

THE UNITY OF NATURE

out that hypothesis." That indicated the atheistic character which this mechanical cosmogony shares with all the other inorganic sciences. This is the more noteworthy because the theory of Kant and Laplace is now almost universally accepted; every attempt to supersede it has failed. When atheism is denounced as a grave reproach, as it so often is, it is well to remember that the reproach extends to the whole of modern science, in so far as it gives a purely mechanical interpretation of the inorganic world.

Mechanicism (in the Kantian sense) alone can give us a true explanation of natural phenomena, for it traces them to their real efficient causes, to blind and unconscious agencies, which are determined in their action only by the material constitution of the bodies we are investigating. Kant himself emphatically affirms that "there can be no science without this mechanicism of nature," and that the capacity of human reason to give a mechanical interpretation of phenomena is unlimited. But when he came subsequently to give an elucidation of the complex phenomena of organic nature in his *critique* of the teleological system, he declared that these mechanical causes were inadequate; that in this we must call *final causes* to our assistance. It is true, he said, that even here we must recognize the theoretical faculty of the mind to give a mechanical interpretation, but its actual competence to do so is restricted. He grants it this capacity to some extent; but for the majority of the vital processes (and especially for man's psychic activity) he thinks we are bound to postulate *final causes*. The remarkable § 79 of the *critique* of judgment bears the characteristic heading: "On the Necessity for the Subordination of the Mechanical Principle to the Teleological