

explanation of origin and fulfillment, to feel it a worthy subject of reflection. From this point of view, however, science need expect no interference, but without any last vestige of former shackles may pursue the search after mechanistic explanations of all natural phenomena.¹

At length we have reached the conclusion which I was concerned to establish. Science has finally put the old teleology to death. Its disembodied spirit, freed from vitalism and all material ties, immortal, alone lives on, and from such a ghost science has nothing to fear. The man of science is not even obliged to have an opinion concerning its reality, for it dwells in another world where he as scientist can never enter.

¹ "An evolution is a series of events that in itself as series is purely physical, — a set of necessary occurrences in the world of space and time. An egg develops into a chick; a poet grows up from infancy; a nation emerges from barbarism; a planet condenses from the fluid state, and develops the life that for millions of years makes it so wondrous a place. Look upon all these things descriptively, and you shall see nothing but matter moving instant after instant, each containing in its full description the necessity of passing over into the next. Nowhere will there be, for descriptive science, any genuine novelty or any discontinuity admissible. But look at the whole appreciatively, historically, synthetically, as a musician listens to a symphony, as a spectator watches a drama. Now you shall seem to have seen, in phenomenal form, a story." — ROYCE, "The Spirit of Modern Philosophy." Boston and New York, 1896, 8th ed., p. 425.