

PHILOSOPHY OF HISTORY

BY

G. W. F. HEGEL

TRANSLATED BY J. SIBREE, M.A.



NEW YORK
P. F. COLLIER & SON
M C M I I

PHILOSOPHY OF HISTORY

BY

G. W. F. HEGEL

TRANSLATED BY J. SIBREE, M.A.



NEW YORK
P. F. COLLIER & SON
M C M I I

S C I E N C E

CONTENTS

TRANSLATOR'S PREFACE	17
PREFACE TO THE FIRST EDITION, BY DR. E. GANS	25
PREFACE TO THE SECOND EDITION, BY DR. C. HEGEL	39

INTRODUCTION. Various methods of treating History: Original, Reflective and Philosophical. I. ORIGINAL HISTORY: Herodotus, Thucydides, Xenophon, Cæsar, Guicciardini, 43-46. II. REFLECTIVE HISTORY. (1) *General or Universal History*. Livy, Diodorus Siculus, Johannes von Müller. (2) *Pragmatical History*. (3) *Critical History*—the German method of modern times. (4) *The History of special departments of life and thought*—of Art, Law, and Religion, 46-51. III. PHILOSOPHICAL HISTORY. *Reason*, the Infinite material and the Infinite Formative Power of the Universe, 51-55.—Anaxagoras's dictum, that *nous* or Reason governs the world, 55-60.—The Destiny or Final Cause of the World. HISTORY, THE DEVELOPMENT OF SPIRIT, or the Realization of its Idea, 60-61. (1) The abstract characteristics of the Nature of Spirit—Spirit the antithesis of Matter—Self-Contained Existence, whose essential characteristic is Freedom, 61.—Successive stages in the appreciation of the inalienable Freedom of the Human Spirit: The *Oriental* World knows only that *One* is Free: the Greeks and Romans recognize *Some* as free. The German Nations, under the influence of Christianity, have attained the knowledge that *All* are Free, 62-63. The Final Cause of the World is the realization of its own freedom by Spirit, 64. (2) The means by which this consciousness is developed—human activity originally stimulated by desires and passions, but in which higher principles are implicit, resulting in the STATE, 65. In the State these universal principles are harmonized with subjective and particular aims, and the passions of individuals result in the restraints of law and political order, 66-75.—GREAT MEN the founders of political organizations in which this Harmony is realized, 76. Standard by which Great Men are to be judged, 76-78. Heroes and Valets, 79. The counting of Reason, 80. Claims of religion and morality absolute, 81. Ideals, under what conditions realized, 82-83. The true Ideal, that of Reason, always tending to realize itself, 84-85. (3) The object to be attained by the processes of History—the union of the Subjective with the Objective Will in the STATE, 86. Idea of the State—its abstract basis referred to the Philosophy of Jurisprudence or Right, 87-88. Erroneous views confuted.—Man is not free in a merely natural condition, 89. The Patriarchal principle not the only legitimate basis of government, 90. Only a transitional one, 91. The consent of all the members of the community not necessary to a legitimate

government, 92. Question of the best Constitution, 93. Constitution of a country not the result of deliberate choice, but of the genius of a people, 94-95. Successive phases of government—Primitive Monarchy, Aristocracy, Democracy, and Constitutional Royalty, 95-96. Political idiosyncrasies, 97. Connection of Religion, Art, and Philosophy with the State, 98-103. *The course of the World's History*, 104. Natural and Spiritual Development contrasted, 105-106. History exhibits the gradations in the consciousness of Freedom, 107-108. Fiction of a Golden Age. Frederick von Schlegel's theory. Researches in Oriental literature stimulated by this fallacious view, 109-110. Conditions essential to History—Intimate relation between legal and political organizations and the rise of Historical literature, 110-112. Contrast between India and China in this respect, 113. Ante-Historical period—the growth of Peoples and of Languages, 114. Dialectical nature of the Idea, 115. Empirical objections, 116. Reason and Understanding, 117. Distinctions in National Genius, in Poetry, Philosophy, etc., ignored, 118-124. Primâ facie aspect of History—Mutability of Human Things—Metempsychosis—The Phoenix, 125-126. Activity characteristic of Spirit—Nations are what their deeds are, illustrated in the case of England—Culmination, Decline and Fall of Nations, 127-129. Chronos and Zeus, 130. Spirit expands beyond the limits of each successive nationality and annuls it, 131. Summary, 132-133.

