

otherwise essentially independent of them? (This idea is expanded in Chapters VI. to X., and see note at end of present chapter.)

Professor Haeckel would answer this question with a contemptuous negative; and the treatment which he would thus give to life he would also extend to mind and consciousness, to affection, to art, to poetry, to religion, and all the other facts of experience to which in the process of evolution humanity has risen: I say he would answer the question, whether these had any real existence other than as a necessary concomitant of a sufficiently complex material aggregate, with a contemptuous negative; but I challenge him to say by what right he gives that answer. His speculation is that all these properties are nascent and latent in the material atoms themselves, that these have the potentiality of life and choice and consciousness, which we perceive in their developed combinations. As a speculation this is legitimate; but the only answer that can by science legitimately be given at