

ledge of our nature and destiny, however unwelcome and humbling in itself, is better than ignorance and infinitely better than falsehood. Let science prove that man is merely a physical development of the ape or earthworm, and that with his present life all ends; we will accept the proof: though there may be little comfort in the materialist's exhortation to make the best of this life and look forward with complacency to our eternal sleep, the life perhaps being that of a galley-slave, while eternal sleep is a pleasant name for annihilation. But the conviction cannot be said to enhance the dignity or conduce to the happiness of man; apparently it will hardly conduce to morality, personal or social. Before accepting it, we crave a full examination of all the phenomena, including those which do not seem as yet to have been clearly brought under the domain of physical science. Physical science itself is still advancing. To its advance no end appears. Nor, we must be permitted to say, is the materialist more proof than the spiritualist against natural bias. When a materialist, in face apparently of his own consciousness and universal experience, denies the existence of human volition, we cannot help thinking that there is ground for reconsideration, perhaps even of other portions of his case.

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