

in his utterances. He asks himself the question in one place* when taking a survey of the universe—"Can it be possible that man's knowledge is the greatest knowledge—that man's life is the highest life?" and answers in the negative. He speaks, moreover, in his celebrated Address, of the manifestation in nature "of a Power absolutely inscrutable to the intellect of man."† In his latest paper,‡ referring to the power which he claims for matter, he says: "How it came to have this power is a question on which I have never ventured an opinion."—"Theories of Evolution go but a short way to explain this mystery."—He admits besides, nay, he asserts in the strongest terms, the essential distinction between Mind and Matter, the impassable gulf which prevents us from seeing the connection between them.

But having said thus much, in doing him the justice which he claims, and fairly claims, as his right; and having accepted all that he will concede to us, and they are very important concessions, it must be stated that, notwithstanding all this, his opinions or beliefs (remember they are no more than this) are thoroughly subversive of true religion, and must be opposed with all the vigour and all the vigilance of which our minds are capable.

Be careful, too, never to forget that in maintaining these views of his, he has left behind him all that influence which he possesses in the region of Physical Science. He is like a potentate who has come into a foreign country, whose inhabitants may, indeed, receive him with courtesy, but will altogether deny any claim of his to authority.

* Lecture on Crystals and Molecular Force.

† "The Power which the Universe manifests to us is utterly inscrutable."

—H. Spencer, *First Principles*, p. 46.

‡ *Fortnightly Review*.