

moving in the direction of an equilibrium. This conception suffices for the useful discussion of a great variety of social phenomena as they present themselves in the present phase of civilisation. The idea also of a distant but final state of adjustment or equilibrium furnishes an ideal according to which our present conduct, both individually and socially, must be regulated. What other philosophies, notably that of Kant, look upon as an inherent law or revelation of the Absolute, the moral law, Spencer considers as the intellectual anticipation of that state of things which society is inevitably, though slowly, approaching, and the advent of which is to be accelerated (as in Comte's scheme) by the anticipated statement of this final result.

66.  
His ethical  
rule.

Just as the aim of scientific knowledge consists in prediction of phenomena, in anticipation and consequent control of events, so also the object and rule of moral conduct can only consist in consciously furthering that process of development which is clearly indicated by the study of social phenomena from the point of view of evolution and adaptation. The rule of what ought to be is to be found by scientifically comprehending that which is and has been.

67.  
Nature  
of the  
unification  
attained.

Looking now at Spencer's system from the point of view of the highest philosophical problem, the unification of thought and the reconciliation of science and religion, we may say that both problems came before his mind and that, in a certain sense, both were solved. The unification has been attained by introducing a definite formula, through the application of which to phenomena of very different regions a certain uniformity