

powerless to force his nature to adopt a course subversive of its design and contrary to its constitution.

If, however, animals can be so readily converted from grain eaters to carnivora, or *vice versa*, where are any new races thus developed to be found? No one has ever seen a race of carnivorous pigeons; and the isolated cases adduced by Professor Drummond are wholly insufficient as a basis for so far-reaching and revolutionary a theory.

But Mr. Drummond does not stop even at such monstrous doctrines. Nothing seems to stagger him if it comes clothed with the authority of Mr. Herbert Spencer. Thus, in the chapter on death, in a foot note on page 172, he is urging that it is not only a right but a duty to exercise the spiritual faculties, a duty demanded not by religion merely, but by science. "Upon biological principles," he says, "man owes his full development to himself, to nature, and to his fellow men. Thus," he continues, "Mr. Herbert Spencer affirms, the performance of every function is, in a sense, a moral obligation." And again, "All the animal functions, in common with all the higher functions, have, as thus understood, their imperativeness." This language in the mouth of Mr. Spencer or of Professor Drummond, who quotes it