

minated in Hegel. In these systems neither Thought nor Reality is conceived to be ever at rest, but each phase leads on to something different from or other than it appears to be, and the other or higher phase of existence which is reached leads, as it were, back again to the original content which then presents a higher aspect.

In Hegel's words, the subjective mind leads on to the objective, and this by a union with the subjective rises to the Absolute mind.

This formula has been used by Hegel and his followers with signal success to explain and interpret many developments in the various regions of human life and interest.

From what we have learnt in the foregoing, it is not difficult to see that this triadic movement has its foundation in the original constitution of the human mind which starts from a chaotic state of experience through definition, differentiation, and selection, to a clear view of single things and events which it recognises as a real world; and that in the further course of its development this real world is again taken back into the region of the Emotions and Feelings where it gains interest and value, revealing the existing order of nature and mind as well as creating a new and higher order which culminates in the Spiritual view of the world and life.

This being, according to our view, the real meaning and truth which is contained in Hegel's "Inherent Dialectic of Thought," it may be of interest to inquire how it came about that Hegel himself has been so frequently misunderstood, and that his doctrine