

osophy could not have been identified with Pantheism. Had he, on the other side, sufficiently guarded his readers against identifying the term Mind or Spirit with that very small portion of Reality which each of us terms his individual self; had he emphasised that he meant the larger consciousness which embraces everything; he would have made it impossible for Feuerbach to put a purely anthropological or materialistic interpretation on his philosophy. There is no doubt that in speaking of the Mind or Spirit, Hegel had every one of the different meanings of the term *Geist* before him; the narrower meaning of the individual human self-consciousness, as well as the objective mind and the larger meaning implied by the Leibnizian *Monad* as an individual mirror of the whole universe.

But these meanings are not kept sufficiently distinct and their mutual relations explained and defined, and indeed, if such definition is at all possible, it was not at the time so urgently needed as it has become since, for Hegel's hearers and readers possessed, to a large extent, an unconscious knowledge of what was meant. They lived on the reminiscences of the Classical and Romantic age, with its high aspirations, its brilliant creations, and its great achievements. It was a generation full of hope, aspiration, and confidence which Hegel addressed, and the term *Geist* when uttered called forth an immediate response from any attentive hearer or sympathetic reader. What Hegel professed to give, many young minds were in search of, and eager to receive without much critical questioning. This questioning