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importance in our monistic system. The two theories are just as intimately united as their objects—matter and force or energy. Indeed, this fundamental unity of the two laws is self-evident to many monistic scientists and philosophers, since they merely relate to two different aspects of one and the same object, the *cosmos*” (p. 76).

“I proposed some time ago to call it the ‘law of substance,’ or the ‘fundamental cosmic law’; it might also be called the ‘universal law,’ or the ‘law of constancy,’ or the ‘axiom of the constancy of the universe.’ In the ultimate analysis it is found to be a necessary consequence of the principle of causality” (p. 76).

I criticise these utterances below, and I also quote extracts bearing on the subject from Professor Huxley in Chapter IV.; but meanwhile Professor Haeckel is as positive as any Positivist, and runs no risk of being accused of Solipsism :—

“Our only real and valuable knowledge is a knowledge of nature itself, and consists of presentations which correspond to external things.” “These presentations we call *true*, and we are convinced that their content corresponds to the knowable aspect of things. We *know* that these facts are not imaginary, but real” (p. 104).