

matter or on spirit. These are mysteries hard of solution as those which surround action of mind on matter, and of mind on mind. But the difficulties are difficulties of theory, not of practice. They never disturb the ordinary man—nor the extraordinary man in his ordinary moments. Human intercourse is not embarrassed by the second, nor simplicity by the first. And perhaps the enlightened loungeur, requesting a club-waiter to open the window, brushes aside, or ignores, as metaphysic puzzles as a mother passionately praying for the safety of her child.

IV

To some this conclusion of a long and intricate discussion will seem curiously trivial in its unambitious simplicity. Especially will this be true of those who accept empiricism and Naturalism in any of its forms. "They will say (they may admit) something grandiose about the great metaphysical systems which appeal to those who are least able to accept truth. It was no ignoble ambition which inspired the architects. It was no light labour, or trivial ingenuity, which brought them into being. On the other hand (they will say), if natura-