

DARWINIAN FALLACIES

BY

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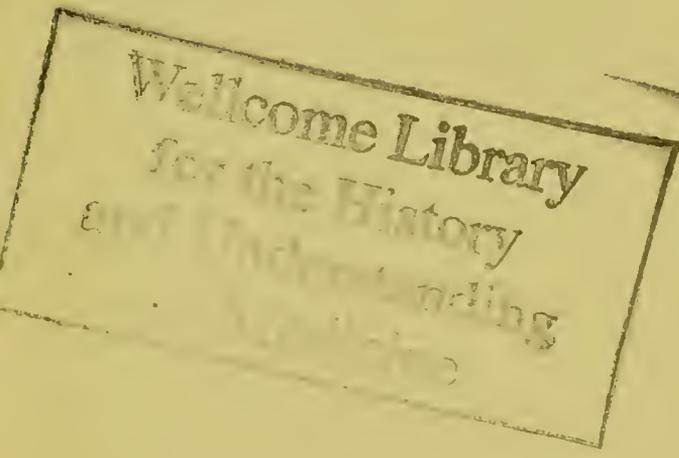
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PREFACE

THIS small work on *Darwinian Fallacies* may be regarded as a sequel to *The Law of Evolution: Its True Philosophical Basis*, issued through Mr. Grant Richards early in the present year. In the latter work a new theory of evolution was developed by the author, in which the facts adduced by Mr. Darwin in support of his theory find an adequate explanation, while at the same time the materialistic error which renders that theory obnoxious to the highest intuitions of our race is completely eliminated. The reception accorded by the Press to the work in question was on the whole satisfactory, especially when the entire novelty of the views advanced therein is taken into consideration. For in several instances the vast importance and far-reaching consequences of the principles laid down obtained full recognition, while the literary style and other characteristics of the work were freely commended in others. Many

of the leading journals, however, have refrained from taking any notice of the book; but this, combined with the fact that in no instance has any attempt been made to offer a critical review of the work, has served to convince the author that the novelty of the views set forth has been rather puzzling to the critics generally, so that they have been somewhat at a loss to know exactly how to deal with such a publication. Indeed one writer frankly admits as much. Thus he says: "Survivals are here from the pre-scientific ages of human thinking, side by side with the highest outcome of human thought. The effect is curious, and we do not stop to analyse it." It is evident, therefore, that the critics, however loth they may have been to accept the author's views, have found themselves quite unable to confute the arguments on which those views are based. Moreover, the complete silence of the leading exponents of the Darwinian theory would seem to confirm this view of the case; for the author has advanced good and sufficient reasons for characterising that theory as a gross abortion of a great and all-important truth, and if they had been able to refute so serious a charge it is only reasonable to suppose that they would have found a means of doing so. It may be,

however, that they choose to regard the Darwinian theory as being so firmly established that they think they can afford to treat the attacks of a "mere outsider" with contempt. If such be the case, then they are certainly most unwise; for the fact was clearly recognised by Mr. Huxley that "new truths begin as heresies and end as *superstitions*," and he held that Darwinism could be no exception to the rule. How true Mr. Huxley's prognostications have proved in this respect the reader will discover in the following pages. It was for this reason, doubtless, that Mr. Huxley thought it would be a good thing if all scientific men were strangled upon reaching the age of sixty, so that they might be prevented from retarding the further progress of scientific truth. But while this would certainly be a most drastic remedy, there can be no question that something of the kind is an absolute necessity. For it must be admitted that the man who has spent his whole life in the promulgation of some particular form of truth, whether scientific or religious, becomes constitutionally unable to recognise the fallacies which may be associated therewith, while at the same time he is quite unfitted to grasp new and higher forms of truth when these may chance to arise.

The present work is chiefly devoted to an exposure of the fallacies which are inherent in the Darwinian theory of evolution. The existence of such fallacies has long been suspected by many of the foremost thinkers of our time, but hitherto they have found it impossible to give an explicit statement as regards the precise nature of these fallacies. This, to a large extent, has been the result of those irrational theological conceptions which have been so extensively prevalent in the past, but which are now giving place to more reasonable views. In the following pages, however, those readers who have heretofore possessed an instinctive conviction that the Darwinian theory does not afford a true explanation of the origin and growth of the phenomenal world will find the most ample confirmation of such conviction; and further, in the author's exposition of the doctrine of Spiritual Monism they will find a complete vindication of the teachings of Jesus of Nazareth, as well as a sufficient and, the author thinks, a conclusive reply to Professor Haeckel's *Riddle of the Universe*.

