

of humanity, trust in you. If ye sink, Humanity sinks with you without hope of future restoration.¹

When the time came, in 1813, to strike for the freedom which the spirit claims, Fichte was again to the fore announcing in his *Political Fragment for 1813* that 'A nation becomes a nation through war and through a common struggle. Who shares not in the present war can by no decree be incorporated in the nation.'

Hegel, the third in this great succession, was elected to Fichte's chair in Berlin in 1818 and became the spokesman of the re-established constitution. 'Let us greet the dawn of a better time,' he had already said in his inaugural address at Heidelberg, 'when the spirit that has hitherto been driven out of itself may return to itself again and win room and space wherein to found a kingdom of its own.'

But it was in his theory of the State,² which he developed in the Berlin period, that we have to look for the chief source of his political influence. The State he conceived of after Kant as 'the actualization of freedom'. It is 'the world which the spirit has made for itself'. It is sometimes thought that the State has weakened in modern times. Not so, says Hegel: 'The modern State has enormous strength and depth.' It is just this that enables it without detriment to itself to do full justice to individual and sectional interests. The political disposition, in other words patriotism (Hegel will not separate them as Fichte does),

¹ Some courage was needed for this plain speaking. A luckless printer of Nürnberg in the previous year had been shot for publishing a pamphlet on *Germany in its Deep Humiliation*. See Adamson's Fichte, p. 81.

² *Philosophy of Law*, English translation by Dyde.