

stance by shipwreck, is not a social group, though it might become one. The Pilgrim Fathers, on the other hand, formed a social group. Until there is enough of unity for the group to act, however imperfectly, *as a group*, contradicting the egoism of the isolated individual, there is no society.

The chief objections to the analogy, as it seems to us, are:—(1) that every societary form we know is an imperfectly unified integrate of organisms, and that the analogy is rather between society and ant-hill or bee-hive or beaver-village than between a society and an animal body; (2) that the unity which the social philosopher looks for is “a unity which is the end of its parts,” but though this is clearly distinct from a mechanical unity, it is rather an ideal than a reality either in society or in an individual body; and (3) that since the biologist has not yet been able to discover the secret of the individual organism, notably the secret of its unity, the comparison is suggestive of an attempt to interpret *obscurum per obscurius*.

In thinking of the unity of the individual organism—which seems to us an unsolved problem—we have to distinguish (a) *the physical unity* which rests on the fact that all the component units are closely akin, being lineal descendants of the fertilised ovum, and on the fact that they are subtly connected with each other, whether by intercellular bridges or by the commonalty established by the vascular and nervous systems; and (b) *the psychical unity*, the *esprit de corps*, which in a manner inconceivable to us makes the whole body one. There are organisms, like sponges, in which the psychical unity cannot be verified.

The same is true in regard to the social organism;