

the location of very objectionable data within a definite city or county whose inhabitants may thereby be very much injured in the eyes of the world. Mr. Allen may spin his little fictions and amuse himself, or even make money, by setting up airy theories regarding the flowers, the insects, or the rabbits, or, to vary the amusement, he may reduce if he will, in theory, the human mind to a condition of utter imbecility, but he should not forget himself entirely and begin locating any unsavory myths in the midst of a people who have some sense of self respect and who cannot suffer such total misrepresentations to go unchecked.

WE are pleased to observe that Prof. Huxley is beginning to realize his philosophical whereabouts. He has been studying Scholasticism lately, and makes the discovery that that philosophy is very much like his own in essence, though somewhat different in subject matter. Such we gather from his contribution to the February number of the *Nineteenth Century* on "Scientific and Pseudo-Scientific Realism." Professor Huxley, however, is not the first to make this discovery. It has been suspected by others for some considerable time that he is, philosophically speaking, among the Scholastics. He finds that the Schoolmen and he are at one regarding their opinions as to a very fundamental point, both maintaining that there are two worlds, the physical and psychical, opposed to each other, "and though there is a most intimate relation and interconnection between the two, the bridge from one to the other has yet to be found; that their phenomena run, not in one series, but along two parallel lines" (p. 192.) As between the Nominalist and Realist divisions of Scholasticism Prof. Huxley sides with the Nominalists, and in supporting his position transfers the discussion from the middle ages to the present day. He speaks

of the general tendency to create entities out of what are mere relationships, and gives instances showing how natural laws have come to be regarded as such entities, capable of action and reaction upon each other, of coming into conflict, and even of destroying each other. It might almost go without saying that those instanced as the chief sinners in this respect are his friends the clergy. We entirely agree with Prof. Huxley as regards the points which he makes against this species of Realism. The only objection we have to make is that he does not carry his principle far enough. By all means let us give up the idea of vital energy as an entity, and cease to regard the law of gravity as a thing-in-itself; but let us not forget to be consistent; let us also cease to regard any other form of energy or energy in general as an entity. Let us never be found using expressions which indicate that modes of energy are convertible into each other. Let us have simply the fact that a certain manifestation known as electricity succeeds in causal sequence a certain manifestation known as chemical action, and that these manifestations are capable of quantitative comparison by means of a common relationship; and last of all let us drop all conception of an entity called matter, for that is on precisely the same level as those other relationships which Prof. Huxley rightly regards as wrongly crystallized into independent entities. If Prof. Huxley would but follow his own line of argument thus far, he could hardly avoid seeing that his Scholastic views regarding the gulf between the physical and psychical worlds must be given up, because without such entities as matter, force, or energy, we have simply intelligible phenomena all of one world. The physical and psychical worlds would thus have their "intimate relationship and interconnection" without any insuperable barrier.