

no special purpose to be traced in it, there seems to be no alternative but to leave everything to 'blind chance.'

"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 no aim or purpose whatever ; what we call design in the organic world is a special result of biological agencies ; neither in the evolution of the heavenly bodies nor in that of the crust of our earth do we find any trace of a controlling purpose—all is the result of chance. Each party is right—according to its definition of chance. The general law of causality, taken in conjunction with the law of substance, teaches us that every phenomenon has a mechanical cause ; in this sense there is no such thing as chance. Yet it is not only lawful, but necessary, to retain the term for the purpose of expressing the simultaneous occurrence of two phenomena, which are not causally related to each other, but of which each has its own mechanical cause, independent of that of the other.

"Everybody knows that chance, in this monistic sense, plays an important part in the life of man and in the universe at large. That, however, does not prevent us from recognising in each 'chance' event, as we do in the evolution of the entire