dom" destroys itself in the process of becoming political and social reality. Therefore he hastily seized upon the new equilibrium of the Napoleonic and Restoration eras to convince himself that the new social order was as reasonable as it could possibly be, and that the philosopher must read into it as much rationality as possible if he wished to avoid sinking into a kind of Hoelderlinian black despair[2]. Indeed, Hegel set the imagined fulfilment and end of all history into the frame of his own age, his own Civilization, even his own state. At the same time he did not hesitate to admit that inspite of all perfection reached the world of the so-called "Objective Mind" (law and ethics, family and civil society, state government and world history) remained inadequate. Even the Prussian state was only an "Earthly-Divine". The "Divine" itself, pure and complete, i.e. the "Absolute Mind", was not to be found in anything spatial and temporal, but only in the super-social and super-historic "eternity" of art, religion, and philosophy.

Yet there is a more serious logical and methodological reason for Hegel to bring history to an end with the Christian-Germanic world of Modern Europe in the age of the Restoration and, at the same time, to mediate it into the realm of the "Absolute Mind": Hegel is indeed convinced that he himself has gained complete and definite knowledge of the processes of world history and the secrets of the universe. This all-inclusive understanding he attributes to the super-individual Absolute Mind which oddly enough is represented by the philosopher Hegel and of which the World Spirit as the subject of history is no more than a subordinated part in a given stage of evolution. The entire past of humanity has had the sole function of producing The Truth which is now at long last revealed in Hegel's system. No wonder that such a conception can hardly make room for future historical development! And this *dramatis finis* holds true not only for the spheres of knowledge and science, theory and philosophy, but even for the essentially socio-political sphere of the "Objective Mind", since for Hegel the whole of the Mind is so closely integrated that he declined to think of a new development in one part of it which would not involve new processes in the other.

Thus Hegel is one of the most impressive and original representatives of the idea that history has existed in the past but will cease to

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2) Even so the old man continued nurturing some hope that he would see the day when he - the venerated and celebrated head of the Prussian state philosophy! - would be allowed to give up the "toilsome business of teaching philosophy" and to exchange his Berlin academic chair for the position of an administrator in the Prussian Department of Education, in which capacity he would become instrumental in making Prussia a perfect country by appointing his disciples to academic positions and thus having the future state bureaucracy educated in the spirit of his own philosophy (cf. his letters published for the first time in the Hegel Centennial Issue of the Moscow Marx-Engels Institute periodical *Unter dem Banner des Marxismus*, 1931, quoted here from memory). It is, of course, hard to know how seriously Hegel took his dream.