

What that age demanded was more than a poetical and artistic expression of the truth which it believed to be within its reach ; it was a strictly logical, or, as it was called, scientific treatment and exposition. This was required in the interests of academic teaching, and also in opposition to the arbitrariness and the vagaries of the romantic school. The suggestiveness of Schelling's writings, lectures, and addresses was widely recognised, but also the want of a definite method through which his ideas could be more closely defined, developed, and applied. This method was supplied by Hegel. The vague idea of development which governed the speculations of Schelling—but which with him, as also with Goethe, did not really get beyond the search for distinct types, or what Schelling called powers or stages—was to be more clearly set out. This was to be done by a new logic which not only should study the formal side of the thinking process but should take in real earnest the suggestion that thought was in some form or other at the root of everything, and that the conscious process of thinking, known to us by introspection, was symbolical of the life and unfolding of the world-spirit. To show this in the abstract was the task of Hegel's Logic. Hegel had already, in the 'Phenomenology of the Mind,' clearly defined the position which he took up as distinguished from Schelling; he there breaks with the idea of an æsthetical or intellectual intuition. He desires that this should be replaced by clear and transparent thought, that Sight should be replaced by Knowledge. The Absolute or ground of everything does not live in polar contrasts, or identity of opposites; it is a definite idea

31.
This supplied by
Hegel.