

the teleological conception of the universe. The mechanical view of nature has for many years been so firmly established in certain domains of natural science, that it is here unnecessary to say much about it. It no longer occurs to physicists, chemists, mineralogists, or astronomers, to seek to find in the phenomena which continually appear before them in their scientific domain the action of a Creator acting for a definite purpose. They universally, and without hesitation, look upon the phenomena which appear in their different departments of study as the necessary and invariable effects of physical and chemical forces which are inherent in matter. Thus far their view is purely *materialistic*, in a certain sense of that "word of many meanings."

When a physicist traces the phenomena of motion in electricity or magnetism, the fall of a heavy body, or the undulations in the waves of light, he never, in the whole course of his research, thinks of looking for the interference of a supernatural creative power. In this respect, Biology, as the science of so-called "*animated*" natural bodies, was formerly placed in sharp opposition to the above-mentioned inorganic natural sciences (Anorganology). It is true modern Physiology, the science of the phenomena of motion in animals and plants, has completely adopted the mechanical view; but Morphology, the science of the forms of animals and plants, has not been affected at all by it. Morphologists, in spite of the position of physiology, have continued, as before, in opposition to the mechanical view of functions, to look upon the forms of animals and plants as something which cannot be at all explained mechanically, but which must owe its origin necessarily to a higher, supernatural creative power, acting for a definite purpose.