

of material power. I believe that, on the contrary, never was Germany truer to herself than when, in the instinctive conviction that no civilization could be secure in which the things of most value in life rested on no surer foundation than tradition or unverified instinct, she devoted herself to the task of verifying them to the reason. But this only made the reaction more violent when the time for material expansion came, and coal and iron took the place of reason and freedom as the watchwords of the time. The 'forties and the 'fifties were years of rapid development in all parts of Germany. With the needs of industry went the need of concentrating the intellectual resources of the nation on the physical sciences. This is what had taken place in other countries. What was peculiar to Germany was that the old metaphysical habit reasserted itself in the changed circumstances, and chemists and physiologists seized the trowel which the metaphysicians had dropped.¹ The result was that, going along with the material expansion and the devotion to the special sciences it evoked, we have a philosophy which sought to invert the old order and to read matter and body where it had read mind and spirit. 'The old philosophy', said Feuerbach, who first raised the standard of revolt, 'started from the principle: I am a thinking being, the body is no part of my being. The new philosophy, on the other hand, begins with the principle: I am a real and sensible being; the body is part of my being; nay, the body is its totality, is my ego, is itself my essence.' To the same period belong Karl Marx's materialistic interpretation of history and his exaltation of the economic interests to the place of the ruling factor in human development. But not in vain

¹ See Lange, *loc. cit.*