

up and developed another force, the social struggle for the existence of others. Selfish individualism is now seen to be an abiding condition of progress as in nature, but its operation is now being restrained and checked by the unselfish social instinct.

Quite recently Prof. Henry Drummond has published "The Ascent of Man." This book—The Lowell Lectures—shows Prof. Drummond to be a thorough-going Darwinian as regards the descent—or, as he prefers to call it, the ascent—of man. As such, this work will be eagerly read by thousands because of Prof. Drummond's well-known convictions as a Christian Apologist. This work is more strictly scientific, though not less popular, than his former work, "Natural Law in the Spiritual World." It is characterized by that same clearness and brilliancy of style, which has won such wide-spread popularity for all this author's work. The whole book is intensely interesting as the author slowly traces out the development of man's bodily organization, the dawn of mind, the evolution of language, the struggle for life, the struggle for the life of others, etc.

But it is not merely as an account of the Ascent of Man that this book is interesting. Prof. Drummond in this work has made a discovery, we have here a new and important contribution to our knowledge of nature and her methods. The three works which are reviewed in this article have been brought together for a purpose. We believe that, taken together, they constitute an important page in the history of the development of the doctrine of Evolution. When Darwin, in 1859, laid such stress upon the struggle for existence as being the great law of nature, it seemed that nature was demoralized, and as a consequence that the God of nature was careless of the morality of His methods. So late as 1893, thirty-four years after the first assertion of nature's apparent carelessness of morality, Prof. Huxley still sees no reason to reconsider this view. Moreover Mr. Kidd, though writing to establish the ethical factor as the greatest evolutionary force in history, never dreams that he can find any support for his view in biological science. Prof. Drummond notes the inconsistency in Prof. Huxley's essay, bewails the fact that Mr. Kidd has not found in biology a foundation in nature for his great thesis and triumphantly proclaims that Darwin, and the world following Darwin, has emphasized only one of the two great fundamental facts of nature. There are two great primary instincts in nature. The instinct of self-preservation which leads to the struggle for existence and is the physiological root from which selfishness springs in the moral world. Of this instinct Darwin is the prophet. But, on the other hand, there is the equally primary instinct which has been ignored, the instinct of reproduction which leads to the struggle for the life of others, and is the physiological root from which unselfishness or altruism springs. Nature then is not immoral. Nature is shot through and through with the vicarious principle. The struggle for one's own life is balanced by the struggle for the lives of others, co-operation is at work in nature side by side with competition. The light has come at last, and the half-truth, for which Darwin is not wholly responsible, but which he spent his life in unfolding, is about to be completed by the other half-truth, and at last we can safely use the revelations of biological science, not only in the interpretation of nature but also in the solution of

our social, ethical and theological problems which in many minds have been greatly confused by a one-sided interpretation of nature.

AN HISTORIC CLUB.*

This is a reprint from the new edition of the Club Catalogue of a short historical preface containing many interesting details.

The Club was founded in 1836 and opened on the 24th of May, the birthday of Her Royal Highness the Princess Victoria. After several temporary habitations, the Club, on the 1st March, 1841, entered into the occupation of their new and splendid club-house, of which the preface justly remarks: "Much larger club-houses are now to be found in London and other cities; but nowhere is there one which is more finished in its design and ornamentation or a more creditable example in all respects of nineteenth century architecture."

