

40.
Used in the
interest of
conservative
reaction.

twisted into a form convenient in the eyes of the leaders of reaction, and how, under the guise of the culture of the Intellect, an intellectual tyranny with all the accompanying evils of bureaucracy, officialism, and later on of militarism, could find a sort of philosophical support and speculative sanction. It would be unjust to accuse Hegel himself of using the watchwords and formulæ of his philosophy in this unphilosophical sense, but it cannot be denied that his teaching, precisely because it seemed to do this, found favour with some of the leaders of the reactionary movement in Berlin, and that in the same degree it was looked upon with disfavour by many youthful and ardent minds who were moved by ideals of political and religious liberty and of the intellectual enfranchisement of the human mind from religious and political bondage.

41.
But also
turned in
the opposite
direction.

Some of the latter were then not slow to discover that the formulæ of the Hegelian philosophy could just as easily be used in an opposite direction, that instead of leading to conservatism in Church and State, supporting orthodoxy in religion and absolutism in politics, they could readily be employed to support religious and political radicalism. This conviction forced itself gradually upon many who really started as orthodox believers, but had imbibed, through the study of philosophy, that very tendency which, as I have shown, constitutes the abiding feature in all German philosophical thought during the last century, the spirit of criticism and free inquiry.

Hegel himself, though not a critic in the narrower sense of the word, and impatient of the detailed verifica-