

that kindly and peaceful social life which the goodness of the Creator ought to have prepared for his creatures—we shall rather find everywhere a pitiless, most embittered *Struggle of All against All*. Nowhere in nature, no matter where we turn our eyes, does that idyllic peace exist, of which poets sing; we find everywhere a struggle and a striving to annihilate neighbours and competitors. Passion and selfishness—conscious or unconscious—is everywhere the motive force of life. The well-known words of Schiller—

“The world is perfect, save where man
Comes in with his strife,”*

are beautiful, but, unfortunately, not true. Man in this respect certainly forms no exception to the rest of the animal world. The remarks which we shall have to make on the theory of “Struggle for Existence” will sufficiently justify this assertion. It is, in fact, Darwin who has placed this important point, in its high and general significance, very clearly before our eyes, and the chapter in his theory which he himself calls “Struggle for Existence” is one of the most important parts of it.

Whilst, then, we emphatically oppose the vital or teleological view of animate nature which presents animal and vegetable forms as the productions of a kind Creator, acting for a definite purpose, or of a creative, natural force acting for a definite purpose, we must, on the other hand, decidedly adopt that view of the universe which is called the *mechanical* or *causal*. It may also be called the *monistic*, or *single-principle* theory, as opposed to the *twofold principle*, or *dualistic* theory, which is necessarily implied in

* “Die Welt ist vollkommen überall
Wo der Mensch nicht hinkommt mit seiner Qual.”