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Perfect Man and the Perfect Brute. Into such strange dilemmas are the minds of men led by a logic that overlooks fundamental differences!

The Law of the Survival of the Fittest is a biological law, concerned solely with the relationship between organisms and their environments. It is not a rule of conduct, nor a moral law. The struggle for existence which the fit alone survive is a struggle in the physical world between physical organisms and their physical environments. Organisms that are suited or able to adapt themselves to their environments survive, are called "fit"; the others perish. But the struggle is one between organism and environment, not between organism and organism of the same type. A struggle between like organisms of which the fittest alone survive would, if indefinitely prolonged, wipe out the entire species. Organisms suited or adapted to their environments survive, whether their number be few or legion. That is the real significance of the doctrine of the "survival of the fittest" and the part it plays in the "struggle for existence."

So far as this biological law is applicable to human beings, the organism of which account has to be taken is not man as an isolated individual, but mankind as a whole. Mr. Norman Angell has made this apparent by pointing out that man as an individual, apart from association with his fellows, would die; and that it is through co-operation with his fellow men that man becomes part of a living organism, an organism that develops in vitality as co-oper-

ation between its members becomes effective. In this view, any right application of the struggle antecedent to the survival of the fit will be seen to lie in man's struggle with his physical environment, not in any conflict between individual human beings one with another. Mankind as a whole is the complete social organism, and the planet or universe its environment. To this environment, man is more and more adapting himself, not, however, through conflict with his fellow man, but through combined effort on the part of collective groups against the forces of nature that thwart human progress. Where there is strife and confusion, instead of intelligent co-operation, between the human elements of which society is composed, mankind as an organism weakens itself, and in its struggle against environment suffers proportionately. The fact of man destroying his fellow man is conclusive evidence of itself that the organism exhibiting such a condition has not attained its highest form. An organism in conflict with itself is not fitted to survive. A state of war, whether industrial or international, long enough continued would cause mankind to perish.

A world at peace in its international and industrial relations, each part co-operating with the others and effecting a co-ordination of effort aimed at destroying every obstacle to perfect manhood, would reveal a social organism rendering itself "fittest to survive." It would not be a world devoid of struggle for existence. Indeed the true meaning of existence being at last apparent, the struggle would be keener than ever; but, as respects the human beings that comprise Humanity, it would be, not one against

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