

societies. To the latter attention had been drawn in France by the writings of A. Espinas. Schäffle also takes a step in advance of Spencer, inasmuch as he does not look upon the individual man as the social unit in every respect. The social unit, to him, is the family, which is entrusted with the function of the increase, preservation, and procreation of the personal elements of society. We are here reminded of the fact that Spencer already in his biology saw himself obliged to adopt the conception of "physiological units," the origin of which could, as little as their structure, be clearly brought back to their physical or molecular constitution. We have here again in both cases a proof of the necessity of starting, both in biology and sociology, with some given *ensemble* or "together" as defining the units out of which and the basis on which an insight into complicated organisms may be attained.

In France a philosopher of a different stamp has devoted much attention to the analogy between the animal and the social organism; but A. Fouillée (1838-1912) conceives the word "organism" in a larger sense than Spencer. He looks upon society as an organism of a higher order than the animal organism. In it the process of organisation in nature has risen to a higher level. The social organism has more life than the physical organism; for, what has been considered to be the miracle of Life, the "conspiration" towards a common end, is more evident in the social organism, where the common end is not only instinctively pursued by the different members but has become a conscious aim. The social organism has not only the mechanism corresponding to the

65.
Fouillée.