

THE RIDDLE OF THE UNIVERSE

ism. It shows that the feeling of duty does not rest on an illusory "categorical imperative," but on the solid ground of *social instinct*, as we find in the case of all social animals. It regards as the highest aim of all morality the re-establishment of a sound harmony between egoism and altruism, between self-love and the love of one's neighbor. It is to the great English philosopher, Herbert Spencer, that we owe the founding of this monistic ethics on a basis of evolution.

Man belongs to the social vertebrates, and has, therefore, like all social animals, two sets of duties—first to himself, and secondly to the society to which he belongs. The former are the behests of self-love or egoism, the latter of love for one's fellows or altruism. The two sets of precepts are equally just, equally natural, and equally indispensable. If a man desire to have the advantage of living in an organized community, he has to consult not only his own fortune, but also that of the society, and of the "neighbors" who form the society. He must realize that its prosperity is his own prosperity, and that it cannot suffer without his own injury. This fundamental law of society is so simple and so inevitable that one cannot understand how it can be contradicted in theory or in practice; yet that is done to-day, and has been done for thousands of years.

The equal appreciation of these two natural impulses, or the moral equivalence of self-love and love of others, is the chief and the fundamental principle of our morality. Hence the highest aim of all ethics is very simple—it is the re-establishment of "the natural equality of egoism and altruism, of the love of one's self and the love of one's neighbor." The Golden Rule says: "Do unto others as you would that they should do unto