

lectual and spiritual ends. This may be shown in many ways,<sup>1</sup> but is interesting to us, in the present connection, mainly for the important part played by Fichte's political writings and addresses.

He had been deeply moved by the want of patriotic spirit during the invasion of Napoleon, in whom Hegel for a moment saw an embodiment of the World Spirit.<sup>2</sup> But Fichte was powerful and successful in awakening

<sup>1</sup> The two sides of Fichte's activity, oscillating somewhat abruptly between highly abstract analysis and practical applications, are brought out in a most instructive article by Gustav Schmoller (1864-65, published in 1888, 'Zur Litteraturgeschichte der Staats- und Socialwissenschaften,' pp. 28-101). He deals there at length with Fichte's Socialistic Treatise, to which I shall revert later on. For his Socialism, in opposition to that of Saint-Simon, "originates in the solitary seclusion of the scholar, battles systematically with the moral evils of an egoistical age, attaches itself everywhere to the ultimate and highest reason of things, remains without immediate practical influence, nay, slumbers nearly half a century forgotten and unread. But the moral kernel which it contains still nevertheless bore its fruits; the practical force with which the idealism of Kant and Fichte reacted upon the life of the German nation was not less for the fact that its effects do not lie on the surface. German philosophy had by no means the smallest part in contributing . . . to maintain a healthy morality and to produce an equable cultural development" (*loc. cit.*, p. 80).

<sup>2</sup> The admiration which Napoleon enjoyed for a time in Germany,

especially in the western districts, is easily understood if we take note of the wretched political and social conditions which prevailed in many of the innumerable small states with their despotic governments, different legal systems, and the many petty restrictions and hindrances in the way of trade, commerce, and industrial life. There were, of course, brilliant exceptions among them, notably some of the smaller states of middle Germany; but to have swept away much of the obsolete institutions, to have introduced a simple and intelligible civil code and other improvements, was considered as the work of a true liberator. Whoever desires to understand this temporary phase of admiration for the foreign invader, which survived in the minds of many long after his real character as a selfish tyrant and oppressor had been revealed, should read the memoirs of K. N. von Lang, 'Aus der bösen alten Zeit' (1st ed., 1842, republished by Petersen in 2 vols., 1910). They deal mainly with the conditions which existed in the south-west of Germany and in Bavaria before, during, and after the Napoleonic invasion, and give also a graphic picture of the disenchantment and the reaction which set in and endeavoured to bring back many of the abuses of the old régime.