

or, as Hegel said, the Idea. But in this whole region the development of the human mind in history is the most conspicuous and instructive instance of the working of the universal spirit. This conception, implying an apparent dualism between the living and active forces and the material substance, was not peculiar and original to Schelling and Hegel. It constituted a view which was very generally accepted, and ran through the whole of German literature and poetry ever since the time of Leibniz, Lessing, and Herder. It was the older form of the doctrine of evolution. Hegel attempted to put it into a systematic form, to give it a logical expression, and to invent a method which could be employed for tracing coherently and in definite detail what was indefinite but implied in the higher mental work of his age and country. Although in certain directions Hegel's attempt at defining the indefinite led to conspicuous success, notably in the history of philosophical and religious thought, as also in that of æsthetics, the extreme formalism peculiar to his writings, and still more conspicuous with some of his followers, led to a kind of revolt of the genuine historical school against what they considered to be a construction rather than an exposition of historical facts and events. On the whole this school, which had in Niebuhr and Ranke its greatest representatives, and acquired European fame and influence, disliked and turned away from the historical speculations of Hegel. It did not abandon the fundamental point of view from which that classical age looked upon history; the difference may rather be stated by saying