

the town councillors, who sternly refuse to grant it because Renan was godless and mocked religion. It is a pretty quarrel as it stands, but as the Bretons are obstinate and very devout, a few generations must elapse ere they will be able to comprehend the word philosophy of Renan. Besides, say the town councillors, his monument already exists, that of his room or cell in the local Catholic College that has never been occupied since he abandoned the church. Let visitors go to the college where the shade of Renan can whisper *Si quæris monumentum circumspice*.

Z.

CORRESPONDENCE.

THE FAST ATLANTIC SERVICE.

To the Editor of The Week :

Sir,—There is little real necessity for establishing a faster line of steamships between Canada and England. Those merchants who transact business requiring more than ordinary despatch do so by means of the cable message. If there is need for a quicker mail than that afforded by the Canadian service, letters may be sent *via* New York without any additional cost to the Dominion. The fact is, that what Canada wants in her ships is tonnage capacity, not speed. It is obvious, too, that a subsidy such as that now before the House would be unfair, as it unduly favours one line. If this subsidy be granted at all, however, it should be given to a Canadian firm that the money may be spent in this country and not abroad. Corporations with their head offices in Great Britain should not be the recipients of our public funds. When we subsidize let us subsidize Canadian enterprises.

Yours, etc.,

Toronto, July 17th, 1894.

T.

AMERICAN PAPERS IN TORONTO STREETS.

To the Editor of The Week :

Sir,—Can you or any of your numerous readers inform me how it is that American daily and weekly papers are allowed to be carried and called in our streets by newsboys? It is most offensive to my ideas of the fitness of things to have the low-class papers of Detroit, Buffalo and Chicago flouted in the streets of Toronto. There is a Detroit paper constantly cried for sale here by newsboys which should never be allowed to enter Canada. It is bad enough to have our second-class booksellers' shops slopping over with the trash that proceeds from the low American daily and weekly press without having it stuck under our noses at every corner of the street. Besides this, Toronto streets should be reserved for the sale of Toronto papers. Instead of trying to ruin each other by telling little tales about each other's private affairs, the Toronto dailies had better turn their attention to this abuse of their own peculiar rights and privileges.

Whilst speaking of papers offered for sale in the streets, may I venture to ask why THE WEEK is not carried by newsboys? I hear it often asked for.

Yours truly,

Rosedale, July 18th, 1894.

T. C. J.

The Ameer is a man of presence, broad and stout, fair skinned, with black hair and beard, a good square head and piercing eyes. His Highness' manner is dignified and courteous, but if occasion arises he can be exceedingly fierce.

EVOLUTION UP TO DATE.*

Just a year ago Prof. Huxley delivered the Romanes lecture. His subject was Evolution and Ethics. In this now famous essay the distinguished biologist gives a picturesque account of the Darwinian doctrine of the survival of the fittest through the struggle for existence. This "gladiatorial theory of existence" is summed up in the convenient phrase—"The Cosmic Process." This Cosmic process is profoundly immoral, unethical. In the second part of the essay which deals with man's ethical or moral progress, we find these uncompromising words: "Let us understand, once for all, that the ethical progress of society depends, not on imitating the Cosmic process, still less in running away from it, but in combating it." All that we wish to insist on here is that in 1893 Prof. Huxley, following Darwin, and in accordance with the all-prevailing doctrine, so reads nature and her methods as to come to the conclusion that nature is selfish, immoral, unethical, and decides that the highest progress of man must lead him to repudiate nature's methods. Prof. Huxley is a thorough-going evolutionist, friends and foes alike have criticized the seeming inconsistencies of these utterances. Prof. Huxley may retort that he has simply stated two truths and he may be prepared to give some account of how ethical man has been evolved from unethical nature, but at any rate he proclaims the fact that man *ought* to be ethical, unselfish, altruistic, in flat contradiction to the teaching of nature.

