

and it seems clear that the facts of physical science call for an explanation of the tendency to fitness of the environment in the same way that formerly the facts of biological science called for an explanation of the tendency to fitness of the organism.

To postulate such a tendency is, however, in itself rather a philosophical than a scientific act, and so, too, must be conjecture regarding the origin of fitness. It is open to any one who may be so minded speculatively to enrich this tendency with characteristics of any sort. He may follow the lead of M. Bergson and call it impetus, with all which that term now implies, or he may turn to natural theology and regard it as proof of supernatural purpose and design, or he may find a model for teleological views in many other quarters. But one thing is certain, no such discussion, be it ever so important to the philosopher or the theologian, can directly contribute to scientific knowledge and comprehension of the underlying phenomena, which are the sole positive and certain knowledge of the subject that

fused form, he finds it utterly impossible to conceive how this came to be so; and equally, if he speculates on the future, he can assign no limit to the grand succession of phenomena ever unfolding themselves before him." — HERBERT SPENCER, "First Principles." New York, reprinted from the Fifth London Edition, 1880. The Home Library, p. 57.