

fundamental free and self-chosen manifestation of the Absolute, of the Divine Spirit. Thus it becomes intelligible how Hegel, in a sense, could represent his philosophy as exhibiting, and being founded on, the idea of Freedom. And it is further evident how this identification of the Real with the reasoning process must result in the assertion that "everything real is rational" and that "everything rational is real." Such statements have again led to much misunderstanding and to senseless distortions and misrepresentations of the truth which is contained in Hegel's doctrine.

31.
The last
outcome of
the idealistic
movement.

This doctrine formed, as it were, the last outcome of the idealistic movement. It afforded a supreme unification of thought and knowledge on the one side, and on the other side it led to that point of view from which the religious conception of a Divine Order of things could be philosophically comprehended, from which the spiritual unity could be understood and incorporated in a scientific interpretation of things, in a reasoned Creed.

In the system of Hegel we not only meet with the final and greatest effort to solve the philosophical problem on the basis of an idealistic or spiritual conception, we also arrive at the true centre of modern thought in which many new departures have their origin. If we consider it in this light we are compelled to regard Hegel's philosophy as one of the greatest, if not the greatest, intellectual performance of the century, and this in its immense suggestiveness as well as in its gigantic failure.