Some months later Mr. Benjamin Kidd published a striking book entitled, "Social Evolution." Mr. Kidd also takes for granted the correctness of the Darwinian view of nature's method. Competition, the struggle for existence, is shown to be the condition of progress. It is there shown that in this struggle the present generations are being sacrificed for the future, the masses are being exploited in the interests of the race, and that therefore no "rational sanction" can be found for the continuance of so harsh a state of things. At this point, when the socialistically inclined reader exclaims "Exactly, we must put an end to this awful struggle for existence; what do we care for unborn generations and the progress of the race; we will seize the world's wealth and found a Communism," Mr. Kidd counsels patience, and takes us to another point of view. To the question as to what is the central feature of human history, he replies the religious instincts and its phenomena. The function of religious beliefs in the evolution of society is shown to consist chiefly in providing an ultra-rational sanction for that large class of conduct in the individual, where his interests and the interests of the social organism are antagonistic, and by which the interests of the individual are rendered subordinate to the general interests of society. In a review of Western Civilization it is shown, that while all religions in some measure come under the above description, Christianity is the gigantic birth of time, and has evoked to a degree before unexampled in the world the enthusiastic devotion of the individual to the society, and our author adds: "Science must, sooner or later, recognize that in this movement we have, under observation, the

seat, the actual vital centre of that process of organic development which is still unfolding itself in what is called Western Civilization." The Christian religion possesses two characteristics which render it an evolutionary force of the first magnitude. The first is the extraordinary strength of the ultra-rational sanction it provides, tending to encourage self-sacrifice for the good of others. The second is the nature of its ethical system which leads to a high valuation of the individual. If now we contrast modern Western civilization with ancient civilization we shall find that the political history of Christendom may be summed up in a single sentence: "It is the story of the political and social enfranchisement of the masses of the people, hitherto universally excluded from participation in the rivalry of existence on terms of equality." Christianity has thus tended, by its valuation of the individual to develop the individual to the highest point, and by its altruistic doctrine to elevate whole classes of men to the arena of the great life-struggle on terms of greater equality. What follows? More individuals, and better, are admitted to the struggle for existence on terms of greater equality; the strife grows keener and keener, and as a consequence the Christian nations have outstripped all other nations in the race of life.

Mr. Kidd still keeps us in his strong grasp, if we are inclined to ask again, "Why not end this struggle?" In answer we are bidden to look once more at the great life-struggle in Christian history; we now see hospitals, asylums, homes of refuge, sisters of mercy, brotherhoods of love, where before we were watching only the great contest. We are reminded, if we have forgotten, that that unselfishness, altruism, love which Christianity brought into the world and which we saw enfranchising class after class and admitting them to the rivalry of life on terms of equality, is now binding up the wounded and caring for the broken-hearted in the great struggle. Here, then, in Christian history, while the condition of progress is retained, and Individualism is carefully fostered, Altruism has her perfect work; and Mr. Kidd maintains, and with a tremendous array of evidence, that the greatest factor in our social evolution is that ever growing fund of altruism, which leads to pity for injustice or suffering and then to the amelioration of the down-trodden or unfortunate. The nineteenth century in England has witnessed the growth of a Christian democracy and the political enfranchisement of the masses. If we will only entrust ourselves to the influence of this silent evolutionary force, the twentieth century ought to witness a tremendous revolution in the social well-being of the masses.

An answer is now given to the demand of the Communist. If the masses attempt to take by force the privileges of the classes, they will destroy the great silent ameliorating force which is working steadily in their favour, selfishness will destroy the great fund of altruism, and the classes have the power as they have always had, to crush the masses, if they have the will. At present they have not the will. The world, the press, the pulpit, the legislator is well-intentioned. Thus this great book is an eirenicon between Individualism and Communism. It shows that competition is not only nature's method, but that it has been and is the condition of progress in human history; but that side by side with this individual struggle for life, there has sprung

* Evolution and Ethics, by T. H. Huxley. London: Macmillan & Co.

Social Evolution, by Benjamin Kidd. London: Macmillan. Toronto: Fleming H. Revell & Co.

The Ascent of Man, by Henry Drummond, New York. James Pott & Co. Toronto Fleming, H. Revell & Co.