

facts of ordinary vitality into a thinkable scheme. Without it, I should be met by all the usual puzzles :—(1) as to the stage at which existence begins, if it can be thought of as “beginning” at all ;<sup>1</sup> (2) as to the nature of individuality, in the midst of diversity of particles, and the determination of form irrespective of variety of food ; (3) the extraordinary rapidity of development, which results in the production of a fully endowed individual in the course of some fraction of a century.

With it, I cannot pretend that all these things are thoroughly intelligible, but the lines on which an explanation may be forthcoming seem to be laid down :—the notion being that what we see is a temporary apparition or incarnation of a permanent entity or idea.

<sup>1</sup> I doubt whether *existence* can be “begun” at all, save as the result of a juxtaposition of elements, or of a conveyance of motion. We can put things together, and we can set things in motion,—statics and kinetics,—can we do more? Ether can be strained, matter can be moved: I doubt whether we see more than this happening in the whole material universe. This dictum is elaborated elsewhere.