

a different matter from proving it to be the only force which directs evolution. An early eulogy by Du Bois-Reymond upon the work of Darwin clearly discloses the nature of the situation: "Here is the knot, here the great difficulty that tortures the intellect which would understand the world. Whoever does not place all activity wholesale under the sway of Epicurean chance, whoever gives only his little finger to teleology, will inevitably arrive at Paley's discarded 'Natural Theology,' and so much the more necessarily, the more clearly he thinks and the more independent his judgment . . . the physiologist may define his science as a doctrine of the changes which take place in organisms from internal causes. . . . No sooner has he, so to speak, turned his back on himself than he discovers himself talking again of functions, performances, actions, and purposes of the organs. The possibility, ever so distant, of banishing from nature its seeming purpose, and putting a blind necessity everywhere in the place of final causes, appears, therefore, as one of the greatest advances in the world of thought, from which a new era will be dated in the treatment of these problems. To have somewhat eased the torture of the intellect which ponders over the world-problem will, as long