

42.
This move-
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moted by
the idea of
Develop-
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leading aspect to which I referred above: It is the idea of Development, which underlies, as much as that of Freedom, the whole of Hegel's philosophy, and really unfits it in the eyes both of friend and foe to become the support of an immovable orthodoxy in religious, social, and political questions alike. This principle of development has, as I have had frequent occasion to remark, assumed many forms and appeared in many versions. In Hegel's philosophy it appeared as the movement and development of human thought itself, which was identified with the world-process. There can be no doubt that, to Hegel himself, it meant the movement of the Divine Spirit in the life of the individual and of humanity. But critical thinkers soon discovered that no logical proof existed for this interpretation, but that the idea that human thought in the individual or the race was expressive or symbolical of something underlying, was itself a purely human idea, a creation or fiction of the human intellect. The formula of Hegel, that philosophy was the true Theodicy, was therefore reversed, and it was taught that, on the contrary, the theological interpretation was merely an exaltation and idolising, an apotheosis of human thought itself.

43.
Göschel,
Strauss, and
Feuerbach.

These two opposite interpretations of Hegel's system were given to the world, the former in 1832, within a year from Hegel's death; the latter not long after, in the year 1835. The former, representing the orthodox and conservative interpretation, was by K. Fr. Göschel, with the title 'The Monism of Thought,' the latter by David Friedrich Strauss in his 'Life of Jesus.' But the thinker who applied the Hegelian idea of development not only to a special question, that of the origin