

*Persistence of the Existent.*

Is there, then, no meaning in the conception which Professor Haeckel and others have so enthusiastically formulated, and which certainly commends itself to every one as representing in some sense a genuine truth, whether it be called a "law of substance" or whatever it be called? There does seem a certain plausibility in the idea, pure guess or assumption though it be, that anything which really and fundamentally exists, in a serious and untrivial and non-accidental sense, can be trusted not suddenly to go out of existence and leave no trace behind. In other words, there seems some reason to suppose that anything which actually *exists* must be in some way or other perpetual; that real existence is not a capricious and changing attribute: arbitrary collocations and accidental relations may and must be temporary, but there may be in each a fundamental substratum which, if it can be reached, will be found to be eternal.