From the first the establishment of an extensive and complete library, especially on all political and parliamentary subjects, was contemplated; and on the 18th November, 1841, it was determined to address a circular to all the members inviting them to present maps, books, pamphlets and documents—the first object being the formation of an extensive and complete library of reference. In 1852 an independent committee of three was appointed, increased to five in 1863. In 1883 the first printed catalogue was issued. "The publication of this catalogue was followed by a long notice in the *Times* for the 4th of June, 1883, and also by many applications from the heads of important libraries in the United States as well as the United Kingdom for copies of it in exchange for theirs. In consequence the collection of catalogues in this library is most valuable. We are told at p. 17 that "anyone who carefully examines this catalogue will learn that the Reform Club Library contains an excellent collection of works in English, French, Italian and German. The books of reference are many in number and the best of their kind. There is a large selection of county histories, while several hundred volumes of pamphlets give to this library a special attraction. Many of these are donations. In 1842, Sir Wentworth Dilke was the donor of 100 volumes of rare pamphlets; in 1880, Mr. Louis Fagan presented to the library 24 volumes relating to Italian politics, biography, literature, and art, which Sir Anthony Panizzi had formed, many of them having the autographs of their authors. From the outset, the library has been largely increased in size and value by gifts from members, some of these being privately printed, or very scarce books. Mr. Blanchard Jerrold presented to the Club the large collection of books which he had formed when writing the *Life of Napoleon III.* Few private libraries in this country contain a greater number of important works relating to America, among them being some of the splendid volumes, prepared by order of the Government of the United States, relating to the *Exploration of the Fortieth Parallel.* While the normal rate of growth by purchase is 1,000 volumes annually, the donations to the library during each year seldom fall below 100 volumes. The number of volumes added, since the election of a Library Committee in 1852, is 38,800.

The following interesting reference to

* The Reform Club and its Library. By W. Fraser Rae. London: Smith, Elder & Co. 1894.

two historic Englishmen will be found on pp. 6 and 7:—On the 2nd of July, 1834, Benjamin Disraeli was a candidate for membership of the Westminster Club. He was proposed by Mr. Bulwer, seconded by Dr. Elmore, and elected by the Committee. In March, 1835, he ceased to belong to it, having then requested, in a letter to the Secretary, "that his name be erased from the list of members of the Club, as he is prevented by engagements from availing himself of its conveniences." A cheque for fifteen guineas due by him to the Club was enclosed in this letter. The Committee resolved "that the cheque sent by Mr. Disraeli be returned to him, and that he be informed that the Committee decline its acceptance, having no inclination to accept money from gentlemen whose engagements render them unable to avail themselves of the conveniences of the Club."

A fortnight after Disraeli's retirement, Joseph Hume was elected a member. Till that time the Club was known as the Westminster. Hume was anxious to change its name to the Reform. A Sub-Committee was appointed to consider the matter, the result of their deliberations being a compromise, in accordance with which the Club was named the Westminster Reform. Its members never numbered more than 200. When it became apparent that the uncompromising Radicalism of the Club alienated, instead of attracting candidates, its members lost heart, and they readily joined the Reform, in which all varieties among the Reformers of the United Kingdom of Great Britain and Ireland were to find a welcome as well as a home where the old Whig, the moderate Liberal and the extreme Radical could unite under one roof for social intercourse. The seal of the Club displays the Rose, the Thistle and the Shamrock in harmonious combination.

The following anecdote appears on pp. 14 and 15:—Ten years after the club-house was opened, it was resolved to convert the drawing-room into the principal library-room, and to make the room which was originally designed as the principal library a smoking-room, as well as a library. When the older London club-houses were built, a handsome room was provided as the drawing-room, and a very small and uncomfortable one was set apart for smokers. In those days it was considered vulgar to smoke, while snuffing was generally regarded as a gentlemanly vice. The snuff-box was considered as indispensable to a club as a hall porter. In Lord Lytton's comedy, *Money*, one of the scenes shows a crusty old gentleman keeping the club snuff-box within easy reach, and making frequent use of it. The members of the younger generation of club-goers see nothing to laugh at in this scene, as it does not remind them of anything in their experience. A well-filled snuff-box, though still provided in some clubs, is but seldom used in any. The original drawing-room in most of the older London clubs has been converted into a smoking-room; in the Reform, as . . . it became the principal library.

Strangely enough the Reform Club has had some Canadian connections. The founder was the Right Hon. Edward Ellice, commonly known as "Bear" Ellice or the "Bear," a nickname given to him by Brougham on account of his connection with the North-West and Hudson Bay Fur Companies.

Now that we are looking to the future and gigantic imperial possibilities, it is well to remember that just thirty years ago the