

even sociological, it was rather metaphysical. This enterprise was an attempt to see in the different stages of human culture, in the great civilisations of the East, of classical antiquity, of the middle ages and of modern times, the working of that larger and deeper intelligence which underlies and manifests itself in all that is living and moving. He did not therefore look at the events and phenomena of history from the outside; he did not study the life of mankind like that of an organism, as Comte did. He started with the conviction that the intellectual agency termed the Absolute, and ultimately identified with the Divine Spirit, was unfolding or realising itself not only in the minds of individual men (the Self of Fichte), nor yet only in the regions of nature and mind as two complementary opposites (as Schelling held), but that it manifests itself also and pre-eminently in historical creations such as the State, Society, the Church, Art, Religion, and Science: the last in its highest forms he identified with Philosophy.

38.
Hegel and
the histori-
cal problem.

Thus Hegel's first great work was a combination of psychology and history, throwing light into the recesses of the individual human mind as well as upon the life of humanity, of the objective mind. It was an interpretation of the facts of the mental life of man and mankind. Where Comte saw only the contest of two organic forces, Egoism and Altruism, not further to be explained, Hegel saw the manifestations of an underlying reality revealed and known to man primarily within his own self-consciousness: the life of the Absolute. From this point of view he wrote his *Phenomenology of the Mind*, and later on the different parts of his compre-