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which I will not now express an opinion ; but, at any rate, as it stands, it is not science, and its formulation gives no sort of conception of what life and will and consciousness really are.

Even if it were true, it contains nothing whatever in the nature of explanation : it recognises the inexplicable, and relegates it to the atoms, where it seems to hope that further quest may cease. Instead of tackling the difficulty where it actually occurs ; instead of associating life, will, and consciousness with the organisms in which they are actually in experience found, these ideas are foisted into the atoms of matter ; and then the properties which have been conferred on the atoms are denied in all essential reality to the fully developed organisms which those atoms help to compose !

I show later on (Chapters V. and X.) that there is no necessary justification for assuming that a phenomenon exhibited by an aggregate of particles must be possessed by the ingredients of which it is composed ;