

and clearly the great thinker had recognized the inevitable necessity of the Doctrine of Descent, and designated it as the only possible way of explaining organic nature by mechanical laws—that is, by true scientific reasoning. But as soon as we consider this passage in connection with the other train of thoughts in the “Criticism of the Faculty of Judgment,” and balance it against other directly contradictory passages, we see clearly that Kant, in these and some similar (but weaker) sentences, went beyond himself, and abandoned the teleological point of view which he usually adopts in Biology.

Even directly after the passage just quoted, there follows a remark which completely takes off its edge. After having quite correctly maintained the origin of organic forms out of raw matter by mechanical laws (in the manner of crystallization), as well as a gradual development of the different species by descent from one common original parent, Kant adds, “But he (the archæologist of nature, that is the palæontologist) must for this end ascribe to the common mother an organization ordained purposely with a view to the needs of all her offspring, otherwise the possibility of suitability of form in the products of the animal and vegetable kingdoms cannot be conceived at all.” This addition clearly contradicts the most important fundamental thought of the preceding passage, viz. that a purely mechanical explanation of organic nature becomes possible through the Theory of Descent. And that the teleological conception of organic nature predominated with Kant, is shown by the heading of the remarkable § 79, which contains the two contradictory passages cited: “*Of the Necessary Subordination of the Mechanical to the Teleological Prin-*