

The reason is obvious. It is partly because of its novel relations often of direct practical significance, but very largely because of the bearing of these revelations on some of the major problems of conduct, of philosophy and of existence.

One may say, without either error or exaggeration, that the two greatest contributions of biology to modern thought - and the biological contributions rank level with, if they do not actually surpass, any other scientific contributions whatsoever - are (1) the evolutionary doctrine, successfully enunciated by Darwin in 1858, and (2) the general outcome of (more rigorously pursued) physiological investigation. This last has made it possible to construct modern experimental psychology, has reanimated and reoriented philosophy, and has provided at once the most suggestive and most secure basis of reference (whether analogical or actual) for theoretical examination not only of certain legal but of many different social and civic phenomena. Hitherto many of the wider applications of physiological fact and of physiological conception have been left to outsiders to point out or to develop. Physiologists themselves are just awakening to the supreme significance of their science in these broader regards.

By way of illustration, let us cite one or two examples. The old issue of free-will versus predestination, which troubled Europe for so many centuries, is debateable now only under strict reference to contemporary physiological teaching and discovery. In his elaborate "History of European Thought during the Nineteenth Century" John Theodore Merz found it necessary to devote a large proportion /