

hensive System, all testifying to the same fundamental idea.

Now although, as I stated above, Hegel's philosophy did not deal with the Ethical problem in the stricter sense of the word, its fundamental aspects guided his followers into two diametrically opposite channels of thought, and these, in the sequel, led to important ethical theories. There is no doubt that Hegel himself adhered to the frequently expressed conviction that philosophy was the real and true Theodicy, the vindication of the ways of God to man; that conviction was the very soul of his teaching, it gave life and interest to his frequently abstruse and difficult expositions, it was this idea also which inspired the thought and research of many who carried the spirit, though not the letter, of his teaching into other regions of inquiry.

39.  
Divergent  
application  
of his  
thought.

But there were two other aspects of his thought which tended to start an entirely different line of reasoning and to nurse an opposition which was not in harmony with the origin and real tendencies of his doctrine.

The first was the direction which his teaching adopted in the last period of his career and in the only one of his larger treatises which dealt with a practical problem, a problem which may be considered as belonging to Practical Ethics — namely, the Theory of the State.<sup>1</sup>

Although the whole of Hegel's philosophy sprang from

<sup>1</sup> This was the 'Grundlinien der Philosophie des Rechts oder Naturrecht und Staatswissenschaft im Grundrisse.' It was published in 1821 with a memorable Preface dated 1820.