

development,—the logical of Hegel and the mechanical of Spencer,—have given to their followers abundant occupation. Starting in both cases with the object of illustrating and verifying an abstract canon of thought, their eyes have been arrested by the incomparably greater interest which the region of facts presented to them, and, held by this interest, they have gradually forgotten the dry formula which started them on their journey. Hence the great accession to actual knowledge of historical and physical facts which resulted in both cases. Yet, with this accumulation of new knowledge, the philosophical problem was not solved. There still remained the question: What do we mean when we speak of Mind or of the Absolute? Similarly, the modern doctrine of Evolution leaves unanswered the question: What is it that evolves? What, *e.g.*, is the real essence of life and progress?

12.
The philo-
sophical
problem
as left by
Hegel and
Spencer
not solved
by their
successors.

So far as Hegel is concerned, the principal merit of his philosophy in the history of modern Thought seems to be that he formulated two definite problems,—the problem of defining the Absolute or Ultimate Reality, and the further problem of finding an intellectual pathway by which to reach it. The first he provisionally solved by describing the Reality as Spirit or Mind; the second by his dialectical method. And the modern idealistic movement of Thought started in this country by taking up these problems as defined by Hegel, trying to do his work over again with the help of the deeper insight that had been gained through science and history on the one side, through logical and psychological studies on the other.