

general acceptance of the higher metaphysical principles, but a reversion to psychological, historical, and anthropological studies. In this direction the second half of the nineteenth century accumulated an enormous mass of material which foremost thinkers of the present day aim at utilising for the purpose of working out the programme of earlier Idealism. It is now being gradually admitted that no one indicated this programme more clearly and comprehensively than Hegel himself. That he failed to impress lastingly the philosophical mind may be traced, among other causes, to two main defects in the process by which he tried to carry out his main principle and to substantiate the inherent truth of his fundamental conception. This fundamental conception is that of the ultimate Reality as Mind or Spirit.

10.
Ambiguity
of Hegel's
Geist.

As I have pointed out on former occasions, the German word *Geist* has several meanings. The very attempt to translate it into the English language reveals the uncertainty of the conception, the context of Hegel's own exposition requiring us sometimes to use the word Mind, sometimes Spirit, sometimes Consciousness. Had Hegel entered upon a more careful psychological account of what is meant by this term he would have been able to guard his followers from putting too narrow a definition upon his fundamental principle; had he, *e.g.*, continually kept before his readers his earlier expression that the Absolute is Subject, no doubt could have arisen as to his position regarding the question of the Personality of the Absolute or the Divine Spirit, and his phil-