

The Monism here maintained by us is often considered identical with Materialism. Now, as Darwinism, and in fact the whole theory of development, has been designated as "*materialistic*," I cannot avoid here at once guarding myself against this ambiguous word, and against the malice with which, in certain quarters, it is employed to stigmatize our doctrine.

By the word "*Materialism*," two completely different things are very frequently confounded and mixed up, which in reality have nothing whatever to do with each other, namely, scientific and moral materialism. Scientific materialism, which is identical with our Monism, affirms in reality no more than that everything in the world goes on naturally—that every effect has its cause, and every cause its effect. It merely assigns to causal law—that is, the law of a necessary connection between cause and effect—its place over the entire series of phenomena that can be known. At the same time, scientific materialism absolutely rejects every belief in the miraculous, and every conception, in whatever form it appears, of supernatural processes. Accordingly, nowhere in the whole domain of human knowledge does it recognize real metaphysics, but throughout only physics; it makes the inseparable connection between matter, form, and force become self-evident. This scientific materialism has long since been so universally acknowledged in the wide domain of inorganic science, in Physics and Chemistry, in Mineralogy and Geology, that no one any longer doubts its sole authority. But in Biology, or Organic science, the case is very different; here its value is still continually a matter of dispute in many quarters. There is, however, nothing else which can be set up against it,