

thinkers limit their conceptions altogether to physical force in matters of this kind. The merely materialistic physiologist is really in no better position than the savage who quails before the thunderstorm, or rejoices in the solar warmth, and seeing no force or power beyond, fancies himself in the immediate presence of his God. In Eozoon we must discern not only a mass of jelly but a being endowed with that higher vital force which surpasses vegetable life, and also physical and chemical forces; and in this animal energy we must see an emanation from a Will higher than our own, ruling vitality itself; and this not merely to the end of constructing the skeleton of a Protozoon, but of elaborating all the wonderful developments of life that were to follow in succeeding ages, and with reference to which the production and growth of this creature were initial steps. It is this mystery of design which really constitutes the "profound significance" of the foraminiferal skeleton.

Another phenomenon of animality forced upon our notice by the Protozoa is that of the conditions of life in animals not individual, as we are, but aggregative and cumulative in indefinite masses. What, for instance, the relations to each other of the Polyps, growing together in a coral mass, or the separate parts of a Sponge, or the separate lobes of a Foraminifer. In the case of the Polyps we may believe that there is special sensation in the tentacles and oral opening of each individual, and that each may experience hunger when in want, or satisfaction when it is filled with food, and that injuries to one part of the mass may indirectly affect other parts, but that the nutrition of the whole mass may be as much unfelt by the individual Polyps as the processes going on in our own liver are by us. So in the case of a large Sponge, or Foraminifer, there may be some special sensation in individual cells, pseudopods, or segments, and the general sensation may be very limited, while unconscious living powers pervade the