

scepticism, pursued to a certain point, bring men back to common sense'” (p. 282).

And on p. 286 he speaks concerning “substance”—that substance which constitutes the foundation of Haeckel’s philosophy—almost as if he were purposely confuting that rather fly-blown production:—

“Thus, if any man think he has reason to believe that the ‘*substance*’ of matter, to the existence of which no limit can be set either in time or space, is the infinite and eternal substratum of all actual and possible existences, which is the doctrine of philosophical materialism, as I understand it, I have no objection to his holding that doctrine; and I fail to comprehend how it can have the slightest influence upon any ethical or religious views he may please to hold. . . .

“Moreover, the ultimate forms of existence which we distinguish in our little speck of the universe are, possibly, only two out of infinite varieties of existence, not only analogous to matter and analogous to mind, but of kinds which we are not competent so much as to conceive—in the midst of which, indeed, we might be set down, with no more notion of what was about us, than the worm in a flower-pot, on a London balcony, has of the life of the great city.