

plasm. He says that he formulated this view thirty-three years ago, and that no better monistic theory has arisen to replace it, while to reject some form of spontaneous generation is to admit a miracle :—

“The hypothesis of spontaneous generation, and the allied carbon-theory (viz., that ‘carbon. . . . may be considered the chemical basis of life,’ p. 2) are of great importance in deciding the long-standing conflict between the *teleological* (dualistic) and the *mechanical* (monistic) interpretation of phenomena” (p. 91).

But it can hardly be maintained that a “hypothesis” is able to “decide” any dispute. (See, however, Chapter VI.)

An unscientific reader could hardly imagine that the apparently detailed account given in the next sentence of the automatic origin of life, as it may have arisen on other planes, and as it must have arisen on this, is of the nature of hypothesis :—

“First simple monera are formed by spontaneous generation, and from these arise unicellular protists. . . . From these unicellular protists arise, in the further course of evolution, first