Geographical Basis of History

Influence of *Nature* on Historical Development—Should not be rated too high nor too low, 134. The Temperate Zone the true theatre of History, 135. Division of the World into Old and New—Physical immaturity of Australia—South Americans physically and psychically inferior, 135-137. Modern Emigration and its Medieval analogies, 137-138. South and North America—Catholicism and Protestantism, 138-139. Puritan colonization and industrial tendencies in their bearing on the character of the United States—Multiplication of Religious Sects—Necessity of consolidated political organization not felt in North America, 140-141. Relation of the United States to neighboring countries different from that of European nations—America, as the echo of the Past or the Land of the Future, has little interest for the Philosophy of History, 142. The Old World; its ancient limitations. The Mediterranean Sea, the centre of World-History, 143-144. Special Geographical distinctions: (1) The Uplands—Mongolia, the Deserts of Arabia, etc., 145. (2) The Valley Plains—China, India, Babylonia, Egypt. In such regions great Kingdoms have originated, 146. (3) The Coast Land—Influence of the Sea, 146-147. Classification of the three portions of the Old World according to the predominant physical features.—*Africa*. (1) Africa Proper, (2) European Africa—the coast land on the North, (3) the Valley Land of the Nile, connected with Asia, 148-149. African type of character, 150. Sorcery and Fetish-worship, 151. Worship of the Dead—Contempt for

Humanity—Tyranny and Cannibalism, 152–153. Slavery, 153. Political condition of Africans, 154. Frenzy in war, 155–156. The merely Natural condition which African character exhibits is one of absolute injustice—Africa dismissed from further consideration as lying only on the threshold of History, 157. Asia. Siberia eliminated as out of the pale of History. (1) Central Upland of Asia. (2) Vast Valley Plains of China, India, the lands of the Tigris and Euphrates, etc. (3) The intermixture of these physical features in Hither or Anterior Asia—Syria, Asia Minor, etc., 158–159. Europe. Physical features less marked than those of Africa and Asia. (1) Southern Europe—Greece, Italy, Southeastern France, etc. (2) The heart of Europe—France, Germany, and England. (3) The Northeastern States—Poland, Russia, the Slavonic Kingdoms, 160–161.

Classification of Historic Data

The course of History symbolized by that of Light, 163. Begins with the East—Gradual development of the consciousness of Freedom, 164. Oriental Empires, 165. Invasion of Tartar hordes—Prosaic Empire of China, India, etc.—Persian Empire of Light—Transition to Greece, 166. Greece, the Kingdom of *Beautiful Freedom*—the *Youth*, as Rome is the *Manhood* of History, 167–168. Claims of Personality formally recognized—Crushing influence of Rome on individual and national genius, 169. Christianity and the German World—Mohammedanism, 170. The Church—Its Corruption—The Ideal of Reason realized in Secular life—The emancipation of Spirit, 170.

PART I. THE ORIENTAL WORLD

Principal of the Oriental World, the Substantial, the Prescriptive in Morality—Government only the prerogative of compulsion, 171–172. With China and the Mongols—the realm of theocratic despotism—History begins.—India, 173. Persia—the symbol of whose empire is Light, 174. Syria and Judea, Egypt—the transition to Greece, 175–176.

SECTION I. CHINA

Substantiality of the principle on which the Chinese Empire is based, 176. Antiquity of Chinese traditions and records—Canonical books, 177–178. Population—Complete political organization, 178–179. Fohi, the reputed founder of Chinese civilization—Successive dynasties and capital cities, 179–180. Shi-hoang-ti—His Great Wall, and Book-burning. Tartars; Mantchoo dynasty, 180–181. Spirit of the political and social life of China—The principle of the Family that of the Chinese State, 182. Relative duties strictly enforced by law, 183. Merits of Sons “imputed” to their Fathers—“Hall of Ancestors,” 183–184. The Emperor is the Patriarch—the supreme authority in matters of religion and science as well as government—His will, however, controlled by ancient maxims—Education of Princes, 185.

Administration of the Empire, 186. Learned and Military Mandarins—Examinations for official posts—The Romance, Ju-kiao-li, 187. The Censors—Instances of their upright discharge of duty, 188. The Emperor the active soul of the Empire, 189. Jurisprudence—Subjects regarded as in a state of nonage—Chastisements chiefly corporal—*corrective*, not *retributive*, 190–191. Severe punishment of the contravention of relative duties—No distinction between *malice prepense* and accidental injury: a cause of dispute between the English and Chinese, 191–192. Revenge an occasion of suicide—Serfdom, 192–193. Great immorality of the Chinese—The Religion of Fo, which regards God as *Pure Nothing*, 194. Religious side of Chinese polity—Relation of the Emperor to Religion—Controversy in the Catholic Church respecting the Chinese name of God, 194–195. Genii—Bonzes, 196. Chinese Science, 197. Written distinguished from Spoken Language—Leibnitz's opinion on the advantage of the separation, 198. Obstacles presented by this system to the advance of Knowledge.—Chinese History, Jurisprudence, Ethics and Philosophy, 199–200. Mathematics, Physics, and Astronomy—Acquaintance with the Art of Printing, 201. Chinese painting, working of metals, etc.—Summary of Chinese character, 202.

