

the idea of freedom, it latterly, under the stress of political circumstances, emphasised the further thesis that freedom must stand under the control of reason and obey the commands of the intellect. For it was the intellect itself which was to supersede and control the other powers of the human mind, as that factor had moulded all human institutions, and, as it were, precipitated its very essence in the various forms of culture, among these, in the State and the Church. In the monarchical form of government, with the Sovereign as the head or personification of the State, with the union of the Church and the State, in its foundations and structure, Hegel saw the incorporation of the human intellect and carried on a virulent polemic against political and religious libertinism, against the fanciful and immature theories of freedom which, as a sequel of the revolutionary movement, were springing up all over the continent of Europe. The different governments of Germany looked upon the latter with suspicion, if not with horror, and embraced a reactionary policy which nevertheless—in a remarkable manner not easily understood by foreigners—permitted and even included a very high degree of intellectual freedom especially within university circles and in university teaching. This state of things which obtained in its purest form in the newly organised state of Prussia, popular sentiment characterised by terms such as: “Der Intelligenzstaat” or “der Polizeistaat.” It is easily seen how many of the watchwords of German philosophy since Kant, such as the Supremacy of the Practical Reason, the Autonomy of the Will, the Rule of the Intellect, &c., could be