

and Professor James Ward's "Gifford Lectures" ('Naturalism and Agnosticism,' 1899).<sup>1</sup>

The positive outcome of Herbert Spencer's application of the canons of the Philosophy of Evolution to the ethical problem is characteristically and candidly expressed by himself when he confesses that Evolution has not furnished for Ethics the results which he had hoped.<sup>2</sup> A similar failure of the mechanical theory to explain the phenomena of life was admitted by him after the revision of his 'Principles of Biology' and referred to in a characteristic statement.<sup>3</sup> There are

62.  
Spencer's  
acknowledged dis-  
appointment.

p. 67). And about the same time Huxley ('Nineteenth Century,' vol. i., 1877, p. 539) could state: "For my part I do not for one moment admit that morality is not strong enough to hold its own. But if it is demonstrated to me that I am wrong, and that without this or that theological dogma the human race will lapse into bipedal cattle, more brutal than the beasts by the measure of their greater cleverness, my next question is to ask for the proof of the truth of the dogma. If this proof is forthcoming, it is my conviction that no drowning sailor ever clutched a hencoop more tenaciously than mankind will hold by such dogma, whatever it may be. But if not, then I verily believe that the human race will go its evil way; and my only consolation lies in the reflection that, however bad our posterity may become, so long as they hold by the plain rule of not pretending to believe what they have no reason to believe because it may be to their advantage so to pretend, they will not have reached the lowest depths of immorality."

<sup>1</sup> A second series, less critical and more constructive, has appeared in 1911, under the title

'Pluralism and Theism.' I shall have an opportunity of referring to these Lectures, which are not exclusively occupied with the ethical problem, in a later chapter which will deal with recent attempts in the direction of systematic philosophy.

<sup>2</sup> 'Principles of Ethics' (vol. ii., 1893, Pref.): "Right regulation of the axioms of so complex a being as man, living under conditions so complex as those presented by Society, evidently forms a subject-matter unlikely to admit of definite conclusions throughout its entire range." Prof. Sorley in quoting this passage remarks that "the lack of confidence which the author [Spencer] himself felt . . . there is good reason to extend to the whole structure of evolutionary ethics" ('Recent Tendencies, &c.,' p. 123).

<sup>3</sup> Referring to Prof. Japp's and Pasteur's opinions on 'Stereo-Chemistry and Vitalism,' discussed in 'Nature' (Oct. 1898), Herbert Spencer concludes his remarks: "My own belief is that neither interpretation [the physico-chemical or that of Prof. Japp] is adequate. A recently issued, revised, and enlarged edition of the first volume of the 'Principles of Biology' con-