

its properties or attributes were inseparable from it as an entity, and that the one had no existence without the other. If the author means to posit the existence of things *per se*, out of relation both to our sensible and rational intuition, and distinct from their phenomenal manifestations, we beg most respectfully to dissent from such extreme idealism.

*Life.*—Side by side with the atomic elements of matter are the atomic vital elements. These are parts of a vast vital realm, "the base and cause of each organic body." "Of the essence, nature, form or content of vital substances, we can form no intelligent conception." This "conceptive idea of vitality . . . includes innumerable substantive units, parts of an immeasurably vast universe, and these are so varied in essence or kind that they constitute the vegetable and animal kingdoms, filling earth, air and water with living things. Any hypothesis less definite and substantive than this leaves us at the mercy of the logic of materialists. If vitalists cannot hold this ground, the whole field must be surrendered." (P. 65.) "Life is thus a reality, and not a force." Among these vital atoms mind, as being more than life, is not included.

Just as there are different material elemental atoms constituting the different kinds and forms of organized existence, so the different kinds and forms of vitalized existence result from the varied union of the material and vital elements. Both the material and vital elements exist prior to organization; and in no case is life the result of organization. Separate from each other they are both "a land of shadows and of darkness itself." "In organisms . . . each develops and manifests the wonderful properties of the *other* as well as its own." (P. 66.) In every case, it is a distinct form of the elemental vital substance that is individualized in the various species of vegetable and animal life. One kind of life can never become another life of another kind; and "a new substance, whether material or vital, cannot be produced or originated, either artificially or by any of the processes of nature. In the vital world the life which God has created can be indefinitely multiplied, and within certain limits its forces modified; but the origination of a new substance or life as the basis of a new species, as the pyramidal myth of Mr. Darwin teaches, is the monster abortion of the new philosophy." (P. 76.)

The union of material and vital atoms produces living organisms, and both the organism and life may cease to be, "because susceptible of disruption," while the two classes of atoms are alike imperishable.

*Mind.*—"Life is a vital essence; mind is a conscious substance of a higher order, and in sensation and thought these essences, in their individuality, are as fully in the field of observation as any substance can be." "Of ultimate substances, whether of matter, life, or mind, we know nothing beyond the fact of their existence." (Pp. 130, 131.) "We cannot see the intelligence we call man, for the reason that spirit does not reflect light upon the retina of the eye." (P. 133.) "I, for one, am inclined to the opinion that the basal element of the mind is a high and peculiar kind of life, and that self-consciousness and the power to perceive, to think and reason are its more conspicuous properties. The life and its mental properties are a unit of substance." (P. 165.) "Is mind a spirit substance? Is it a self-centered unit of being?" Yes; in self-consciousness, in reason, in unconscious mental action, in will power, in conscience, "this mind contains within itself the evidence of its existence as a self-centered unit." "Will the destruction of its associated organism and its vitality touch or effect the mind?" No. "If we have identified the mind as an individual spirit-substance, we have also demonstrated, not only the possibility, but the clear probability of its immortality. When there exists a conviction of the