

itself again and again in modern philosophy. Schelling had, notably in his philosophy of nature as well as in that of mind, coined a new and suggestive term; he speaks of the ascending "powers" or "potencies" in which the Absolute is manifested. It was a combination of Fichte's subjective analysis of consciousness with this idea of Schelling, out of which there arose the more definite scheme of Hegel, according to which the development of the world-ground, of the truly Real or the Absolute, is comprehended by us human beings in the different stages of thought: the Logos, the world-mind, becomes intelligible to the human mind through its own thinking process, and the necessities of thought are merely a manifestation of the actual connection of things in their process of development.

"The dialectical method was developed by Hegel with great virtuosity. He lets every notion fall into its opposite and shows how out of this contradiction a higher notion results: and this again experiences the same fate, it finds its antithesis which requires a still higher synthesis. The master has shown in the application of this method—notably in the 'Phenomenology' and in the 'Logic'—an astounding wealth of knowledge, a unique and delicate sense for logical connections and a victorious power of synthetic reasoning, though, it must be said, the depth of thought leads occasionally to obscurity or to merely verbal distinctions."¹

This wealth of knowledge, this faculty of finding out hidden connections, logical, psychological, and historical,

80.
The secret
of Hegel's
genius.

¹ Windelband, 'Geschichte der Philosophie,' 4th ed., 1907, p. 496.