

which has come down to modern thought from the great thinkers of antiquity, notably from Plato. We must distinguish between the truly Real and that which is only apparently so, between that which possesses and deserves to possess full reality and that which has only a semblance of reality or exists only by and for something else, which shines only with a reflected light. Further, we may note that Hegel, in a similar manner, in speaking of that which is rational and intelligible, distinguished, as Kant did before him, between a higher and a lower stage of intelligence. He distinguished between understanding and reason. And one of the great points which he continually urges is this—that it is the object of the highest science, *i.e.*, of philosophy, to rise from a mere understanding to a conception of the reason of things. This is identical with saying that we must rise from a merely apparent and mechanical knowledge to an insight into the meaning and value of reality.

Before we proceed to see how in recent philosophical thought this idea of the twofold or manifold meaning of the word Real has more and more asserted itself, it is of importance to note how other contemporary speculations co-operated—though sometimes quite independently—in creating an opposition to what we may call the monistic tendency of the idealistic school of thought. The latter tendency began with Reinhold and Fichte, with whom the aim prevailed to find in consciousness the point of unity, to overcome the dualism of the theoretical and practical reason which had been established by Kant; it went on to Schelling, who took a greater interest in the problem of Reality than in the

31.
Opposition
to the
monistic
tendency.