

M. Fouillée also grapples, in an original way, with the question of the unity, or the whole of society, as a higher organism. This is not to be found in an independent existence, but resides really in the diverse members, so that the difference which Spencer had noted as existing between the animal and social organisms is considered by Fouillée to mark a higher development: the decentralisation and diffusion of the mental principle in the form of ideas. For the social organism does not exist only as a regulative principle, in the way that Spencer conceives of the nervous system; it exists also as a productive force through ideas and their realisation in Industry, Art, and other intellectual creations.

So far as Spencer himself is concerned, though he laid great stress upon the biological analogies, his treatment of the social problem, like that of other problems such as those of biology, psychology, and ethics, rests, in addition, upon a more abstract structure of fundamental principles. How he gradually arrived at this is explained by himself in his *Autobiography*.¹ Unlike Hegel and Comte, Spencer did

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Spencer's
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history.

¹ See notably vol. ii. pp. 165-169, where he shows also how the gradual growth and development of his own philosophical scheme is itself an example of Evolution; "the changes passed through by the conception of Evolution themselves conformed to the law of Evolution." Two points may be noted referring to Spencer's philosophy. The first is this, that although trained as an engineer and thus practically dealing with exclusively mechanical conditions, his philosophy starts from con-

ceptions gained through natural history and biology, joining to these sociological notions and arriving only much later at an incorporation of inorganic, purely mechanical, processes. In 1858 he wrote: "Another general law of force has occurred to me since I saw you—viz., the universality of rhythm; which is a necessary consequence of the antagonism of opposing forces. This holds equally in the undulations of the ethereal medium, and the actions and reactions of social life" (vol. ii. p. 19). And