SECTION II. INDIA

India, the region of fantasy and sensibility, contrasted with China, 203. India presents us with Spirit in a state of Dream—Analogy to certain phases of female beauty, 204. Indian Pantheism, that of *Imagination* not of Thought—Deification of finite existence, 205. Extensive relations of India to the History of the World—Sanskrit, 206. India the Land of Desire to Conquerors: Alexander—Conquests of the English—Topographical divisions, 207–208. Political life—Castes, etc., 209–213. Brahm; the Brahmins; the Yogis, 214. Religious suicide, 215. Brahmins are, by birth, present deities, 216. Observances binding on Brahmins, 217. Brahminical dignity and prerogatives, 218–219. Difficulties experienced by the English in enlisting native troops, 220. Rights of property in land not clearly ascertainable, 220. Evasion of land tax imposed by the English, 221. Hindoo Mythology, 221. Brahm, the pure Unity of Thought, or God in incompleteness of existence, 222. Analogies to religion of Fo, 223. Avatars or Incarnations—Vishnu, Siva, and Mahâdeva, 223. Sensual side of Hindoo worship, 224. Immorality of Hindoo character accounted for, 225. Art and Science—Exaggerated estimate of intellectual culture and scientific attainments, 226. Vedas, epic poems, Ramayana and Mahabharata—Puranas and Code of Manu, 227. The Hindoo State, 228. History, properly speaking, non-existent among Hindoos, 229. Confusion of imagination with fact, 230. Absurd chronology and cosmogonies, 231. Colebrooke's researches, 232. Deception practiced by Brahmins on Captain Wilford—Vicramâditya and Calidasa, 233. State in which Europeans found India, 233. Not a degeneracy from a superior political condition, 234. Summary of Hindoo character, 235.

SECTION II.—(Continued). INDIA—BUDDHISM

Distinction of Buddhism from Hindoo conceptions, 236. Buddhism supplements the spiritual deficiencies of the Chinese principle. Analysis of Buddhism, 237. Connection of its leading conception with the doctrine of Metempsychosis, 238. Incarnations of abstract Deity in departed teachers, Buddha, Gautama, and Foe, and in the Grand Lama, 239. The three Lamas, 239. The individual as such is not the object of worship but the principle of which he is the incarnation, 240. Education and personal character of the Lamas, The Shamans, 241. Government administered by a Vizier, 241.

SECTION III. PERSIA

Nations of Hither Asia belong to the Caucasian race. Greater similarity to Europeans. The Persians the first World-historical people. Zoroaster and the principle of "Light," 242. Explanation of that principle, 243-244. Topographical divisions, 245.

CHAPTER I. THE ZEND PEOPLE.—The Zend Books—the canonical books of the ancient Parsees. Anquetil du Perron's researches, 246. Bactriana probably the original seat of the Zend people, 247. The doctrine of Zoroaster, 247. Light and Darkness—*Ormuzd and Ahriman*. *Zeruane-Akerene*, 248-249. Moral requirements, 250. Ritual Observances, 251. Cyrus and the river Gyndes, 252

CHAPTER II. THE ASSYRIANS, BABYLONIANS, MEDES, AND PERSIANS.—Element of wealth, luxury and commerce in these nations—The "Shahnameh." Contest of Iran and Turan, 252. Perversion of historical facts, 253. Babylon, 254-255. *The Medes*—Magi, closely connected with the Zend religion—The Assyrian-Babylonian Empire, 256. *The Persians*—Cyrus, 257. Lydia and the Greek colonies, 258.

