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SOME REMARKS ON "HAECKEL ON THE EVOLUTION OF MAN," AND ON SO-CALLED BLOOD-POISONING.

By HENRY HOWARD, M.D., M.R.C.S. Eng.

Read before the Medico-Chirurgical Society of Montreal
January 21st, 1881.

MR. PRESIDENT AND GENTLEMEN,—A few weeks after I had read my paper on Man's Two Natures and Evolution, a friend loaned me the last edition of "Haeckel on the Evolution of Man." It is hardly necessary for me to say that I found it to be just such a profound and learned work as we would expect from such a naturalist.

The great object of the writer seems to have been to prove the truth of the Darwinian theory of evolution. I need not tell those who heard, or read, my previous lecture that, as to the simple question of the *modus operandi* by which God created man, I am entirely in accord with Mr. Haeckel, that is, that God, by his natural laws, evolved an ovum from the earth, from which ovum man was evolved, in virtue of the potentiality or latent power existing in all matter; (Mr. Haeckel calls it an atom), and I based my theory upon the fact that, as the whole human race is evolved from ovums, so is it the most probable way by which God called into existence the first man.

I don't, however, consider because that I accept the theory as true of man being evolved from an ovum, that I am bound to accept Mr. Haeckel's conclusions, that the last act of evolution was for man to be evolved from an ape; not, as I have heretofore stated, that, if such were the case, do I consider it would take anything from God's honor and glory, or make man anything more or less than what he is, the highest order of animal, and rendered human because God endowed him with a human nature.

And most certainly I am in no way bound to accept Mr. Haeckel's conclusion that, because there are natural laws, God did not create them, or that they were not his established laws, by which he created all things. I see no proof, but the contrary, that anything happens by chance or accident, or that there can be effect without cause. What men call accident is simply natural laws. Fish cast their ovums upon the sea, but the male and female cells don't come together by chance, but by what *Mivart* calls an innate law modified by the subordinate action of natural selection, so that but few of the many female ovums are fertilized; and in this nature shows her wisdom, for naturalists tell us that, if all the fish ovums were fertilized, there would not be room in the sea for all the fish that would be propagated, notwithstanding the number of young fish that perish by becoming food for others.

And let us see how perfect is the law of nature