

or not, the public must endeavor to accustom its mind to the fact which is now firmly established, and will never be overthrown." So says Mr. Reade, whose knowledge of anatomy is more imaginative than accurate, and who, while treating of anatomy and physiology, zoology and anthropology, displayed so large an amount of conceit, and so profound a depth of ignorance. "We trust," says the Reviewer, "the future martyrdom of man will not consist in having to read through many works like the present."

All those I have mentioned point to the conclusion that the first man and woman were descended from some lower form of animal, through insensible and indefinite gradations, going back to a first living monad. "But, for the supposed first monad," well says Dr. Melia, "the origin of the long series of vertebrata (from which, in the hypothesis illustrated by Dr. Darwin, were all supposed to come forth at last) must have had its origin from some other efficient cause extraneous to the series of the said transformations. This efficient cause, if it be supposed to be derived from some other previous being or beings, must lead us at last to a first cause or efficient principle, *out of* the series, and independent of it, in order to avoid the absurdity of admitting that there are effects without their cause."

Mr. Herbert Spencer, author of, among many other books, a work which sets forth the general truths of biology, as illustrative of, and as interpreted by the laws of evolution, and author of the newest, and, therefore, the best philosophy, (I am wrong, there are other newer, *ergo*, better ones,) endeavors to make us familiar with the origin of serial, lateral, and vertical homologies, (I have some difficulty in following Mr. Spencer, and in not getting away from myself,) and with regard to organic nature proclaims the principle that the present state of any body is the immediate result of all the forces that have ever acted upon it, directly or indirectly, and that it therefore contains within itself "all the essentials of its history." Mr. Spencer extends this to the *moral* world, where, he claims, for every immoral act, word or thought, each man, during this life, receives minute and *exact*, (the wonder is he did not say *sufficient*,) retribution.\* "If the bad were so heavily handicapped," says the able Reviewer "the morality

of the human race could never have made a progress so very halting and interrupted." Mr. Spencer holds that "animals have a mental as well as a physical development, and that there is also a progress of knowledge, of religion, of the arts and sciences, of institutions, manners, governments and civilization itself," and that the laws of evolution account for this progress. Yet, no well-informed person can be ignorant of the fact, that the arts have, during the last 3000 years been making spasmodic efforts to be what they once were; that modern institutions of learning do *not* surpass those of Athens or of Alexandria; that our modern manners are *not* more polite or refined than those of the ancient Greeks; (Mr. Lecky says that the intellectual superiority of modern times is purchased by the sacrifice of something of dignity and elevation of human character. So says Mr. Lecky, one of the most recent, *ergo* one of the best authorities;) that governments are claimed to be good only by those who support them, and very bad by those opposed to them; that in our progress toward civilization, to quote Mr. Lecky again "it is impossible to deny that we have lost something,"\* while, in religion, some are so bold as to believe, however it may be perceptible otherwise to Mr. Spencer, there is no law of evolution *visibly*, advancing and developing the divine laws made known through a Moses, thousands of years ago; or, at a later period, through a Christ.

Mr. Ruskin, in his "Queen of the Air," say (of course this is from his own point of view): "We ourselves, fretted here in our narrow days, know less perhaps, in very deed, than the ancient heathen, what manner of spirit we are of, or what manner of spirit we ignorantly worship." And this with a full knowledge, no doubt, of the doctrine of evolution.

This law of evolution, as presented to us, is not limited to the physical history of plants or of animals. Oh, no! It carries us through the crystalline and non-crystalline rocks to the very nucleus of this earth—for geologists tell us the earth has had its career of evolution. If, in old dusky time, the mastodon gamboled and the ichthyosaurus and the plesiosaurus disported themselves, they knew not why, it was by virtue of a law which remained to be discovered several thousand years after they had given place to flora of sweeter odour, and to fauna of more graceful form. And if man appeared upon the scene at all, and it is generally admitted that he did, at some time or another—although the date is not accurately settled—it was by virtue of the same law

\* Mr. Lecky says, "There are men whose whole lives are spent in willing one thing and desiring the opposite. In such cases as these virtue clearly involves a sacrifice of happiness; for the suffering caused by resisting natural tendencies is much greater than would ensue from their moderate gratification.

\* See European Morals, p. 153.