

excepting the metaphysical spectre of a vital power, or empty theological dogma. If, however, we can prove that all nature, so far as it can be known, is only *one*, that the same "great, eternal, iron laws" are active in the life of animals and plants, as in the growth of crystals and in the force of steam, we may with reason maintain the monistic or mechanical view of things throughout the domain of Biology—in Zoology and Botany—whether it be stigmatized as "materialism" or not. In such a sense all exact science, and the law of cause and effect at its head, is purely materialistic. But with equal justice it might be termed purely "spiritualistic," if only, as a consequence, the monistic conception were applied to *all* phenomena without exception. For it is precisely by means of this *consistent unity* that our modern monism constitutes itself the mediator between idealism and realism, and the adjuster of one-sided spiritualism and materialism.

*Moral, or ethical Materialism*, is something quite distinct from scientific materialism, and has nothing whatever in common with the latter. This "actual" materialism proposes no other aim to man in the course of his life than the most refined possible gratification of his senses. It is based on the delusion that purely material enjoyment can alone give satisfaction to man; but as he can find that satisfaction in no one form of sensuous pleasure, he dashes on weariedly from one to another. The profound truth that the real value of life does not lie in material enjoyment, but in moral action—that true happiness does not depend upon external possessions, but only in a virtuous course of life—this is unknown to ethical materialism. We therefore look in vain for such materialism among naturalists and