

every individual species of animal and plant an "embodied creative thought," the material expression of a *definite first cause* (*causa finalis*) acting for a set purpose. They must necessarily assume supernatural (not mechanical) processes for the origin of organisms. With justice, we may therefore designate their scheme of the world's growth as the *Supernatural History of Creation*. Among all such teleological histories of creation, that of Moses has gained the greatest influence, since even so distinguished a naturalist as Linnaeus has claimed admittance for it in Natural Science. Cuvier's and Agassiz's view of creation also belong to this group, as do in fact those of the great majority of the earlier naturalists.

On the other hand, the theory of development carried out by Darwin, which we shall have to treat of here as the *Non-miraculous* or *Natural History of Creation*, and which has already been put forward by Goethe and Lamarck, must, if carried out logically, lead to the monistic or mechanical (causal) conception of the universe. In opposition to the dualistic or teleological conception of nature, our theory considers organic, as well as inorganic, bodies to be the necessary products of natural forces. It does not see in every individual species of animal and plant the embodied thought of a personal Creator, but the expression for the time being of a mechanical process of development of matter, the expression of a necessarily active cause, that is, of a mechanical cause (*causa efficiens*). Where teleological Dualism seeks the arbitrary thoughts of a capricious Creator in the miracles of creation, causal Monism finds in the process of development the necessary effects of eternal immutable laws of nature.