

material and presented it in a vivid manner which proved him master of his subject and prevented the interest of his audience from lagging for a single moment. To do justice to such a lecture in this small space is entirely impossible, and the most we can hope to accomplish is to give but a brief sketch of the argument as has been attempted in the sequel.

Sociology is a new positive philosophy systematizing the facts of human life and bringing all the sciences into play in the solution of the great social problems of mankind. It may thus be called a science of human life in all its various phases and in this respect is true philosophy, for the task of philosophy is not merely to theorize in a sphere entirely excluded from practical experience, but, as the modern development of philosophy indicates, its supreme purpose consists in elevating the life of man by the practical application of its theories.

This relation of theory and practice, most important in its bearing on life, requires a thorough understanding of man's entire constitution, physical and intellectual, that is, it requires a philosophy of his passions, will, and reason, a mental and moral philosophy as well as a systematic knowledge of the various sciences. Thus no science can be called political or social which does not unite the theoretical and the practical in dealing with man's relations to one another. And this conception of the unity or organic oneness of the world of living beings is as deeply rooted in the writings of Goethe and Hegel as in those of Darwin and Spencer. Sociology, convinced of the truth that the real life of man is one in which he is in full possession of his highest nature,

aims at moral regeneration by pointing out the relation of the world of thought to the world of practical experience.

Several characteristics specially mark the nature and growth of this new science of sociology. (1) It has to some extent been developed from the theories of such philosophers as Plato, More, Hobbes, Rousseau, Hegel, Comte, Spencer, concerning human society. (2) It is also in part the creation of biology or rather of speculative biology. (3) In its latest development it seems likely to be regarded as a psychological science as illustrated in the case of Fonillée, Tard de Greef, Durkheim, Giddings, Baldwin and others. The social mind, feeling, etc., are the result of centuries of social reforms, so that they have become a part of man's mental fabric and he is unconscious that the commonest institutions, ideas, habits and customs which he accepts as a mere matter of fact have been welded into human nature by a long process of selection, of dialectic. The training of the mind is for this reason a very important factor in the purification of society. In this cause sociology and psychology have joined in their researches, to develop the mind of the individual. (4) The connection of scientific reform with psychology, ethics, pedagogy, and general philosophy is also most apparent. Sociology in its moral treatment of abnormal men aims not so much at punishment as at regeneration, and to be successful it requires a sound philosophy of human life.

On these and other grounds philosophers have in our modern times been called upon to vindicate their science by applying it to the introduc-