

belonged to a later period, to a generation out of touch with the aspirations of an earlier age, and in whom the reminiscences had faded away.

11.
Similar
ambiguity
of the term
Evolution.

It will not be without help to my readers if I remind them how, in our day, certain terms equally undefinable have come to govern a large part of our thinking: how, *e.g.*, the term "evolution" is now indiscriminately used and supposed to convey a distinct meaning—how it is looked upon by many as a master-key which opens the door of every secret chamber; as a watchword which will allow us to pass every difficulty and emerge safely from the labyrinth of perplexity and doubt. Yet if we look into the matter somewhat more closely, the term "evolution" has been defined by its greatest champion only in the narrowest, purely mechanical sense. Students of Hegel's philosophy may here interpose, and remind us that Hegel himself felt the necessity of defining more exactly what he meant by the term Absolute, that he, in fact adopted a special method, suggested by Fichte—the dialectic method. Unfortunately, however, this method did little more than emphasise a purely logical formula, which was even more empty than the later mechanical formula adopted by Spencer. The whole of Hegel's philosophy seemed then to many to be merely an arrangement of an enormous mass of historical and psychological facts according to some dry formula, setting them in a soulless and ever-repeated rhythmical movement. This it is that Mr Bradley has so well stigmatised as a "ballet of bloodless categories."

Nevertheless, it is undeniable that both formulas of