

the further thesis: the Absolute is not a transcendent, it is an immanent principle, it manifests itself in the existing world, it is realised in nature and especially in human history. It is not a substance, in the sense of Spinoza, but an activity, a process; it is not stationary, an unchangeable reality, but development. In the two theses, that the Absolute is Spirit and that it is development, is to be found, as Kuno Fischer has said, the whole of Hegel's philosophy.

I have on a former occasion pointed out that the word which Hegel uses to denote this fundamental principle, the German word *Geist*, has for an English reader a double meaning—for it means "mind" as well as "spirit." This is unfortunate for the real comprehension of Hegel's philosophy, and much ambiguity, a whole host of controversies and misunderstandings, would have been avoided had the different meanings of the word been kept separate or sufficiently explained. The fact that Hegel, following Fichte and Schelling in this respect, frequently identifies the Absolute with the Divine principle, with the God of Religion, suggests to his readers that he conceives it to be a personal mind or spirit, a personality. On the other side, the fact that he also calls it the Subject, leads one to think that he is speaking of the human mind, of the Self of Fichte and Schelling, as differentiated from the not-self. And again, his use of the term "objective mind" leads one to infer that the principle of philosophy may be conceived as a thought, as an idea, intelligible to the human mind, and which is at work in the world of nature, and especially in the world of history and