

rapid motion that it changes its features momentarily while one endeavours to sketch it.

Why then attempt such a task? The answer is twofold—general and personal. First, the world of general readers is captivated, dazzled and perplexed by the new philosophy, and greatly needs some clear and intelligible exposition of its nature and tendency, some classification of its variations, and some attempt to explain its agreement or discordance with science and religion. Secondly, the writer of the following pages has of late years been besieged by so many letters and inquiries respecting this subject, to which he has incidentally referred in popular books on science, that it becomes necessary, in self-defence and to save time, to prepare an answer which may meet all demands of this kind.

The conclusions which he has reached as the result of much reading and reflection, as well as of a long-continued and somewhat wide and varied study of nature, may not satisfy the present excitement of enthusiastic specialists and lovers of novelty, but they may serve somewhat to mitigate present extremes of feeling and belief, and may accord with the sober second thoughts which sometimes follow sudden revolutions.

J. W. D

1890.

*Sir H. Dawkins.  
ad Nov. 19<sup>th</sup> 1890*