

the plain historical method of the British School of Thinkers, he would have been able to put the great truth which is contained in his Philosophy into plainer and less ambiguous language.

This great Truth is the assertion that all Reality is ultimately Thought, using the word in its widest sense, including every mental experience, beyond which nothing can be known to any individual human mind, though through the co-operation of many minds Thought can not only be fixed and generalised but also indefinitely extended so as to present to the individual human mind a Reality which transcends enormously the small fragment accessible to any single mind.

This creation of the collective human mind is duly recognised by Hegel. It is only in the historical development of Thought, *i.e.*, in a living process, that the true life and contents of the mind can be discovered. Hence the importance which the History of Philosophy acquired in Hegel's system and has never lost in subsequent philosophy, whether that of followers or opponents of his special doctrine.

The Hegelian philosophy presents both historically and philosophically many aspects, and much can be said about it according to the special aspect we choose. After having beneficially influenced some of the best German scholarship, though not of the best philosophy, during the second third of the nineteenth century, it was in turn taken up by French, Italian, British, and quite recently by American speculation.

Its most prominent effect on German speculation