

ally been identified with the problem of the nature and origin of life or animation, and it is significant that Herbert Spencer himself, in one of his latest deliverances, admits the insolubility of this problem.¹

In the second address mentioned above, Du Bois Reymond further analysed the two enigmas which respectively have to do with the most elementary, or molar, and the most complicated, or mental, phenomena into a larger number of definite problems. Of these he details seven. Four of them, the essence of matter and force, the origin of motion, the elementary sensations, the freedom of the Will, are declared to be insoluble. The further three problems: the origin of life, the apparent purpose in nature, and the origin of language, he does not hold to be eventually equally insoluble, though they are so at present. His view can be defined by saying that the mechanism which suffices to explain the processes in inorganic nature and plant-life does not suffice for the processes of sensation and consciousness: the latter bring into biological development something new, which, as an epiphenomenon, rises out of the inner essence or nature of matter. Du Bois Reymond, however, significantly allows the assumption that these different problems or enigmas may be essentially one, thus approaching still nearer to Herbert Spencer's view.

A speculation somewhat on the same lines had already been started by Ernst Haeckel in his first and greatest work, the 'Generelle Morphologie.' As this work had only a moderate circulation, he further expounded and popularised his philosophical creed in a series of writings,

40.
Haeckel's
Monism.

¹ See *supra*, vol. ii. p. 438.