

side, the union or co-operation of many essentially similar units in a complicated organism brings out more and more, as we ascend in the scale of living things, a new phenomenon, a new kind of unity, that which we term "individuality," the wealth of an inner self-conscious life, to which the older school of biologists attached primary importance. Life accordingly has now for us two sides—first, the life of the smallest, the most primitive unit of living matter, say the cell, the amœba, or, if you will, the idioblast, the gemmule, the germ-plasma, the physiological unit. Secondly, the life of the complex society of cells, the higher organism in which the inner world with all its mental phenomena has become manifest. How is the unity of this higher complex possible? In what does it consist? What can we know of it? Neither the physiological nor the psychological unity is intelligible to us. An eminent biologist, to whom we owe the creation of an entire new science, the late Professor Virchow, the founder of Cellular Pathology, has told us recently¹ that only since biologists have ceased to try to understand the unity of life in the higher organisms, the psychological unity, and have realised the fact that the unity of life is in the autonomous cell, has biology in theory and practice made much progress. Be it so. It seems likely that the progress of biology depends entirely on the cultivation of the mechanical view; but from another and

to the following tracts which deal specially with the problems of mechanism and vitalism. Hans Driesch, 'Die mathematisch-mechanische Betrachtung morphologischer Probleme der Biologie' (Jena,

1891); O. Bütschli, 'Mechanismus und Vitalismus' (Leipzig, 1901); Eugen Albrecht, 'Vorfragen der Biologie' (Wiesbaden, 1899).

¹ In the Huxley Lecture of 1898.