

PSYCHIC GRADATIONS

which are inseparably connected with the very idea of life. Even in the plants and lowest animals these inclinations, or tropisms, seem to be the joint outcome of the inclinations of all the combined individual cells.

But when the "tricellular reflex organ" arises (page 115), and a third independent cell—the "psychic," or "ganglionic," cell—is interposed between the sense-cell and the motor cell, we have an independent elementary organ of will. In the lower animals, however, this will remains *unconscious*. It is only when consciousness arises in the higher animals, as the subjective mirror of the objective, though internal, processes in the neuroplasm of the psychic cells, that the will reaches that highest stage which likens it in character to the human will, and which, in the case of man, assumes in common parlance the predicate of "liberty." Its free dominion and action become more and more deceptive as the muscular system and the sense-organs develop with a free and rapid locomotion, entailing a correlative evolution of the brain and the organs of thought.

The question of the liberty of the will is the one which has more than any other cosmic problem occupied the time of thoughtful humanity, the more so that in this case the great philosophic interest of the question was enhanced by the association of most momentous consequences for practical philosophy—for ethics, education, law, and so forth. Emil du Bois-Reymond, who treats it as the seventh and last of his "seven cosmic problems," rightly says of the question: "Affecting everybody, apparently accessible to everybody, intimately involved in the fundamental conditions of human society, vitally connected with religious belief, this question has been of immeasurable importance in the history of civilization. There is probably no other ob-