

ago, or of his prototype the Bushman or Australian of to-day. The question then arises, which moral nature corresponds to—is justified by—the fact of the universe? That of a Bushman? That of the superior man or woman of to-day? That of the man as far in advance of the superior man or woman of to-day as he or she is in advance of the Bushman? Or none of these? Let us consider this a moment. Man's active nature has developed in the past, is developing to-day, and every one supposes it will develop in the future. Why, and how? It seems that it develops because man's active nature can only grow or expand by becoming more and more in accord with the modes of existence of force in the external world; and because man's active nature, like all other functions and organs, is forced, in accordance with the universal law of evolution, to expand or develop. Man's active nature is, in fact, becoming, by contact with it, and as it were by pressure upon it, moulded upon the external world; for by means of his active nature man places himself in what seem to him, and are, in fact, more and more advantageous positions toward the external universe. He is becoming modified into more complete adaptation to this. He invents mechanisms of various sorts, which may be looked upon as extensions of his active nature. He trains himself to do thousands of things which it would once have seemed