

manner, cosmic and biological evolution are one. In short, we appear to be led to the assumption that the genetic or evolutionary processes, both cosmic and biological, when considered in certain aspects, constitute a single orderly development that yields results not merely contingent, but resembling those which in human action we recognize as purposeful. For, undeniably, two things which are related together in a complex manner by reciprocal fitness make up in a very real sense a unit, — something quite different from the two alone, or the sum of the two, or the relationship between the two.¹ In human affairs such a unit arises only from the effective operation of purpose.

Now it is most clearly evident from the experience of centuries that ordinary teleology is dangerous doctrine in science, and in the past, accidents apart, it has been invariably sterile.² A statement that the legs have been formed for the purpose of locomotion, no doubt possesses scientific validity, if it be properly interpreted. But the real scientific concern is for the bones and muscles, the

¹ This appears logically to correspond with the "schöpferische Synthese" of Wundt.

² Interesting discussions bearing upon this subject will be found in Pearson's well-known "Grammar of Science."