

of which 'The Riddle of the Universe' is one of the latest and best known. It cannot be said that philosophically anything essential has been added by him to the arguments advanced by Büchner on the one side and by Du Bois Reymond on the other.

It is true that Haeckel brings in a great wealth of illustrations largely derived from his own original work; also that he started with a full appreciation of the Darwinian ideas of development, whereas his forerunner, Büchner, introduced these ideas mostly only in the later editions of his work. Otherwise it makes little difference whether we call the underlying essence matter (with Büchner) or substance (with Haeckel); and, if we compare Haeckel's view with that of Du Bois Reymond, we find that both thinkers admit the necessity of introducing into their conception of the ground of everything a spiritual or psychical attribute without which they think it impossible to approach the World-problem. This is a distinct advance upon Büchner's apparently mechanical view,—an advance through which both thinkers rise, in a similar way to Herbert Spencer, above simple materialism. As stated above, neither Büchner's nor Haeckel's views have been taken seriously by philosophical thinkers, although both have had a marked influence on popular thought and literature, especially in Germany. The fact that their works are only incidentally mentioned by historians of philosophy abroad may be traced to the following causes.

It is not an unusual thing to find that scientific specialists who have attained to eminence through original discoveries in definite lines of research or through theo-