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DARWINIAN FALLACIES

CHAPTER I

INTRODUCTORY

IT is now some forty-five years since Mr. Darwin's great work on *The Origin of Species* was given to the world, and I think it may be said without exaggeration that no work, either in ancient or modern times, has ever exercised so great and wide-reaching an influence within so short a period. Its influence has long been felt in every department of intellectual activity, but in none more so than in that of religious science and philosophy. For it has undoubtedly had the effect of obliterating most of the ancient landmarks associated with the Christian religion,—beliefs handed down to us through many generations, and held most sacred by our earnest-hearted forefathers. In fact, it has been the means of casting dark shadows of doubt over all the cherished beliefs of Christendom, by which means many honest, earnest, truth-loving men and women have been

deprived of those hopeful and cheering beliefs imbibed by them from the lips of a sainted mother or revered father. Such beliefs having been found completely at variance with certain facts and principles which had been firmly established by modern science, they had no alternative but to relinquish doctrines which they found to be contrary to the principles of truth established within their own minds. And thus it happens that very many in these latter days have been fain to take refuge in the cheerless shades of Agnosticism.

But while it would thus seem as if the modern scientific theory of evolution held a position of direct antagonism to religion and religious truth, still I am fully persuaded that it is in reality only a friend in disguise, and that its influence has been for good and not for evil. For there can be no doubt that a large amount of error and superstition has accumulated during the intervening centuries around the pure doctrines taught by Jesus of Nazareth, and it is our sincere conviction that the modern scientific theory of evolution has come into the world for the express purpose of eradicating the foul *weeds* which had thus grown up in association with the pure "*seed* of the word."

Nothing can be more certain than the fact that all things in this world, not excluding religions and religious systems, are in a continual state of evolutionary flux. That change and decay characterise things with which we

are acquainted is a saying as true as it is trite, and nothing on earth can be pointed to as being stationary and abiding. Birth, growth, decay and death constitute the life-history of all things from atoms to worlds and world-systems; and it is quite certain that religions and religious systems, were they the very highest, can form no exception to this universal law. But at the same time Nature speaks words of hope and cheer to her darling, man, telling him of a glad Resurrection, whereof the Morning Dawn which chases away the dark shadows of the Night, and also the verdant Springtime which succeeds the cold and cheerless Winter, are the appropriate symbols and analogies.

When viewed in this light it becomes possible to discern the meaning and significance of that moral and intellectual development which has been going on, especially in the religious world, for the past four centuries. For it thus becomes apparent that the old forms of belief, which at one time were filled with life and pregnant with significance, had at last become obsolete, the meaning which at one time it had been possible to read into these ancient forms of belief having at length evaporated in the increasing light of science, just as shadows flee before the rising of the sun. Consequently those old beliefs, which had long been enshrined in the hearts of men as expressions of the highest truth, now remained standing as barriers in the pathway of the

world's moral and intellectual progress, and the cause of Truth and Righteousness, as well as that of man's moral and spiritual advancement, required that those barriers should be effectually broken down. To this end, accordingly, various agencies have been raised up during the past four centuries, the manifest purpose of which was the destruction of these obstacles to the world's moral and intellectual progress. The first of these arose early in the sixteenth century, and took the form of the great Protestant Reformation, of which Luther was the leading spirit. This had the effect of freeing the minds of men from the spiritual tyranny of an effete and degenerate Church. In the seventeenth century, again, the English Revolution supervened, when the ancient fiction of the "Divine Right of Kings" received its death-blow with the execution of Charles I. Then, again, at the end of the eighteenth century, the French Revolution broke out, and this, as Carlyle has well said, proclaimed in trumpet tones that the "Age of Shams," so far as human government is concerned, is now at an end.

