such"[37]. "The German nations, under the influence of Christianity were the first to attain the consciousness that man as man is free"[38]. The goal towards which the process of world history is directed is described as follows: "This final aim is God's purpose with the world; but God is the absolutely perfect Being, and can, therefore, will nothing other than himself - his own Will. The Nature of His Will - that is, His Nature itself - is what we here call the Idea of Freedom, translating the language of Religion into that of Thought"[39].

Another point of disagreement is perhaps even more significant. The Church sees in history a unique movement towards final salvation - never to be repeated. For Hegel it is but a stage in the development towards the fulfilment of the Absolute Mind, which by definition partakes both of the temporal and the eternal. We may therefore assume that the development of the idea through nature to mind repeats itself forever. There is no reason why such a subordinate element of the mind as history should not be subject to the same law of repetition. If Hegel does not make an explicit statement to this effect the idea is certainly implied in the construction of his idealistic system. From this aspect, Hegel though an important advocate of human progress also reveals himself as a protagonist of an age-old idea running through Western intellectual history from the Pythagoreans to Nietzsche. We mean the cycle or the "recurrence of the same". This dual position of Hegel is all the more logical if we remember that he was first and foremost a systematizer of static metaphysics and that his interest in dynamic history was secondary.

## Marx

### I

Hegel's metaphysics constitutes, to be sure, a departure in a secular direction from earlier theological systems. Yet compared with the system of Marx, it is of a preponderantly theological character. Marx's system[40] represents indeed a greater step towards the secularization of occidental (western) thought. Yet even Marx's Weltanschauung is pervaded by metaphysical and dogmatic traits. In the last analysis Marx's imposing system - his general conception of man and reality as well as his specific ideas of history and progress - strikes us as one of optimism and harmony. At the core of Marx's thought we find a philosophy of man (today one would say: a philosophical anthropology) which is largely irrational and emotionally rooted. This philosophy of man differs

37) Ibid., p.63.
38) Ibid., p.63.
39) Ibid., p.64 f.
40) Cf. the previous essay.