

in whom the functions of all kinds are duly fulfilled." This sentence reads as if it settled the whole matter; but when we ask what meaning we are to attach to the phrase, "moving equilibrium," how we are to estimate the word "duly," and how the idea of morality becomes attached to "functions of all kinds," we see that there is no little vagueness in the statement.

His inconsistencies and admissions are worthy of attention. He virtually gives away his theory. Take for example the following statements:—"Ethics has for its subject matter the form which universal conduct assumes during the last stage of its evolution." "The limit of evolution can be reached by conduct only in a permanently peaceful society." "This imperfectly evolved conduct introduces us by antithesis to conduct that is perfectly evolved." Let us note what is involved in these statements. In the first place, we note that a goal is contemplated even for evolutionary Ethics. We note, in the second place, the admission that the perfect conduct cannot be realized in a state of pain, and strife, and war. Its condition is a "permanently peaceful society." We naturally ask what has become of that wonder-working principle of evolution, "the struggle for existence." We note that it is not by continuous struggle and persistent development, but by *antithesis* that we pass from the imperfect to the perfect state.

Again, let us notice his admissions when he passes from theory into the region of practical life. In spite of all his reasonings and accumulation of facts, "Physical," "Biological," "Psychological," "Sociological," etc., we find the man, who started out to give us a substitute for Revelation and supernatural Ethics, compelled in reality to fall back on these for a practically working morality. No one can doubt Mr. Spencer's intense desire to accomplish his task, and no one will lay to his charge either lack of ability or lack of industry. His admissions indicate simply the weakness of his cause. The following sentences should be pondered:—"The guidance yielded by the primary principle reached is of little service unless supplemented by the guidance of secondary principles." "Throughout a large part of conduct guidance by such comparisons (of pleasures and pains) is to be entirely set aside and replaced by other guidance." If we understand this language aright it amounts to a virtual