

scheme was much more in the nature of a postulate, of a great task which he set before the age and the nation,—a programme which had to be worked out by many labourers, by the co-operation of many minds, and after generations of research. It is, however, quite as certain that this programme, which covers really, up to quite recent times, the best work of many minds,—not only in Germany, but also in other countries,—would not have become intelligible if Hegel himself had not made an attempt to carry it out; the philosophical spirit, which culminated in him, would—without his efforts, his successes and his failures—not have got such a firm hold of the thought of the nineteenth century, that all attempts to supersede it—as, for instance, by the exact or the critical spirit—have proved vain. Hegel did not create this philosophical spirit, he only represented it in its most abstract form; but he proclaimed, formulated, and introduced it into many regions which it has since enlivened. Nor can he justly be blamed for having clothed it in terms which were too abstract, or encased it in formulæ which were too rigid. As Francis Bacon was held up in the seventeenth century as the herald of a new movement of thought in spite of the errors which abound in his enunciation of its methods, so Hegel deserves to be looked upon as the greatest representative of philosophical thought in the nineteenth century; who has done more—and this more effectually—for modern philosophical thought than the great Chancellor did for scientific thought. Those who first see the general importance and far-reaching power of a new movement

29.  
Compared  
with Bacon.