

aspect as the unification of thought and the relation between religious faith and speculative reason. Both, also, have received a psychological formulation, though Hegel's psychology was not that of the individual mind but that of the mind conceived in a much wider, more objective meaning of the term, a meaning which he himself has done more than any other thinker to impress indelibly upon a large section of subsequent historical literature.

But another change had come over philosophical thought since the time of Kant, and this comes out most clearly in Hegel's own writings. In spite of all protests philosophy had again become dogmatic. What had happened to Descartes and his followers happened to the followers of Kant. From the sceptical and critical attitude introduced by Kant, philosophy had again reverted to the dogmatic assertion of a definite principle or underlying conviction. In this was to be found the solution of the philosophical problem. Jacobi and Fichte had already pointed to immediate evidence as the beginning of all knowledge. Schelling had adopted Kant's and Fichte's idea of intellectual intuition. In spite of his unsparing attacks on the indefiniteness of these positions, Hegel himself starts in his first great work with the assertion of a definite thesis, the truth of which he tries to establish in the body of his work by a process of reasoning which is at once psychological, in the wider meaning of the word, and historical.

28.
Hegel's
principle.

The principle upon which Hegel's philosophy is founded, the ever-recurring thought of his speculation, is this: the Absolute is Spirit. To this we must add