

number of scholars who, during the greater part of the century, discovered, collected and arranged an enormous mass of historical detail which furnishes, in almost every department, the greater proportion of the material which is at the disposal of the historians of our day: and Hegel himself was, with the exception of Friedrich Schlegel, the only thinker who ventured upon the task of composing a philosophy of history. Into his treatment of this subject he introduced two prominent ideas, both of which are capable of very various interpretations, but which have through all these retained a permanent hold of the philosophical mind so far as it is interested in the study of history. These are, first, the conception of the whole progress of development in history as an enlarging of the notion of freedom from the notion that only one is free (Oriental despotism) to the notion that only some are free (Greeks and Romans), and from that again to the notion that all men are free. The second important conception is that embodied in the 'History of Philosophy,' in which Hegel tries to show how the progress of thought in the different stages of ancient

'Critiques.' Among these expositions the writings of Paulsen and of Höffding, quoted on former occasions (see *ante*, vol. iii. pp. 28, 340 and 284, 317), are specially concise and luminous. The earlier biographies of Hegel, notably those of Rosenkranz (1844) and Haym (1857), already contained much information on Hegel's mental development prior to his Jena period. The most interesting study, however, is that of Dilthey, "Die Jugendgeschichte Hegels," published in the 'Transactions' of the Berlin Academy (1905). Two subjects

seem to have prominently occupied Hegel's mind. The first and more important was theological and historical, dealing with the Christian religion, its founders and its relation to philosophical or natural religion. But not less interesting is the fact that we possess two distinctly political treatises on the Constitution of Württemberg, his native country, and on the Constitution of Germany. This shows that Hegel was better prepared to deal with the political and historical sides of the social problem than any of his three distinguished predecessors.