CHAPTER III. THE PERSIAN EMPIRE AND ITS CONSTITUENT PARTS.—The Persian Empire comprehends the three geographical elements noticed p. 144—the *Uplands* of Persia and Media, the *Valley-Plains* of the Euphrates, Tigris, and Nile, and the *Coast-Region*, Syria and Phœnicia, 259. *Persians*, 260. Nomadic character of their military expeditions, 261. Nobility, court, and political constitution of Persia, 262. *Syria and Semitic Western Asia*—Syrian and Phœnician culture, commerce, and inventions, 263. Idolatry of Syria, Phrygia, etc., 264. Worship of the Universal Power of Nature, Astarte, Cybele, or Diana. Bond of religion lax, 265. *Phœnicians*—Hercules worshipped at Tyre, 265. Real import of the myths attached to Hercules. Adonis. Pain an element of worship, 266. *Judæa*, 267. Jewish idea of God, 268. Spirit in opposition to Nature, 269. Advantages and deficiencies attaching to the Jewish stand-point, 270. *Egypt*, 271. Union of the elements of the Persian Empire—The Sphinx, 272. Egypt the Land of Marvels—Herodotus, Manetho, 273. Young and Champollion's investigations into the Hieroglyphic language, 273-274. History, 274-277. Genius

of the Egyptians: Division into Castes—less rigid than among the Hindoos, 278-279. Customs, Laws, scientific and practical skill of Egypt, 279-280. Indifference to politics on the part of the inferior castes, 280. *Religion*—Series of natural phenomena determined by the Sun and the Nile—Osiris, the Sun, the Nile; Isis, the Earth—Parallelism with human life. Mutual symbolism—Egyptian Hermes, Anubis (Thoth), the spiritual side of Egyptian theism, 281-286. *Worship* chiefly Zoolatry, 286. The Worship of brutes may involve a more intelligent creed than that of the "Host of Heaven," 287. Apis, 288. Transition from Egyptian to Greek statuary art, the former giving definite expression by the heads and masks of brutes, Anubis, *e.g.*, with dog's head, etc. The Problem which the Egyptian Spirit proposes to itself, 289. Hieroglyphs, 290. Catacombs—The Pyramids, 291. The Realm of the Dead. The Egyptians the first to conceive of the soul as immortal—Metempsychosis, 292. The dead body an object of care in consequence of belief in immortality—Mummies, 293. Judgment on the Dead—Death with the Egyptians a stimulus to enjoy Life, 294. The Human and Divine united in some symbolic representations—Summary of the startling contrasts exhibited in Egyptian character, 295. Herodotus's Egyptian tales, similar to the Thousand and One Nights, which may be partly traced to Egypt—*Von Hammer's* opinion, 296.

Transition to the Greek World

The Egyptians as compared with the Greeks, present *boyhood* contrasted with *youth*, 296. The inscriptions at Sais and Delphi compared—Edipus and the Sphinx, 297. *Historical* transition from Egypt to Greece mediated by the fall of the Persian Empire—Decline and fall of the great Empires—Prejudice in favor of duration as compared with transiency. Summary of characteristics of the Persian Empire and its dependencies, 298-299.

PART II. THE GREEK WORLD

Among the Greeks we feel ourselves at home—True Palingenesis of Spirit, 300. Homer, Achilles, Alexander—Three periods in Greek History—Growth, Contests with the Persians, and Decline, 301.

SECTION I. THE ELEMENTS OF THE GREEK SPIRIT

The Greek Spirit characterized—Geographical peculiarities of Hellas, 302. The Greeks a mixed race, 303. Various stocks from which the population of Greece was derived, 304. Influence of the Sea—Piracy—Minos. Rudiments of Greek civilization connected with the advent of foreigners. States founded by foreigners, 305. Cecrops, Danaus, Cadmus—Cyclopean fortresses, 306. Royalty in the earliest period of Greece, and relation of Kings to subjects, 307. The Trojan War, 308. Extinction of the royal houses, 309. Position of the Actors and the Chorus in Tragedy analogous to that

of Kings and peoples in early Greek history. Rise of the Greek cities, 310. Colonization, 311. Influence of the topographical features of Greece on the culture of its inhabitants—Specific character of Greek worship of Nature, 312. Greek view of Nature—Pan, 313. Origin of the Muses—*Μαρτεία*, 314. Oracles, the Delphic priestesses; and the Cave of Trophonius, 315. Question of the foreign or indigenous origin of Greek mythological conceptions, 316. The Mysteries—Summary of the Elements of the Greek Spirit, 317. The Greek character is Individuality conditioned by Beauty, 318. Philosophical import of Art, 319.

SECTION II. PHASES OF INDIVIDUALITY ÆSTHETICALLY CONDITIONED

CHAPTER I. THE SUBJECTIVE WORK OF ART.—Adaptation of Nature to purposes of utility and ornament, 320. Development of the human body itself as the organ of the Soul, and as a medium for the expression of beauty, 321. Olympic and other public games. Philosophical import of sports of this kind, 322.

