

cosmical phenomena, as subject to one and the same rule of change. In it society is considered to be a higher organism. Explanations and illustrations of social conditions and of their past, present, and future changes, are mostly derived by analogy from biological phenomena. Professedly dealing with the origin of social conditions, among which the ethical receive most attention, it in reality deals only with their genealogy and descent, leaving their origin, as it does the origin of life and consciousness, unexplained.

These three sociological views, the ideal of Hegel, the positivist of Comte, and the evolutionary of Spencer, have each, to some extent, a national character. They also agree in this, that they are based upon a close and minute study of empirical and historical phenomena, carried on in a methodical manner by secluded thinkers who devoted their lives to speculation, and came only slightly, or not at all, into contact with the actual ordering and the labours of the social organism.

III.

Whilst Hegel, Comte, and Spencer carried on their secluded speculations, forming important schools in social philosophy, a fourth movement had arisen and was rapidly gaining widespread influence. In contrast to the three movements just referred to, it was not national but international, and it was not theoretical and methodical but eminently practical. As Spencer had usurped and monopolised the larger term of Evolution (used already by

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Socialism.