

and more increased. The unbiassed argument of pure Agnosticism ought reasonably to be, in the words of John Hunter, 'Do not think. Try!'

Whether Romanes really succeeded may be judged from the following passage, which shows him, at the end of the struggle, to be as far from the mental condition of a pious and prayerful believer as is the north pole from the south:

"Yet I cannot bring myself so much as to make a venture in the direction of faith. For instance, regarded from one point of view, it seems reasonable enough that Christianity should have enjoined the *doing* of the doctrine as a necessary condition to ascertaining (i.e., *believing*) its truth). But from another, and my more habitual, point of view, it seems an affront to reason to make any such 'fool's experiment'—just as to some scientific men it seems absurd and childish to expect them to investigate the 'superstitious follies' of modern spiritualism. Even the simplest act of will in regard to religion—that of prayer—has not been performed by me for at least a quarter of a century, simply because it has seemed so impossible to pray, as it were, hypothetically, that, much as I have always desired to be able to pray, I cannot will the attempt."

How utterly false is the notion put forward that Romanes "re-entered into full communion with the Church of Christ" may be seen from one of his definitions of Christianity:

"The metaphysics of Christianity may be all false in fact, and yet the spirit of Christianity may be true in substance—i.e., it may be the highest 'good gift from above' as yet given to man."

So far from giving up the positions he had formerly arrived at as the result of his examination of theism, Romanes distinctly asserts that "from the premises there laid down the conclusions result in due logical order;" and "as a matter of mere ratiocination, I am not likely to detect any serious flaws, especially as this has not been done by anybody during the many years of its existence."

He appears, indeed, like many another anxious one, to have come to the conclusion that "there is more in heaven and earth than had been dreamt of in his philosophy," and that it was permissible to attribute this residuum to the action of some "deity":

"Although the latter deductions have clearly shown the existence of Deity to be superfluous in a scientific sense, the formal considerations in question have no less clearly opened up beyond the sphere of science a possible *locus* for the existence of Deity: so that if there are any facts supplied by existence for which the atheistic deductions appear insufficient to account, we are still free to account for them in a relative sense by the hypothesis of Theism. And, it may be urged, we do find such an unexplained residuum in the correlation of general laws in the production of cosmic harmony."

In the last published work of Romanes, "Darwin and After Darwin," which must be taken to contain his last deliberate utterance (for all the passages so far quoted have been taken from the volume published by