

von Baer, and Darwin on the genealogy of species and the results of adaptation to surrounding circumstances, the theory of the environment.

We can at once see where lay the difficulty in carrying out such a view as compared with that which presented itself in Hegel's system. In the latter the moving principle was intellectual or spiritual, and the difficulty was to find a way from the logical, intellectual, or spiritual conceptions into the world of material things and events which form the playground of these mental agencies. Hegel's system had, however, the advantage of selecting a formula which defines correctly a very common experience; this is the inevitable and spontaneous movement of thought which is not a lifeless mode of motion, but continually applied for a definite end and purpose. On the other side the formula of Spencer enabled him to group a vast number of physical and biological phenomena and processes into an intelligible synthetical view, but it did not permit him clearly to bring out what is the distinguishing characteristic of progress as compared with mere change. The question of the deeper meaning of things, of the ideal or spiritual essence, which played such an important part in the many historical researches which were inspired by the Hegelian view, has no place and receives no answer in Spencer's philosophy.

67.
Spencer
and Hegel
contrasted.

But Spencer's formula opened out a very large region and many lines of research, as was clearly seen by himself, and has nowhere been better stated than in his own words:—

“Setting out, then, with this general principle, that