CHAPTER II. THE OBJECTIVE WORK OF ART.—The Greek Gods are Individualities, objectively beautiful, 323. The overthrow of the Titans—its philosophical import. Relation of the new dynasty of gods to the powers of Nature, 324. Advance from the Sensuous to the Spiritual, 325. Greek divinities not abstractions. The adventitious element in the Greek mythology—Local divinities, 326. Rational estimate of the “Mysteries,” 327. Anthropomorphism of Greek mythology no disparagement, but the contrary—The Christian conception of God still more anthropomorphic, and therefore more adequate, 328. Distinction between Greek and Christian incarnations of deity, 329. Fate and Oracles, 330.

CHAPTER III. THE POLITICAL WORK OF ART.—Democracy adapted to the grade of development occupied by the Greeks, 331. The Seven Sages, practical politicians. Solon—Athenian Democracy. Montesquieu’s remark on Democracy. Law with the Greeks is Customary Morality, 332. Immanent Objective Morality essential to the healthy working of a Democratic constitution, 333. Patriotic sentiment of the Greeks—Not an enthusiasm for an abstract principle. Sophists introduced subjective reflection, which led to the decline of national life, 334. Great men as legislators and statesmen enjoyed the confidence of the people during the prosperous times of Greece—Greek Democracy connected with Oracles, 335. Slavery another characteristic of the Greek polity—Democratical constitutions attached to small states, often to single cities of no great extent, 336. The French Democracy constituted no vital and concrete unity, but a mere Paper World, 337.—*The Wars with the Persians*. Summary view of the struggle, 338. Victories of the Greeks and the undying interest attached to them, 338–339. Athens and Sparta, 340.—*Athens*. Mixed population, 340. Solonian Constitution—Pisistratus—Advance of the Democratic principle—Pericles, 341. Free

play for the development of individual character at Athens, resulting in a noble intellectual and artistic development. Funeral oration of Pericles, 342-343.—*Sparta*. Early stages of its development very different from those of Athenian history. Dorian invasion—Subjugation of the Helots, 344. The Lycurgian Constitution, 345-346. Defects of Spartan culture, 347. Standpoint of the Greek Spirit, 348.—*The Peloponnesian War*. Isolation of the Greek states, 348. The Athenian Hegemony—Struggle between Athens and Sparta. Spartan oppression, 349. Temporary preponderance of Thebes—Subjectivity characteristic of Theban character, 350. Cause of the decay of the Greek World, 351. The Sophists, 352. Socrates the *Inventor of Morality*, 353. Established an Ideal world alien to the Real one. Condemnation of Socrates, its interest in connection with the decay of the Greek World, 354. Aristophanes—Decline of Athens, and that of Sparta contrasted, 355.—*The Macedonian Empire*. The Insult to the Delphian Apollo destroys the last support of unity in Greece—Establishment of a real authoritative royalty by *Philip*. Alexander's inherited advantages—His education, 355-356. Invasion of the East, 357. Early death—Extent and importance of his empire, 358. Alexandria a centre of Science and Art—the point of union for Eastern and Western culture, 359.

SECTION III. FALL OF THE GREEK SPIRIT

Intellectual vitality still preserved to some extent in Athens—Relations of Greek States to foreign powers, 359-360. Achaean league—Attempts of Agis and Cleomenes, Aratus and Philopœmen to resuscitate Greece, 361. Contact with the Romans, 362.

PART III. THE ROMAN WORLD

Napoleon's observation, "La politique est la fatalité," 362. The Roman World the crushing Destiny that aimed to destroy all concrete life in states and individuals, compelling the soul to take refuge in such a supersensuous world as Christianity offers. Abstract personality—the legal right of the individual, established by Rome, 363. General aspect of the political world of Rome. Treatment of its annals by Historians, Philologists, and Jurists, 364. Locality of Rome—Question of an Italian capital discussed by Napoleon in his "Memoirs." Italy presents no natural unity, 365. Division of Roman History, 366-367.

