

kind of epoch, and is one of the principal channels through which Darwinian ideas and the English philosophy of evolution, in the larger sense of the word, found entrance into German philosophical literature. In some respects he develops Spencerian ideas¹ in an independent manner. Thus he points to the analogy between human and animal

¹ The first edition of Schäffle's work was published in 4 vols.—1875-1878. From the preface to this it appears that the author is less of a Spencerian than might be supposed from the title of his work. He came to sociology from the side of economics, which taught him the necessity of studying the phenomenon of society by an analytical process similar to that which firmly established biology upon the analytical labours of histology, anatomy, and physiology. These were to form the preliminaries to larger generalisations, such as had been attempted by Comte and Spencer, both of whom were imperfectly known to the author when he started on his independent researches. It is especially interesting to note that his philosophical view is largely influenced by Lotze, from whose 'Microcosmus'—the only comprehensive anthropological work which at the time Germany could place alongside of Comte in France and Spencer in England—he quotes extensive passages, *inter alia*, one in which the universal but subordinate rôle which mechanism plays in the universe is specially dwelt on. He also in the Introduction (2nd condensed edition in 2 vols., 1896), introduces the Lotzian term Value as indicating the element of free mental intelligence not to be found in the Metabolism of the animal organism. And yet it does not seem as if Schäffle had appreciated the true Lotzian position, which

implies an inevitable dualism, for he was evidently drawn away into a movement which thought took at the time in the Neo-Kantian school headed by F. A. Lange, who aimed at establishing a monistic view, and who, like so many others, had an understanding only for one side of Lotze's speculations and none for his metaphysics (see *supra*, vol. iii. pp. 562, 563). The result is that Schäffle, like so many others, has a difficulty in introducing the spiritual or mental factor into his sociological scheme. As this was pointed out by some of his critics, who seem to have taken offence at the extreme employment of biological analogies, he wrote in the Preface to the second edition: "After all even the first edition never operated for the purposes of the social problem with the notion of the organic, always considering the social body as a living connection not of a physiological but of a higher independent mental order which raises itself above the organic and inorganic existences." And as a proof of this he refers to a special point of his doctrine, the discovery of the family as the sustaining and mentally improving factor in the social body, *i.e.*, as the sociological unit. We have accordingly here, as indicated in the text, an analogy with Herbert Spencer's search in his data of biology for the physiological unit as the characteristic factor of the living as contrasted with the inanimate creation.