

tion for condensation, a dislike of strain ; they strive after the one and struggle against the other ” (p. 78).

My desire is to criticise politely, and hence I refrain from characterising this sentence as a physicist should.

“ Every shade of inclination, from complete indifference to the fiercest passion, is exemplified in the chemical relation of the various elements towards each other ” (p. 79).

“ On those phenomena we base our conviction that even the *atom* is not without a rudimentary form of sensation and will, or, as it is better expressed, of feeling (*æsthesis*) and inclination (*tropesis*)—that is, a universal ‘ soul ’ of the simplest character ” (p. 80).

“ I gave the outlines of *cellular* psychology in 1866 in my paper on ‘ Cell-souls and Soul-cells ’ ” (p. 63).

Thus, then, in order to explain life and mind and consciousness by means of matter, all that is done is to assume that matter possesses these unexplained attributes.

What the full meaning of that may be, and whether there be any philosophic justification for any such idea, is a matter on