

human activity, but also in the larger region of the physical world which surrounds us.

As the experience of subjective exertion, effort, and force makes us search for something corresponding in Nature, and leads to the conception of physical forces and causes, so the existence of Meaning, Aim, and Purpose in human actions makes us look for something corresponding in external events.

This tendency to introduce into the consideration of the physical Universe the idea of Design and Purpose is just as indestructible and ineradicable in human thought as is the search for hidden forces and causes. *Prima facie*, therefore, what is called the teleological view of events around and in us, is just as natural as the mechanical aspect, and in the natural history of the animated world, just as indispensable.

The fact that for scientific purposes the formula of Causation is preferred to the formula of Aim and End has a purely subjective origin, inasmuch as Definition and Measurement on the largest scale, and increasingly also in smaller dimensions, tend to remove that uncertainty and absence of clear definition which attaches to the higher conceptions of Meaning and Purpose.

These latter also, being less definable, vary greatly in different persons and with each at different times. They are therefore not easily communicated to others, and rarely acquire that cumulative strength and impressiveness which attaches to most of the active forces and causes in the outer world, that is, in the region of our physical sensations. At times, indeed, both in the life of the individual and still more in that of the mass of human beings, they rise to great distinctness, acquire