

trarily reached in accordance with preconceived views, and quite without scientific justification. There is certainly no reason to ascribe greater importance to energy than to matter in the vital processes, and in the light of the facts with which the preceding chapters are concerned, such views seem absurd. Indeed, whoever is disposed to speculate about biological fitness — and not even the incomparable finesse of M. Bergson's dialectic can make fitness other than the most general result of the process of organic evolution — must now weigh well the cosmic processes. For, if allowance be made for the results of natural selection in the organic world, fitness of the environment has the greater claim to be considered.

The two fitnesses are complementary; are they then single or dual in origin? The simple view would be to imagine one common impetus operating upon all matter, inorganic and organic, through all stages of its evolution, in all its states and forms, and leading to worlds like our own through paths apparently purposeful and really not yet explained. Such, it seems to me, is the natural hypothesis for the vitalist to adopt. But then vitalism vanishes, only teleology remains; for the unique characteristic of life is gone. Yet,