3. Sociology.

Evolution and Ethics [*L'Evolution dans ses Rapports avec l'Ethique*]. (*Rev. Phil., September*, 1917.) *Lynch, A.*

The author discusses in a free and vigorously independent manner, from his own psychological and philosophical standpoint, the relations of science and morals. He disputes the right of biologists to speak with authority on ethics without taking all its new conditions into consideration, and especially objects to those biological epilogists of war for war's sake, who distort even biology itself in order to draw false deductions. The author regards Truth, Energy, and Sympathy as the fundamental principles of morals, the "tripod of ethics." He insists on harmony between the intellectual and moral constitution, and on the right of the psychologist and philosopher (not, however, the vague and aimless metaphysician of the past) to control and revise the conclusions of the biologist, who even in his own domain cannot escape the psychologist. When, moreover, the matters of a discussion are furnished by several sciences, the specialist must seek the aid of philosophy, "mother of all the sciences." Then, turning to Herbert Spencer, of whom he speaks with great respect and admiration, the author explains at some length why he regards the Spencerian principle as sterile for the development of science, as well as not sufficiently precise in expression, nor even rigorously correct.

"The amœba, considered from the point of view of the aim of its activities, is better developed than any being in creation; and the savage, according to Spencer's formula, should much excel the man of science." The criterion of development cannot be established *in vacuo*. We must consider the environment and the aim.

While insisting that in science are found the great general lines of what constitute civilisation on the material side, and that "the character of a nation's scientific organisation constitutes one of the surest criteria of the degree of its development and culture; the author also maintains the principle that "intellectual advance is always accompanied by moral advance," and would even go further and claim that "it is moral development which communicates the impulsive force to intellectual development." It is the flame of the ideal which has inspired all the great men of science, and without it the man of science is merely a fortunate mechanic.

In view, moreover, of the social disturbance of modern times, the author holds that "the principal efforts of the culture of the civilised world should be directed to morals," and here attaches importance to sympathy, in which he includes co-operation and fraternity. In insisting on the part played by the ideal in the lives of individuals and peoples, the author points out we are not losing contact with reality, and he reprobates the "spiritualising" of false idealism. The ideal must always be bound to the real. The reproductive instinct, the primitive appetites of man, even his vanities lie at the basis of idealism. Every flight towards the ideal must be in harmony with truth, without ceasing to remain in contact with reality. HAVELOCK ELLIS.

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