

innumerable breaks in the continuity of nature's operations, so that we may have the opportunity of saying, when we see a pitcher-plant or a horse, "Lo here! and Lo there!" As an aid to education, the doctrine in question is of the highest importance. "Both teachers and pupils," says Haeckel, "will take infinitely greater interest in the subject matter of instruction if, first of all, they put to themselves the question, 'How did this thing come into existence—how did it develop?' The knowledge of the simple general causes to which phenomena the most diverse and the most complex are referable, at once simplifies and deepens our instruction. The understanding of causes changes a dry science into one of vivid interest."*

The moral effect of that revelation of unity which the evolution theory affords, cannot fail also to be beneficial. It will give such an idea of the supremacy of law as the world has never yet had.† We shall see ourselves included in a vast and practically infinite system of cause and effect; and what are we; that we should rebel against the very conditions of our being? It will be felt that it is a matter of

* Address delivered at Munich, October, 1877. See *Popular Science Monthly Supplement*, February, 1878.

† "Think only," says Prof. Max Muller, "what it was to believe in a Rita, in an order of the world, though it be no more at first than a belief that the sun will never overstep his bounds. * * * How many souls even now, when everything else has failed them, when they have parted with the most cherished convictions of their childhood, when their faith in man has been poisoned * * * have found their last peace and comfort in a contemplation of the Rita, of the order of the world, whether manifested in the unvarying movement of the stars, or revealed in the unvarying number of the petals and stamens, and pistils of the smallest forget-me-not! How many have felt that to belong to this kosmos, to this beautiful order of nature, is something at least to rest on, something to trust, something to believe when everything else has failed. To us this perception of the Rita, of law and order in the world may seem very little; but to the ancient dwellers on earth, who had little else to support them, it was everything: better than their bright beings, their Devas, better than Agni and Indra: because, if once perceived, if once understood, it could never be taken from them." Lectures (Hibbert) on Origin and Growth of Religion—Am. Ed., page 242.