

have advanced through the study of the changes of figure to an increasing appreciation of an underlying unity. In many of the organs of living creatures the unity seems to lie outside the organs themselves, as the unity of a machine which exists in the design of the maker adapting it to a certain purpose; whereas in the animated world it seems to be inside the objects of Nature. The sciences of life have accordingly forced upon us more and more the conception not only of orderly arrangement, but also of a unifying principle — that is, Individuality.

These two conceptions of Order and Individuality are as little new as are the various conceptions of purely scientific thought, most of which, as has been shown, have been handed down to us from earlier times. They have accordingly been defined and studied by philosophers from antiquity. The various positions which thinkers have taken up with regard to them during the nineteenth century have, however, been characteristic of the age, and have been very largely influenced by the conceptions of Order and Unity which science itself has elaborated. In this connection it is of importance to note that the idea of Order or arrangement has only within the nineteenth century met with a comprehensive mathematical treatment; and, so far as that of Unity is concerned, it can also be said that the mathematical sciences have in the course of the nineteenth century for the first time approached the analysis of the allied idea of Continuity, which indeed plays an increasingly important part in many scientific theories. It may even be held that the