Now it seems to me that those who can discern in the affairs of men the hand of a Divine overruling Providence will have very little doubt that those several movements formed part of one greater movement, having for its object the deliverance of the spiritual Israelites from a thralldom as galling as that to which

the children of Israel are said to have been subjected in Egypt. And I am fully persuaded that the movement which originated with the publication of Mr. Darwin's work on *The Origin of Species* was a continuation of the same great work, and that its object has likewise been the emancipation of God's children from such spiritual bondage. In fact, that movement has all along been recognised as an overt attack upon the remaining strongholds of ecclesiastical superstition ; and it was all to no purpose that the representatives of the old religious beliefs sought to stay the triumphant march of scientific truth. For there can be little doubt, I think, that the time had arrived when it became necessary that the old and effete doctrines of an effete ecclesiasticism should be swept away, preparatory to the advent of new and higher views of Divine Truth. Like the relentless tide, therefore, the new scientific doctrine advanced upon the shores of the intellectual world, very much to the dismay of those who had long been busily engaged in the foolish task of building their houses on the sand, and all their efforts to stay its onward progress were as futile as those of the renowned Dame Partington with her mop. Slowly but surely the rising tide encroached upon the dry land, sweeping away all the old familiar landmarks, and bringing down the varied ecclesiastical structures upon the devoted heads of all those whose trust was reposed therein. But

man is so constituted that he continues to cling tenaciously to things hallowed by old associations, and thus we find him, during the past forty odd years, putting forth strenuous efforts to patch up these old habitations, in the forlorn hope that they might still be rendered habitable, and thus afford some shelter from the tempests which are seen to be approaching. In other words, those who still remain faithful to the old exploded beliefs of an effete theology have been chiefly concerned in devising some means whereby such beliefs might be brought to harmonise, as far as possible, with the new scientific doctrine.

Such, I think, may be regarded as a fair description of the effects which have followed consequent upon the promulgation of Mr. Darwin's theory of evolution.

But while it is true that the modern scientific theory of evolution has had the effect of producing a complete revolution in the whole trend of modern thought, and more especially as regards the ancient religious beliefs of mankind, still it is no less true that, from the very first, large numbers have consistently refused to give in their adhesion to the new scientific doctrine. The reason for this, doubtless, is because many of these have been possessed of an instinctive feeling that the sacred writings of the Hebrews have had too deep and abiding an influence on the moral and intellectual evolution of our race to

allow of their being superseded by a materialistic doctrine of yesterday. For they cannot fail to see in the Jewish race, as well as in that of the Anglo-Saxons which has manifestly succeeded to the moral and intellectual heritage of that ancient people, a standing affirmation of the moral and intellectual force which those ancient writings are calculated to produce. On the principle, therefore, that a tree must be judged by its fruits, they naturally argue that the religious beliefs which have produced such fruits as these cannot possibly be wholly corrupt, as the modern critic would have us believe. Moreover, they know that Jesus of Nazareth, the most divinely gifted of all the teachers who have proclaimed the Truth to mankind, was nurtured upon these same writings, and consequently it is not at all surprising that they should have more confidence in his spiritual insight than in the faulty deductions of a materialistic science. And further, when the fact is recognised that the highest achievements of our race during the past nineteen centuries have been associated with beliefs founded upon those ancient writings, it is manifest that their decision upon this question is a most reasonable one. Consequently it is not of the slightest use for the scientist to tell such that this world, with all its marvellous beauty and wondrous adaptations of means to ends, is simply the result of a process of evolution, and that it has grown to be what it is by the mere action and interaction of purely natural, mechani-

cal laws. Nor is it of the slightest use to tell such that man is *descended* through a long line of animal progenitors from some primitive type-form, or from the primordial undifferentiated protoplasm—that, in fact, he is simply a chance-production of Nature, evolved by means of natural selection, or “selective breeding,” operating through the “struggle for existence and the survival of the fittest.” All the arguments which may be adduced in favour of such a theory cannot have the slightest weight or influence on the minds of those who have learned from the heart to repeat the words of that petition taught by Jesus to his disciples: “Our Father which art in heaven.” To all such the modern scientific theory of Evolution must ever remain simply a wicked invention of the enemy of God and man, for they have that within them which tells them that it is not and cannot be true.

