

of conscious individual human life. In fact, Hegel's *Geist* means alternately one or more of three definite things expressed in the English language by Spirit, Mind, and Thought or Idea.

To the principle, to the main conception of his philosophy, to the underlying conviction which had in Hegel's mind, through prolonged and deep studies, acquired a propelling and assertive force, we are introduced in the Preface and the Introduction to the 'Phenomenology'; he there promises to lead us up to a comprehension of the result as well as the beginning of the new philosophy by an analysis which is at once introspective and historical. Having attained that position, having as it were closed the circle, having learnt how the result coincides with the starting-point, we are promised that in the actual system the unfolding of the Absolute in the different regions of nature, life, mind, and history, of art, religion, and philosophy, shall be deductively exhibited. In performing these two great tasks: the lifting up of the thinking mind to a level from which it can clearly conceive of the Absolute as Spirit or Mind, and the following of this principle into its many manifestations, Hegel employs two definite schemes or formulæ of thought which he has adopted from his predecessors Schelling and Fichte. They form the celebrated dialectical method of his philosophy, which he distinctly states to be teachable and communicable, unlike that of Schelling and others, which was a sort of intuition or feeling, and which Hegel treats with contempt.