

is not purely transcendent but is at the same time immanent in the world as we know it. As we have seen on a former occasion,¹ the materialists of the school of Büchner and Vogt unknowingly admitted this point by using the terms "matter" and "force" in a sense which was not purely mechanical, and Haeckel, on his part, concedes the same point by endowing his underlying substance with mental, *i.e.*, non-mechanical attributes or properties; not to speak of other systems which take refuge in such indefinite principles as the Unconscious, the Sub-conscious, the Unknowable, or the Incognoscible.

The effect of this open or covert admission of a transcendent spiritual principle into the region of sensuous phenomena has been to alter and widen the conception of nature or of the natural order. Nature is now no more, even to the scientific thinker, a mechanical contrivance like a complicated and highly ingenious engine coming, more or less perfect, from the hands of its maker, as it was alike to the supernaturalists and rationalists of the eighteenth century. Nature is — what it always has been to the common-sense view—a texture in which the mechanical warp is shot through everywhere by the spiritual woof.

The term supernatural has therefore lost its meaning in the eyes of many modern thinkers. The spiritual principle is not above nature but everywhere permeates it. Notably the highest phenomenon which nature presents to us, the phenomenon of consciousness, our subjective experience of an inner unity of thought

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Nature and
the Super-
natural.

¹ See *supra*, vol. iii. p. 565, 601, *sqq.*