SECTION I. ROME TO THE TIME OF THE SECOND PUNIC WAR

CHAPTER I. THE ELEMENTS OF THE ROMAN SPIRIT.—First establishment of Rome, 367. Romulus—Artificial foundation of the State, 368-369. Patricians and Plebeians—Debts and laws respecting them, 370. Roman harshness in respect to the family relation. Marriage and the condition of wives, 371-372. Strict subordination of Roman citizens to the state and its usages, 373. The

prose of life characteristic of the Roman World—Prosaic character of Etruscan art. To the Romans we owe the development of *positive Law*, 374. Spirit of the mythological conceptions of the Romans to be carefully distinguished from that of the Greeks, 375. Mystery characterizing the Roman religion—Number and minuteness of ceremonial observances—The *Sacra*, 376. Self-seeking character of Roman religion, 377. Prosaic utilitarian divinities contrasted with the free and beautiful conceptions of the Greeks, 378. The Saturnalia—Adoption of Greek divinities, 379. Frigid use of them in Roman poetry. Public games of the Romans—The people generally were spectators only—Cruelty of public spectacles, 380. Superstition and self-seeking the chief characteristics of Roman religion. Religion made to serve the purposes of the Patricians—No genial vitality uniting the whole state as in the Greek Polis—Each “gens” sternly retains its peculiarities, 381–382.

CHAPTER II. HISTORY OF ROME TO THE SECOND PUNIC WAR.—First period of Roman History—The Kings, 382–385. Expulsion of the Kings by the patricians—Consuls—Struggles between the patricians and the *plebs*, 385–389. The Agrarian Laws, 390–391. Excitement of civil contest diverted into the channel of foreign wars—Roman compared with Greek armies, 392. Gradual extension of Roman dominion, 393.

SECTION II. ROME FROM THE SECOND PUNIC WAR TO THE EMPERORS

Power of Carthage—Hannibal. Conquest of Macedonia—Antiochus, 394. Fall of Carthage and of Coriuth—The Scipios, 395. When the excitement of war is over, the Romans have no resources of Art or Intellect to fall back upon, 396. Treatment of conquered provinces. Increase of luxury and debauchery in Rome. The legacy of Attalus—The Gracchi, 397. Jugurtha—Mithridates—Sulla—Marius and Cinna, 398. The Servile War. Great individuals now appear on the stage of political life in Rome, as during the period of the decline of Greece, 399. Pompey and Cæsar—Triumph of the latter. Impossibility of preserving the republican constitution—Short-sighted views of Cicero and Cato, 400. Character and achievements of Cæsar, 401. Hallucination which led to his assassination. Rise of Augustus. A revolution is sanctioned in men’s opinions when it repeats itself—Napoleon and the Bourbons, 402.

SECTION III

CHAPTER I. ROME UNDER THE EMPERORS.—Position of the Ruler and the Subjects—The *former* an absolute despot supported by the army, the *latter* united by purely legal relations, all concrete and genial interests being annulled, 403–404. Personal character of the Emperors a matter of small importance to the empire, 405. The recognition of Private Right the result of this absolute despotism—Dissolution of the political body into its component atoms, 406. Public and political interests have lost all charm, and

men fall back upon mere sensuous enjoyment or philosophic indifference—Prevalence of Stoicism, Epicureanism and Scepticism, 407.

CHAPTER II. CHRISTIANITY.—Julius Cæsar inaugurated the “real” side of the Modern World; its spiritual and inward existence was unfolded under Augustus, 407. Crushing despotism of the Empire opens the way for Christianity, 408. The Greek, Roman and Christian grades of self-consciousness, 409. Despotism of Rome, the discipline of the World—Import of Discipline, 410. Moral introspection the characteristic of the Jewish World—The Psalms and Prophets—Connection of Knowledge with Sin in the Biblical Narrative of the Fall, 411. Annulling of their nationality and loss of all temporal good reduces the Jewish Spirit to seek satisfaction in God alone—God recognized as pure Spirit in Christianity. The Trinity, 412–414. Incarnation of God in Christ its full import—distinguished from Lamaistic and similar conceptions, 415. Miracles, 416. The formation of the Church—Christ’s own teaching, 417. Polemical aspect of that teaching to secular interests and relations, 418. Nowhere are such revolutionary utterances to be found as in the Gospels. Origination of the Church—Development of doctrine by the Apostles, 419. Relation of early Christianity to the *Empire*, 420. Connection of Christian doctrine with the *Philosophy* of the time—Union of the abstract idea of God that originated in the West with the concrete and imaginative conceptions characteristic of the East—Alexandria—Philo—the *Logos*, 420–421. Attempt of the Alexandrians to rationalize Paganism; and of Philo and Christian writers to spiritualize the narrative parts of the Old Testament, 422. The Nicene settlement of doctrine—Internal and external aspect of the Church—Rise of an ecclesiastical organization, 423–424. The *Ecclesiastical* distinguished from the *Spiritual* Kingdom. Recognition of Human dignity: the result of Christianity, 425. Slavery incompatible with it—Mere customary morality abrogated—Oracles cease to be respected, 426–427. Imbuing of secular life with the Christian principle, a work of time—Religion and “the World” not necessarily opposed to each other—Rational Freedom the harmonization of the Religious and the Secular—This harmonization the destiny of the *German* peoples, 427–428.

