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standing as it were at the entrance of scientific reasoning, there is another idea which stands at the end of all scientific thought. This is the idea of UNITY in its most impressive form as Individuality. It remains over as an ultimate empirical fact to which scientific reasoning advances, of equal importance with order.

These two conceptions of Order and Individuality likewise govern the two great divisions under which scientific thought has been studied by us—Physics and Biology. After reviewing in the first three chapters the characteristic attitudes taken up by the three leading nations in scientific thought, I entered upon the four abstract conceptions—namely, Attraction, Atomism, Kinetics, and Energy—which are capable of strict mathematical definition, and which form the skeleton or framework around or in which the sciences of Astronomy, Dynamics, Physics, and Chemistry have arranged their various doctrines. They serve together to define more precisely the conception of the general order of things, appropriately termed the Cosmos. In the four chapters following upon these I dealt with the different conceptions under which a comprehension, not so much of the general order as of the special events and things of our world, has been gained. These conceptions, referring to the actual forms, the history, the life and soul of things natural, have been likewise dealt with in four chapters. On them the physics of the universe and of our earth, the sciences dealing with the organised and animated creations, have been built up. Beginning with a special kind of order—namely, that indicated by external figure—these sciences