Nor is it merely the ignorant and unenlightened to whom the modern scientific theory of evolution is thus the embodiment of all that is false and pernicious—a theory which degrades man below the level of the brutes, inasmuch as it represents him as having *descended* from these—but such opposition is, and has been all along, far more general than is commonly supposed. The names of Thomas Carlyle, the late Marquis of Salisbury, and the Duke of Argyll may be mentioned in this connection, as well as that of Max Müller and Lord Kelvin, besides a host of others of lesser note, such as Virchow,

Nägeli, Asa Gray, St. George Mivart, and so on. These and many others have been consistent opponents of Mr. Darwin's theory from the first. The Sage of Chelsea, for instance, a man whose watchword was Truth, no matter where it might lead, was one of the most intuitive and clearest-sighted of modern writers, but from first to last he refused to submit to a doctrine which was utterly repugnant to his whole mental and moral constitution. Mr. Huxley has told us how that on one occasion he met Carlyle on the street and went over to speak with him, but the aged philosopher declined to hold any communication with him. Looking at him he merely said, "You're Huxley aren't you, that man who says we are all descended from monkeys?" and then passed on his way. Mr. Huxley could not understand how anyone could thus preserve feelings of antagonism towards a doctrine which had so long been accepted by the great majority of the world's thinkers. This was in no way surprising, however, for there was but little in common between Carlyle and Huxley. The one belonged to the order of the prophets, and he grasped the truth by a process of intuition, his intuition, however, being controlled by an intellect of the highest order. Huxley, on the other hand, though not entirely devoid of the higher intuitive faculty, was led by his genius to cultivate the intellectual side of his nature almost exclusively, and hence his great forte was dialectics. More-

over, Carlyle was conscious of a "mission," and it is highly probable that he recognised in Huxley's teaching a counteracting influence which was largely responsible for the apparent comparative failure of his own life's work. It is not surprising, therefore, that the soul of the aged prophet should have been grieved within him, and that, consequently, he should have declined to "hold fellowship with the unfruitful works of darkness."

We have thus seen that the modern scientific theory of evolution has been consistently rejected by that class which is guided more by its intuitions, or instincts, than by the intellect. We have seen also that it has been consistently repudiated from first to last by some of our foremost thinkers and leading scientists. In these circumstances it becomes manifest that there must be some radical fallacy lying at the root of such theory. For when, on the one hand, we find large numbers of sober, truth-loving men who freely accept Mr. Darwin's theory as being a true expression of the facts connected with the origin of species in Nature; while on the other hand we find numbers equally large, and whose love of truth is equally beyond question, by whom such theory is unconditionally rejected, it is surely an indication that one or other, if not both, must be in error. At the same time, however, it is manifest that a substantial basis of truth must lie at the root of the positions

assumed by either party, for the mind of man is so constituted that he has a natural affinity for truth; and hence it is impossible to conceive that reasonable men could for any length of time remain satisfied with doctrines which were wholly false. We may reasonably conclude, therefore, that the modern scientific theory of evolution, while it unquestionably possesses a solid basis in the facts of Nature, contains at the same time a greater or lesser admixture of error. And so also as regards the religious doctrines held by the opponents of the evolution theory, we must recognise that they likewise must possess a substratum of unquestionable truth, but at the same time to a large extent these have become overlaid with pernicious error. It becomes manifest, therefore, that the doctrines held by either party must possess a substantial basis of truth, for otherwise they could never have continued to give satisfaction to the minds of their various advocates. Owing to restricted mental vision, however, neither party is able to see more than that portion of truth which harmonises with their own state of moral and intellectual development, all beyond this being in their eyes merely a figment of the imagination.

The position of the scientist and the religionist in this respect is very much similar to that of the agriculturist and the artist when they happen to view the same piece of landscape. The one regards it from a merely utilitarian

point of view, calculating how much it would produce in cereals or root crops, or how many stock it is capable of fattening ; while the other regards it from the artistic point of view, and dilates upon the marvellous combinations of colour as well as the subtle variations of light and shade which appeal to his artistic sense. The result in all probability is that the agriculturist regards the artist as a mere dreamer and rhapsodist ; while the artist regards the agriculturist as being a dull clodhopper with no eye for the beautiful and possessing little more soul than one of his own cattle. The man of culture, however, with broad and enlightened sympathies, is able to appreciate the standpoint of both parties, reconciling the utilitarian views of the one with the beautiful poetic visions of the other.

