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## RECIPROCAL RELATIONS OF MAN AND THE UNIVERSE.

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### III.

LAMARCK seems to have been the first clearly to recognize and systematically to formulate the laws of the interdependence and mutual relations of living organisms and their surrounding influences. The latter factor he characterizes in various ways and denotes by several appropriate terms. Geoffrey St. Hilaire had used the expression *monde ambiant*, to which Lamarck adds that of *milieu* ("Philos. Zool.," i. 154), giving it a wide sense, and often qualifies it as the *milieu environnant* (ib. ii. 5, 304), thus anticipating both Comte's *milieu* ("Phil. Pos.," iii. 201) and Herbert Spencer's admirable English equivalent, "environment." But, upon the whole, Lamarck employed most frequently, as most completely conveying his idea in the greatest number of cases, the simple word *circonstances*, and the title of his famous Chapter VII. of the "Philosophie Zoologique" is as follows: "De l'influence des circonstances sur les actions et les habitudes des animaux et de celle des actions et des habitudes de ces corps vivants, comme causes qui modifient leur organization et leurs parties."

Perhaps no better word could be chosen to express the whole idea of the various mutual actions and reactions taking place between the universe and the human race—the macrocosm and the microcosm—each at times both active and passive, than this plain word of common parlance, *circumstances*.

All philosophy aims to account for phenomena. The human mind is so constituted that no power can prevent it from perpetually striving towards this end. All systems of thought naturally fall, in this respect, under two general divisions, the *teleological* and the *genetic*. The only system that even claimed to disavow both these bases is that of Comte, which in this respect must be regarded rather as a revolt against philosophy than as a system of philosophy. Under both these general divisions there have grown up numerous more special doctrines, which, each in its turn, have formed nuclei for minor systems, to which, according to the special mental proclivities of each individual, men have given in their adhesion. To the teleological division properly belong the doctrines of pure theology, or divine free-will, of predestination, and of fatalism. To this division also should be added that modern dualistic school who hold that all