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psychic activity, without which it is inconceivable, the provisional name of 'psychoplasm.'

"The psychic processes are subject to the supreme, all-ruling law of substance ; not even in this province is there a single exception to this highest cosmological law.

"The dogma of 'free-will,' another essential element of the dualistic psychology, is similarly irreconcilable with the universal law of substance" (p. 32).

"The freedom of the will is not an object for critical scientific inquiry at all, for it is a pure dogma, based on an illusion, and has no real existence" (p. 6).

Nevertheless, he realises that its apparent existence has to be accounted for somehow, and accordingly he adopts the view that has several times occurred to thinkers, viz., that the nucleus of all the faculties enjoyed by a complete organism must be attributed in germ or nucleus to the cells and even to the atoms out of which the organism is built up.

His speculation as to the formation of a conscious organism, and to the real meaning of its apparent sense of right and wrong and its apparent control over its own acts, runs