

Two thousand years ago, Aristotle, with a measureless plaintiveness and gladness, wrote what the history of all discussion has since confirmed, that they who forsake the nature of things, or axiomatic first truths, will not and can not find any thing surer on which to build. Let us bring all those who are halt and lame and blind with doubt, or mental unrest, into the sunlight of axioms. Let us cheer ourselves in the vivifying radiance of the noon of the self-evident truths. The questions which the progress of science raises the progress of science will answer. It will do so, not to the detriment, but to the coronation, of religious science. Twenty centuries before the modern forms of physical science were born, religious science made, as she yet makes, the dateless and eternal noon of axioms her soul.

I find no form of materialism, old or new, that can look into the authority which dazzled Socrates, and retain steadfastness of gaze.

What is the newest form of materialism? That of Professors Bain and Tyndall, and that which is adopted, in a large degree, by Huxley and Spencer, and, almost without qualification, by Häckel. You know that St. George Mivart calls Huxley Häckel's *Alter Ego* (Contemporary Evolution). No man doubts that Häckel, in spite of his protestations, is a materialist, or one who believes that there is but a single substance in the universe, namely, matter. "The will is never free" 's Häckel's constant teaching; and to his amazingly narrow philosophy, which Germany discards, "God is necessity" only, and has "no