

doubtedly owe to their common origin the fact that they are complementary to each other in certain aspects, but which are none the less mutually incompatible and antagonistic.”<sup>1</sup>

The contention of Bergson may be divided into two parts: a statement of belief in an original impetus, and his biological arguments in favor of such a view. The former, in so far as it is a question exclusively of an original impetus, appears to lie outside the scope of science, in company with speculations upon the origin of the universe; the latter, because it deals with the subject-matter of science, is open to scientific criticism, and from the standpoint of the biologist is certainly far from conclusive.<sup>2</sup>

Bergson's hypothesis is, however, in essence not less vitalistic than that of Driesch. Both philosophers assume the existence of a special vital characteristic, and explain the course which evolution has taken as a result of it. In short, modern vitalism consists in postulating a directive tendency which manifests itself in or through the organism alone, and is peculiar to life.

<sup>1</sup> *Ibid.*, p. 103.

<sup>2</sup> In fact, until the mechanistic operation of Bergson's impetus can be clearly perceived, it must remain scientifically an unsound hypothesis.