

scientific mind advances from the idea of Order or arrangement to that of Unity through the idea of Continuity.

If, however, these highest conceptions had been introduced to us by scientific thought in the form only of limiting ideas or highest abstractions, it is doubtful whether the special discussion of them would have attracted so much attention or occupied so many minds as has actually been the case. In many instances we found it to be quite sufficient for the purposes of science that fundamental principles should be dogmatically asserted, and that their usefulness should be the only proof of their correctness. If no other interest attached to the conceptions of order and unity than attaches, for instance, to the ultimate principles of dynamics, to atomism, or to the axioms of geometry, the number of persons who take up these refined studies would probably be exceedingly small. The reason why the conceptions of order, unity, and individuality have received so much attention lies in this, that they have not only a logical meaning as instruments of thought, but also, as the words themselves indicate, a practical meaning, being bound up with the highest ethical and æsthetical, as well as with our social and religious, interests. The word order means something more than arrangement when we speak of the social or moral order; the word unity is more than an arithmetical conception when we speak of the unity of action or of purpose, or the unity of design in art; the word individuality acquires a higher meaning in the term personality. Those thinkers who in the nine-

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