

In this general view it is quite indifferent whether the creative power be worshipped as a personal god, or whether it be termed the power of life (*vis vitalis*), or final cause (*causa finalis*). In every case, to express it in one word, its supporters have recourse to a *miracle* for an explanation. They throw themselves into the arms of a poetic faith, which as such can have no value in the domain of scientific knowledge.

All that was done before Darwin, to establish a natural mechanical conception of the origin of animals and plants, has been in vain, and until his time no theory gained a general recognition. Darwin's theory first succeeded in doing this, and thus has rendered an immense service. For the idea of the *unity of organic and inorganic nature* is now firmly established; and that branch of natural science which had longest and most obstinately opposed mechanical conception and explanation, viz. the science of the structure of animate forms, their significance and origin, is launched on to precisely the same road towards perfection as that along which all the rest of the natural sciences are travelling. The unity of *all* natural phenomena is by Darwin's theory finally established.

This unity of all nature, the animating of all matter, the inseparability of mental power and corporeal substance, Goethe has asserted in the words, "Matter can never exist and be active without mind, nor can mind without matter." These first principles of the mechanical conception of the universe have been taught by the great monistic philosophers of all ages. Even Democritus of Abdera, the immortal founder of the Atomic theory, clearly expressed them about 500 years before Christ; but grand Spinoza, and the great