

“The Law of Substance” 19

the dualist antithesis of God and the world, in its recognition that the world exists in virtue of its own inherent forces. The maxim of the pantheist, ‘God and the world are one,’ is merely a polite way of giving the Lord God his *congé*” (p. 103).

Thus we are led on, from what may be supposed to be a bare statement of two recent generalisations of science,—first of all to regard them as almost axiomatic or self-evident; next, to consider that they solve the main problem of the universe; and, lastly, that they suffice to replace the Deity Himself.

To curb these extravagant pretensions it is only necessary to consider soberly what these physical laws really assert.

Conservation of Energy.

Take first the conservation of energy. This generalisation asserts that in every complete material system, subject to any kind of internal activity, the total energy of the system does not change, but is subject