

THE UNITY OF NATURE

of the first prize in a lottery, the birth of a long-delayed child, and so forth. When, on the other hand, a misfortune is met with, or an ardent wish is not fulfilled, "Providence" is forgotten. The wise ruler of the world slumbered—or refused his blessing.

In the extraordinary development of commerce of the nineteenth century the number of catastrophes and accidents has necessarily increased beyond all imagination; of that the journal is a daily witness. Thousands are killed every year by shipwreck, railway accidents, mine accidents, etc. Thousands slay each other every year in war, and the preparation for this wholesale massacre absorbs much the greater part of the revenue in the highest civilized nations, the chief professors of "Christian charity." And among these hundreds of thousands of annual victims of modern civilization strong, industrious, courageous workers predominate. Yet the talk of a "moral order" goes on.

Since impartial study of the evolution of the world teaches us that there is no definite aim and no special purpose to be traced in it, there seems to be no alternative but to leave everything to "blind chance." This reproach has been made to the transformism of Lamarck and Darwin, as it had been to the previous systems of Kant and Laplace; there are a number of dualist philosophers who lay great stress on it. It is, therefore, worth while to make a brief remark upon it.

One group of philosophers affirms, in accordance with its teleological conception, that the whole cosmos is an orderly system, in which every phenomenon has its aim and purpose; there is no such thing as chance. The other group, holding a mechanical theory, expresses itself thus: The development of the universe is a monistic mechanical process, in which we discover