

of von Baer:¹ and he approached them with a mind trained in the mechanical principles of applied mathematics. Hegel's conception of development was thus that of the historical evolution of a spiritual content. Spencer's conception of development was that of the changes of an organism under the influence of internal and external mechanical forces. Hegel's disciples and readers gave him credit for having achieved more than he actually did; similarly Spencer's philosophy benefited by favourable external and internal circumstances which secured for it recognition from many different sides. Of these circumstances one was no doubt that the term Evolution formed a fortunate and more than adequate watchword for a new philosophy. Simultaneously also with the scheme of mechanical development indicated by this term there became known in this country Hegel's scheme of mental development. In many instances the two schemes were brought together, and the term Evolution was employed in a wider sense by writers and thinkers who were not prepared to accept the Darwinian theory of descent, and still less the lifeless mechanical formulæ of Spencer.² But more than by anything else did the philosophy of Evolution benefit by the recog-

¹ See *supra*, vol. i. p. 207 n.; vol. ii. p. 354 n.

² "Darwinism often recommends itself because confused with a doctrine of evolution which is different radically. Humanity is taken in that doctrine as a real being, or even as the one real being, and Humanity advances continuously. Its history is development and progress to a goal, because the type and character in which its

reality consists is gradually brought more and more into fact. That which is strongest on the whole must therefore be good, and the ideas which come to prevail must therefore be true. This doctrine . . . has, I suppose, now for a century taken its place in the thought of Europe." (F. H. Bradley in 'Mind,' July 1911, reprinted in 'Essays on Truth and Reality,' 1914, p. 321.)