

The views of monists and dualists are mainly in accord on inorganic phenomena; and it is only when they enter the organic kingdom and meet life that a divergence between them is seen. The dualist who may, or may not, be a theologian, declares that the cause of inorganic things is not sufficient to explain the life of organic things. He wants a second cause. The scientific monist on the other hand, asserts that between inorganic and organic things there is no real break, and that the cause which explains the inorganic will likewise explain the organic. This view of the monists must not be taken as materialism nor pantheism. Existence, then, consists of either one order of things or of two. That is of matter only, or of matter and mind. If we accept the former, then the thing we call matter must possess consciousness and intelligence to govern and guide its energy. For if matter were not associated with consciousness it could not be, in the sense of being. That is, if we could strip ourselves of consciousness, we would annihilate ourselves and attain to nothingness; or, as Mr. Spencer says, something unknowable, and this unknowable would have to be considered the cause of everything that science endeavors to reveal. But, aside from consciousness, we do not know that the unknowable exists, so that while the unknowable may be something we could not know what that something is.

Prof. Clifford, who dismissed the idea of God and the soul, observed brusquely that atoms and ether leave no room for ghosts. Yet he maintained as strongly as anyone could have done that atoms and ether are things of whose essence we know nothing. Huxley was constantly expressing and explaining similar views. Prof. Tyndall also entertained similar sentiments on this subject. Prof. Heckel admits that matter is a thing beyond our comprehension: but he, like other monists when speaking of matter, does not mean a lifeless, inert mass, or an infinite totality of lifeless particles which require some external force to move them, but something with inherent power and intelligence to move and effect combinations.

Pantheists think matter the sum of existence. Scientific thinkers, however, repudiate that idea, and those who believe in the monistic theory, conceive that the universal substance or matter was not a creation of God, nor is it permeated by God. But, on the contrary, that it is an aspect of God, which He himself could no more alter than he could alter His own nature. Nor could He divest himself of this substance without ceasing to be. They say, moreover, that consciousness, which we have attributed to God, is developed gradually in individual lives, and that while the universal substance may