CHAPTER III. THE BYZANTINE EMPIRE.—Progress of Christianity, 428. Division of the Empire, 429. Fall of the Roman power in the West—Contrast between the East and the West, 430. Powerlessness of the abstract profession of Christianity in the Byzantine Empire to restrain crime, 431. Violent and sanguinary religious feuds in Constantinople—Gregory Nazianzen cited, 432. Image-Worship—Aspect of Byzantine History down to the conquest of Constantinople by the Turks, 433.

PART IV. THE GERMAN WORLD

The German Spirit that of the Modern World—The German peoples destined to be the bearers of the Christian principle—German development contrasted with that of Greece and Rome, 434. The Christian World that of completion—Bearing of this fact on the division of the Modern World into historical periods, 435. The Religion of the Ancient Germans struck no deep root among them: Tacitus' description of them as "*Securi adversus Deos.*" Germans came in contact with a fully developed Ecclesiastical and Secular culture—The German world apparently a continuation of the Roman—But a *new spirit* characterizes them—Evolution of the antithesis between Church and State, 436. Division of the German World into three periods—(1) From the appearance of the Germans in the Roman Empire to Charlemagne—(2) Period of Contest between Church and State—(3) That in which Secularity obtains a consciousness of its intrinsic moral value, and Rational Freedom is achieved, *i.e.* from the Reformation to our own times, 437–438. The German world presents a repetition (by analogy) of earlier epochs—Comparison with the Persian, Greek and Roman World, 439–440.

SECTION I. THE ELEMENTS OF THE CHRISTIAN GERMAN WORLD

CHAPTER I. THE BARBARIAN MIGRATIONS.—Individual freedom a characteristic of the ancient Germans—Causes of the invasion of the Roman Empire. Duplicate condition of the great Teutonic families—Various tribes of Germans, 441–442. Romanic and Germanic nations of Europe—the former comprising Italy, Spain, Portugal and France, the latter Germany itself, Scandinavia and England, 443. The Slaves—their immigration and relation to the rest of Europe—Have not yet appeared as an independent phase of Reason, whatever they may become in the Future—the German Nation characterized by "Heart" [Gemüth]—"Heart" distinguished from Character, 444. Aspect which their idiosyncrasy presents to Christianity, 445–446. Religion of the ancient Germans—Deficiency in *depth* of moral sentiment, 447. Free confederations united by *fealty*—Political relations not founded on general principles, but split up into *private* rights and obligations, 448. Violence of passions not restrained by religion in the early periods of the German World—Transition from secular excesses to religious enthusiasm and seclusion, 449–450.

CHAPTER II. MOHAMMEDANISM.—Absorption in one Idea characteristic of Mohammedanism—the polar and supplemental opposite of the splitting up into particularity that distinguishes the German World. Comparison of Mohammedanism with other forms of Faith, 451–452. Origin and progress of the Mussulman faith and arms. Fanaticism of the Mohammedans, 453. *La religion et la terreur* the Moslem principle, as with Robespierre *La liberté et la terreur*—Instability of their political organizations, 454. Rapid rise of Arts and Sciences among them, 455. Mussulman revolutions—European struggle with the Saracens—Goethe's "Divan," 456.

CHAPTER III. THE EMPIRE OF CHARLEMAGNE.—Constitution of the Frank Empire—Fendal System—Rise of the “Mayors of the Palace.” Pepin *le Bref*, 457. Charlemagne—Extent of his Empire—Its complete organization, 458–459. Administration of Justice—Ecclesiastical affairs—Imperial Council, 460–461. Causes of the instability of the political organization established by Charlemagne, 462.

SECTION II. THE MIDDLE AGES

Reactions occasioned by the infinite falsehood which rules the destinies of the Middle Ages. (1) That of particular nationalities against the universal sovereignty of the Frank Empire. (2) That of individuals against legal authority. (3) That of the spiritual element against the existing order of things. The Crusades the culminating epoch of the Middle Ages, 462–463.

