

and, by doing so, to bring home to the common understanding a sense of the deeper meaning or ideal content which is embodied in them.

During the period which covers roughly ninety years, from 1780 to 1870, the languages of the western European nations have been enriched by a long list of new terms.<sup>1</sup> Around these, separate philosophical schools have grown up which have made them their watchwords. These terms have not always been the outcome of abstract philosophical reasoning; they have often been suggested by practical demands or borne in the wake of political and social movements. Thus the French Revolution in its shibboleths of liberty, equality, and fraternity has furnished an inexhaustible material not only for political agitation but also for philosophical speculation ever since. In the more restricted province of philosophical literature itself the names of Adam Smith, Bentham, and Mill in this country, of Comte in France, of Kant and his successors in Germany, are connected with well-known words and phrases, each of which has enriched common language and made whole regions of thought accessible to the general understanding which were unknown or unexplored before. "Free trade" and the "wealth of nations," the "greatest happiness of the greatest number," the "categorical imperative," "intellectual intuition," "positivism," the "world as will and intellect," the "ob-

<sup>1</sup> The 'Critique of Pure Reason' appeared in 1781 and gave to the world the larger portion of the vocabulary of the Kantian system, which has played such a great part in subsequent German, English, and French philosophy. About the

year 1870 I believe the larger part of the vocabulary of evolution had been formulated. Probably no philosophical treatise of any importance could now be written without making free use of these two vocabularies.