

widening circles of phenomena and events. This has been most decidedly the case with the sciences in which the law or formula of gravitation has become the leading principle. As we advanced on the other lines of thought, marked by the conceptions of atomism, of the various forms of motion and of energy, this subjection to precise formulæ became less perfect, more complicated and hypothetical, whilst the study of the typical forms of natural objects, and even more of their genesis and developments, opened out a field for much conjecture and fanciful reasoning, amid which little more than the general outlines of a definite theory could be established. Lastly, in applying these various conceptions to the phenomena of the living and self-conscious creation, we have struck upon the limiting ideas of life and mind, of which, from a purely external point of view, little more can be said than that they indicate to us the existence among natural objects of a unity of a different kind from that which we can understand mechanically as the sum of many parts. In the higher forms this unity revealed itself to us through the analogy of our own inner life as a peculiar kind of centralisation, discontinuous when viewed from outside, but possessing, when viewed from another side, a continuity, connectedness, and capacity of unlimited growth of its own which is the special object of the psychological and historical sciences. These characteristics belong to the great realm of philosophical as distinguished from exact scientific thought.

Before entering on this other great branch of our subject, we may well pause for a moment and cast