

theory inconsistent with the facts, and so tempt us to the unscientific procedure of squaring the facts to fit the theory; whereas, a merely scientific enquiry may lure us on to the conclusion that in vital phenomena of all grades there is nothing that cannot be explained by merely mechanical principles and chemical processes. Both science and philosophy have their place and value in the enquiry. Science may gather the facts, enable us to classify them, and help us to understand them in some degree; then a sound philosophy may enable us to announce the underlying principles by means of which the phenomena of life, interpreted so far by science, may receive their rational explanation.

In this connection the views of Herbert Spencer have peculiar interest. Though he himself might not allow us to designate him as the English exponent of Comte, the French Positivist, he could not well object to be termed the modern upholder of materialistic evolution and scientific agnosticism. His opinions regarding life have been before the world in his *Principles of Biology* for nearly a quarter of a century; but interest in these opinions has been greatly revived during recent years by reason of the use made of them by Professor Drummond in his brilliant but defective treatise entitled "*Natural Law in the Spiritual World.*" It is worth while examining Spencer's doctrine with some care, so that we may have a proper estimate of it, and thus be in a position to value Drummond's conclusions in an intelligent manner. If we find that Spencer's doctrine is at fault, we may find after all that Drummond has been constructing an identity in mid-air, which, like gossamer, must be carried hither and thither by every shifting gale. We shall offer no direct criticism of Drummond's well-written and stimulating book, though we believe it fails entirely to establish the identity of law in the two related worlds. We only wish to examine Spencer's doctrine of life and leave the reader to apply our results to Drummond's treatise in detail.

In his *Principles of Biology*, Spencer gives several definitions of life. They are much alike in substance, though some are given in more extended form than others. These definitions are also based on the general principles of Spencer's philosophy as these are unfolded in his *First Principles*. It need only be remarked