

and science. It is well known that Darwin, with his co-discoverer Wallace, as both have put on record, got from the work of Malthus the idea of a general struggle for existence, applied by Malthus himself only in relation to social competition. I shall come back to this point when dealing later on with the influence of biological ideas upon sociology.

The change which came over philosophical thought in this country during the last quarter of the Eighteenth, and gave it a specific character during the first half of the Nineteenth Century, was, as I stated above, largely owing to the influence of French pre-revolutionary thinkers. For a long time this influence seemed, indeed, confined to this country, for neither France itself nor Germany made any original contribution to this side of the subject. The French Revolution had produced a general unsettlement which was little favourable to the calm consideration of existing problems in France, but which was, on the other side, in Germany stimulating and productive of speculative theories for the most part far removed from the arena of practical economics and politics. Thus England had for nearly fifty years a monopoly in the domain of genuine social philosophy.

But the very different conditions which existed on the Continent had, *inter alia*, the effect of developing the other two principal departments of social philosophy which I mentioned above; that department, on the one side, which deals with the fundamental questions of the Constitution and Government of Society, and that, on the other side, which deals with the History of Societies. For the long period during which England's monopoly in