philosophy but also of their application to legal and social problems and to those of æsthetics, history, and religion. One of the most inspiring of these courses of lectures was that on 'The History of Philosophy,' which he was the first to treat as the manifestation of the hidden but inevitable movement of human thought, the condensed epitome of the growth and development of human ideas, philosophy being throughout conceived as the highest form of intellectual life, destined to embrace and exhibit the essence and latent truth contained in all the other higher regions of culture. What he there attempted to do with a few bold strokes has ever since his time been the theme taken up with more or less success by historians of Thought. Knowingly or unknowingly, they have been influenced by his ideas, even though the principle of progress has been variously sought in other than the purely intellectual forces which Hegel saw at work in the advancement of the human mind.

It was, however, inevitable that the problem which Hegel had set before himself, and which he had the ability, energy, and courage to attack, transcended even his powers and his erudition; that the whole