

of man, Spencer fails to define or to estimate according to its true importance—so much so that he does not arrive at an adequate conception on which to build up a system of ethics. And, indeed, the ultimate defect of this biological theory of the social organism is evident, inasmuch as it fails to explain not only moral progress as a form of purely natural evolution, but even the principles of life and consciousness themselves. It seems to some preferable and more practical to start, as Comte did, with the empirical dualism inherent in human nature, that of egoism and altruism, than to attempt to reduce both to one and the same principle.

With Spencer this aim at an extreme simplification and unification of thought goes hand in hand with the destruction of the idea of final causes—a doctrine which had been used in an extravagant way by philosophical naturalists of an earlier generation. Darwinism showed it to have merely heuristic value, as pointing to the purely mechanical teleology of the process of natural selection: the result of the struggle for existence is an indication not of what was, according to some pre-existing scheme, meant to survive, but merely of what actually is the outcome of the concourse of mechanical forces.

The biological view of society has found many advocates, not only among the numerous followers of Spencer in this country and America, but also on the continent of Europe. I limit myself in this connection to the mention of only two prominent representatives—one in the German-speaking countries and one in France. In the former the work of A. Schäffle, with the significant title, 'Structure and Life of the Social Body,' marks a