CHAPTER I. THE FEUDALITY AND THE HIERARCHY.—*First reaction*, 463. Separation of the French from the Germans—Italian and Burgundian Kingdoms, etc. Invasion by the Norsemen of England, France, and Germany, 464. Magyar and Saracen inroads—Inefficiency of the military organization formed by Charlemagne, 465–466. *Second reaction*—Capacity of appreciating the advantages of legal order not yet attained—Protection afforded by powerful individuals, 467. “Feudum” and “fides,” 468. The Imperial dignity an empty title—The state broken up into petty sovereignties, 469. Hugh Capet—the nature of his power—France divided into several Duchies and Earldoms—Conquest of England by William Duke of Normandy. State of Germany and Italy—Right vanishing before individual Might, 470–471. *Third reaction*—that of Universality against the Real World split up into particularity—chiefly promoted by the Church. Close of the World expected in the eleventh century, 471. Ecclesiastical affairs, 472. Gregory VII. enforces the celibacy of the clergy, and contends against Simony, 473. Increasing power of the Church—“Truce of God,” 474. *Spiritual Element* in the Church, 475. Design of the *Mass*—Laity and Clergy, 476. Mediation of the Saints, 477. False separation of the Spiritual from the Secular, 478. Celibacy, Religious Pauperism and the Obedience of Blind Credulity opposed to true morality, 479. The Medieval Church and State involved in contradictions, 480. *Absurdity of modern laudations of the Middle Ages*. Growth of Feudal System, side by side with that of secularized Church power, 481–482. Rise of architectural art—of maritime commerce—of the Sciences—Growing importance of the Towns, 483. Freedom reviving in the town communities—Defensive organization, 484. Formation of Guilds, 485. Struggles between the cities and the nobility, and internal factions, 486. Struggle of the Emperor with the cities and with the Church—Guelf and Ghibelline contest—Dante—The House of Hohenstaufen and the Papal power—Termination of the contest, 487–489.

CHAPTER II. THE CRUSADES.—Analysis of the impulse that led to the Crusades, 491–492. Conduct and results of the expedition, 493. Spiritual result

of the Crusades, 494. Wars with the Moors in Spain, Crusades against the Albigenses, 495. Culmination of the authority of the Church in the Crusades, but its power weakened through their failure, 496. Monastic and Chivalric Orders, their Spiritual import, 497-499. Science—Scholastic Philosophy—Intellectual jousting, 499-500.

CHAPTER III. TRANSITION FROM FEUDALISM TO MONARCHY.—Forms of Transition from feudal to monarchical sway, 501-503. State of Germany, 503. Leagues of Nations. Peasant fraternities, 504. Invention of *Gunpowder*—its results to civilization, 505. Italy—Reduction of feudal power by Sovereigns—Machiavelli's "Prince," 506. France—Increasing power of Kings—States-general called, 506-507. England—Magna Charta—House of Commons, 508. Revolts against Papal power, 509. Arnold of Brescia, Wickliffe and Huss, 510. Disciplinary Influence of the Church and of Serfdom—Results, 510-511.

Art and Science as putting a period to the Middle Ages.—Religious Art, Spiritual import of. Study of Antiquity, 512-513. Revival of the Study of Greek literature occasioned by the fall of the Eastern Empire—New world of ideas opened. The Art of Printing, 513-514. Discovery of the passage to India by the Cape, and of America, 515.

SECTION III. THE MODERN TIME

The third period of the German World—Spirit becomes conscious of its Freedom, 515. (1) The Reformation; (2) The state of things immediately resulting from it; (3) Period from the end of the last century to the present day, 516.

CHAPTER I. THE REFORMATION.—The Reformation resulted from the corruption of the Church; but this corruption was no accidental phenomenon—It arose from the enshrinement of the sensuous and material in the inmost being of the Church, 516. Sale of Indulgences, 518. Luther's doctrine of Faith, 519. His views of the Eucharist—more in accordance with the Catholic than with the Calvinistic Church, 520. Subjective Feeling as well as Objective Truth regarded in the Lutheran Church as essential to salvation. The banner of *Free Spirit*, 521. The essence of the Reformation is that Man is destined to be free. Gradual expansion of Luther's views—Denies the Authority of the Church—Incalculable value to the Germans of Luther's translation of the Bible—The Bible a People's Book, 522. Council of Trent stereotyped Catholic dogmas and rendered reconciliation between Catholics and Protestants impossible, 523. Hostility of the Church to Science—Galileo. Why was the Reformation confined to Germanic nations? 524. Answer to this question must be referred to essential differences of national character, 525-526. Napoleon's view of religion—Antipathy of cultivated Frenchmen to Protestantism. Relation of the Reformed doctrine to social life, 527. Celibacy repudiated, 528. Condemnation of "Usury" by the Church—Obedience of