Just so is it as regards the divergent views of the evolutionist and the religionist. Both are possessed of certain views of truth, which, however, are restricted in accordance with the moral and intellectual development of each, and thus neither is able to understand or appreciate the views of the other. But the man of broad and catholic sympathies, the true philosopher, who should be able to place himself in the position occupied by both parties, will thus be able to apprehend the particular aspects of truth which appeal to them individually, and by this means will be able to combine their diverse views into one consistent

and harmonious whole. In this way, and in this way alone, will it ever become possible to bring Science and Religion into complete harmony—a task which must be possible, seeing that Truth is *one*. To reach this desirable end, however, it is obviously necessary that both parties must be prepared to sacrifice their own most cherished opinions when these are found to be in antagonism with eternal principles and well-attested facts, and to cleave with full purpose of heart to the truth, no matter where it may lead. By this means, I am fully persuaded, Science and Religion shall yet walk hand in hand, the clearly ascertained truths of the one serving to confirm the truths of the other, as well as to correct its errors. In this way harmony shall reign where at present all is confusion and discord.

Now, if my premises be correct—and I think these will hardly be disputed—then it manifestly becomes necessary that the attitude of Science and Religion towards each other ought to undergo a radical change. For if it be true that the scientist and the religionist have each the same object in view,—the attainment of truth, namely,—then it is manifest that there will be a much greater probability of their reaching the desired goal if they will only throw aside their antagonism and condescend to learn of each other. For this spirit of antagonism, which has existed for many years past, could not be otherwise than detrimental

to the cause of truth which both sides claim to have at heart. Thus science for many years past has been attacking the citadel of revealed religion, causing the latter to stand upon the defensive; but the time has come when a truce may well be proclaimed so that an impartial inquiry may be made as to the causes which have given rise to the differences which exist on either side. And it is my firm conviction that such an investigation, when it does take place, will speedily reveal the fact that such differences have arisen in consequence of erroneous views held by either party, these having had the effect of obscuring the substantial basis of truth which is common to both.

Now, when we come to view the doctrine of evolution from this standpoint, the first thing which strikes us is the fact that there is now an almost unanimous consensus of opinion that evolution is one of the indefeasable laws of Nature, as fixed and absolute as the law of gravitation itself. But, on the other hand, we find that the modern *scientific theory* of evolution runs counter to the cherished beliefs of mankind from time immemorial, as well as to the deepest intuitions of man's soul. Hence it becomes at once apparent that, while we may accept the principle of evolution in itself, there is something in Mr. Darwin's theory of evolution which is extremely questionable, and which requires to be cleared up before it can be

universally accepted. In circumstances such as these it is our manifest duty to find out at all costs if there be not some fallacy lying at the root of the Darwinian theory which thus renders it obnoxious to some of the deepest instincts of man's nature.

It is quite evident, of course, that most people, to a very large extent, are compelled to rely upon the opinions of recognised experts for their ideas in regard to both science and religion. Nor can this very well be avoided, seeing that there are but few who have either the time or the ability to make an independent investigation on their own account. And, indeed, it is very much the same in every department of life. Thus, for instance, the schoolboy has to accept the rules laid down for his guidance in his various class books. Then, again, it is manifest that the merchant cannot afford the time which would be necessary to a continual verification of his "Ready Reckoner." But when a man finds that, do what he will, he cannot get a certain problem to work out correctly with the aid of the experts, then manifestly it is high time for him to question the accuracy of the rules and principles which have been laid down by such experts. For it is evident that one of two things must be true: either the principles themselves must be wrong, or his understanding of those principles must be at fault.

Such I take to be the exact position in which the modern scientific doctrine of evolution stands

at the present day. For it certainly is the case that most people find it impossible to harmonise the principles of the Darwinian theory with the principles of truth established within their own minds, and consequently they feel assured that there must be something radically wrong, although they may not be able to discover exactly wherein the fallacy lies.

