

intelligent control, and whether the mind of man stands out as imperishable amidst the wreck of worlds. These constitute the serious controversy of our time in the region of cosmic philosophy or science. These are the rocks that will divide the stream of higher scientific thought for long years to come. To many of us it seems that a concentration on these issues is as much to be desired as sympathy and mutual appreciation" (p. 748).

This is excellent ; but then it is surely true that Professor Haeckel has taken great pains to state forcibly and clearly that these great questions cannot by him be regarded as open ; in fact Mr M'Cabe himself says—

"Haeckel's position, if expressed at times with some harshness, and not always with perfect consistency, is well enough known. He rejects the idea of intelligent and benevolent guidance, chiefly on the ground of the facts of dysteleology, and he fails to see any evidence for exempting the human mind from the general law of dissolution" (p. 748).

Ultimately, however, he appears to have been driven to a singularly unphilosophic view, of which Mr M'Cabe says—

"It is interesting to note that in his latest work Haeckel regards sensation (or unconscious