

possible explanations, does not itself require to be explained. To suppose that it does require to be explained, would be to suppose, that there is something still more ultimate into which, if known, this Inexplicable could be merged. Hence, unless we postulate an infinite series of possible explanations, there must be a basal mystery somewhere, which, in virtue of its constituting the ground of all possible explanations, cannot be, and does not require to be, itself explained. What is this basal mystery? Materialism supposes it to be lodged in Matter to the exclusion of Mind, while Idealism in its extreme forms takes the converse view. Theism supposes that it is an intelligent Person, who is held—and logically enough—not to be able to give any explanation of his own existence; he is, as it is said, self-existent, and, if asked to give any account of his being, would only be able to re-state the fact of his being in the words, 'I am that I am.' Lastly, Pantheism, or Monism, supposes the ultimate mystery to be lodged in the universe as a whole. Now, in the present connexion the question before us is simply this—Are we to regard the principle of causality or the principle of mind as the ultimate mystery? And to this question I answer that to me it appears most reasonable to assign priority to mind. For, on the one hand, our only knowledge of causation is empirical, while even as such it is only possible in the same way as our knowledge of objective existence in general is possible—namely, by way of