

other extreme runs towards an asceticism which strives in vain to reach a life of the soul in disregard of all bodily wants.

The perplexity arising from these discordant theories and practices may, perhaps, account for the fact that some scientists have been driven to what seems at first like a mere paradox, that there is no real relation between mind and body at all. This paradox first assumed definite shape in the philosophy of one of the great French thinkers of the seventeenth century, viz., Descartes. Descartes maintained that mind and body constitute two substances which are entirely independent of one another, and that, therefore, there is no interaction between the two. As a result of this, it was contended by Descartes that the mere animal is a material automaton, that it has no soul or mind at all. Descartes, indeed, was not the first to maintain this theory. He was anticipated, it seems, by a forgotten scientist of the previous century, a Spanish physician of the name of Pereira; and, curiously enough, there was a contemporary of Pereira, also a forgotten scientist, of the name of Rorarius, who maintained a theory at the opposite extreme from that of Pereira and Descartes. He contended that the lower animals have minds essentially similar to that of man, and even went the length of holding that many of them use their reason a great deal better than we do. Those of you who may be interested in this subject might consult the old dictionary of Bayle, under the articles on Pereira and Rorarius; for these contain a vast collection of curious information, which is not to be found easily elsewhere, on the history of the theories to which I have just referred. But, to come back to the doctrine of Descartes, that mind and body have no real connection with one another, I may observe that that theory seems to be favoured by some of the scientific thought of our own day, and especially among that school of thinkers who are commonly known by the name of Agnostics. It is not an uncommon feature of agnosticism to maintain that mind and matter are simply different phenomena or manifestations of one unknowable substance or force, but that they have no real or causal connection with each other. For instance, you will find occasionally in the writings of Huxley expressions which