

sentience) as an ultimate and irreducible attribute of substance, like matter (or extension) and force (or spirit)" (p. 752).

I call this unphilosophical because—omitting any reference here to the singular parenthetical explanations or paraphrases, for which I suppose Haeckel is not to be held responsible—this is simply abandoning all attempt at explanation; it even closes the door to inquiry, and is equivalent to an attitude proper to any man in the street, for it virtually says: "Here the thing is anyhow, I cannot explain it." However legitimate and necessary such an attitude may be as an expression of our ignorance, we ought not to use the phrase "ultimate and irreducible," as if no one could ever explain it.

Moreover, if it be true that—

"Haeckel does not teach—never did teach—that the spiritual universe is an aspect of the material universe, as his critic makes him say, it is his fundamental and most distinctive idea that both are attributes or aspects of a deeper reality" (p. 745)—