

take notice of his writings. In this respect he was treated in the same way as other extramural thinkers, such as Schopenhauer, Feuerbach, v. Hartmann, and Nietzsche. Nevertheless, he is an intellectual offspring of the Hegelian school, and the fact that he found no place at the German universities contributed probably to the popularity and practical effect of his teaching, as he was both influenced by the French school of theoretical and by the English school of practical social reformers and philanthropists. He inherited some of Saint-Simon's ideas, and he learnt quite as much from theoretical and practical economists in this country.

The position of Karl Marx in the history of thought <sup>1</sup>

by them" (*loc. cit.*, p. 53). See also Schmoller's notice of the seventh posthumous edition of an important work of Friedrich List (1789-1846), who may be considered as one of the first among German economists to point to the newer and freer lines upon which economic questions would have to be treated (*ibid.*, pp. 102-106); cf. also *supra*, p. 64 n.

<sup>1</sup> It does not appear as if either Marx or Engels, or other famous representatives of socialistic doctrines, such as Rodbertus (1805-1875) and Lasalle (1824-1864), have introduced any new conception into philosophical thought; and histories of philosophy, in consequence, take little or no note of their voluminous writings. There is, however, no doubt that latterly philosophers of distinction have found it necessary to subject their doctrines to methodical criticism, exhibiting the proportion of truth as well as the many exaggerations in their psychological and historical theories. A very full discussion of Marxism will be found in Dr Barth's volume, already quoted (pp. 303-364), and to this I wish

especially to refer my readers. Particularly interesting for a history of Thought is the account, given by the author, of the origins of Marx's doctrine, at the end of his critical refutation of the same. He summarises the results of his inquiry under four heads. The first prominent influence which produced Marxism came from Capitalism, which ruled supreme at the time, especially in this country. The second point refers to the timely reaction against Hegelian idealism in Germany, represented prominently by Feuerbach's naturalism. The third point is the monistic tendency of thought inherited from the Hegelian school. In the place of an idealistic, a naturalistic principle was introduced; the prevailing economic interests are supposed to govern historical development exclusively. The fourth influence is purely political: "Marx and Engels were social democrats, *i.e.*, they aimed at a constitution of Society in which universal equality should rule together with a common ownership of the means of production."