

change or evolution is cast. In this respect Spencer's formula, the alternation of Evolution and Dissolution, of condensation and separation, of integration and differentiation (segregation), of orderly arrangement and chaotic diffusion—or in whatever other terms the rhythmical process may be described—compares rather with the least successful of Hegel's efforts, viz., to show how the vaguer process of development as conceived by Schelling and himself might be understood as the successive application of a logical formula. Whereas both Schelling and Hegel believed in the gradual and persistent manifestation and realisation of an underlying spirit, of a something which possessed the highest intellectual and spiritual value and interest, Spencer declines altogether to form any conception of the Absolute, or of the significance of the world-process. He does not even decide which of the two alternating processes is the more important and lasting one. He is driven, through the contemplation of very varied but essentially limited regions of phenomena, to the conception of rhythmical and cyclical changes, of states which repeat and return into themselves. The idea of progress, therefore, in the higher sense of the word, as it vivified the writings of the idealistic philosophers, is absent in Spencer's philosophy. Nevertheless, he is able to gain upon the foundation of his 'First Principles' a position from which the trend of social evolution and the significance of morality can be understood. Society is moving in the direction of more and more perfect adjustment of its various parts and members through adaptation to external and internal circumstances; it is