In these circumstances it is obviously necessary that a full and unbiassed investigation should be undertaken, in order that it may be definitely ascertained how far Mr. Darwin's theory is consonant with truth, and also to what extent it is defective in this respect. Darwinism has been spoken of as the "*finished and definite* theory of evolution"; but we are every day finding out that there cannot be finality in any branch of natural science. In fact, it is just this tendency to regard *our* ideas as being a final and complete expression of the truth which constitutes the greatest barrier to true progress in both scientific and religious knowledge. For it is obvious that our ideas must of necessity grow in harmony with the growth of our knowledge and understanding. And thus it happens that some of the most cherished beliefs of our fathers are now regarded by us as little better than foolishness. In this respect, we must necessarily press forward if we would not retrograde; for there can be no standing still. That the Darwinian theory constituted a vast and important step in the onward march of the world's intellectual

progress is a fact not to be questioned ; but to remain satisfied in the position where Mr. Darwin left us would be foolish in the extreme and fatal to all future progress. Professor Huxley himself had an instinctive perception of this fact when he said that "all new truths begin as heresies and end as superstitions"; and on the occasion of the celebration of the coming of age of *The Origin of Species* he even ventured to predict that, in no long period of time, the Darwinian scientist would occupy a position similar to that of the religionist when Mr. Darwin's work was first issued. Thus he said :—

“As matters now stand it is hardly rash to anticipate that, in another twenty years, the new generation, educated under the influences of the present day, will be in danger of accepting the main doctrines of *The Origin of Species* with as little reflection, and it may be with as little justification, as so many of our contemporaries twenty years ago rejected them.”

It would thus seem as if Mr. Huxley had instinctively foreseen the very circumstances which have arisen in our own day, for I think it will not be very difficult to show that the theory of which he was the chief exponent partakes far more of the nature of a mere superstition than that of a valid scientific truth.

It is in circumstances such as these that I have undertaken the task of inquiring into the

basic principles of Mr. Darwin's theory of Evolution, and I think it is hardly necessary for me to premise that my sole end and purpose has been a sincere desire to arrive at the truth, whatever that might be. I earnestly disclaim all bias or prejudice in connection with the subject in hand, and the conclusions at which I have arrived shall be stated fully and fearlessly, no matter who may be offended thereby.

These conclusions it is now my privilege to submit to the reader's consideration in the following pages, and in doing so I trust he will dismiss from his mind all preconceived ideas, whether in favour of Mr. Darwin's theory or otherwise, in order that he may be the better able to form a just and reasonable judgment on the various facts of the case as these shall be submitted to him. If the reader will in this manner give a willing co-operation, I think it will not be very difficult to convince him that the modern scientific theory of evolution, while it unquestionably enshrines a great and all-important truth, at the same time combines therewith a very serious admixture of the most palpable error, and that consequently it is nothing more or less than a gross abortion of the truth.

CHAPTER II

THE GENESIS OF DARWINISM

DURING the earlier years of the nineteenth century wonderful progress was made in the science of geology, by which means certain discoveries were made which tended to prove that our Earth must be of an age incalculably greater than that assigned to it in the Mosaic writings. Before that date the beliefs of mankind, in all departments of science, had been dominated, to a very large extent, by the ideas which find expression in these writings, these having long been regarded as an inspired and infallible expression of the mind and will of God. And this was more particularly the case as regards the cosmogony contained in the Book of Genesis, according to which this world, with all that is contained therein, was created by the Divine fiat in six days, some 6,000 years ago. The results of geological research, however, towards the beginning of last century, all went to show that this account of the creation of the world could not possibly be true. For these researches showed unmistakably that definite

traces of the earliest beginnings of life were found in the Primary or Palæozoic formations, in connection with forms of great simplicity. Then, rising higher in the strata of the earth, the fossil remains of plants and animals continue to show an ever-increasing complexity of form until, in the Tertiary and Quaternary formations, we come upon an order of vegetable and animal life which must have been very much the same as that which exists at the present day. Wherefore, seeing that the various strata of the earth's crust must have occupied many millions of years in their formation, it became an obvious impossibility for any thinking being, cognisant of these facts, to continue in the belief that the Universe had been created in the space of six days, as stated in the Book of Genesis. Moreover, the facts all seemed to indicate, in a manner which could not admit of any mistake, that the various phenomena of the vegetable and animal worlds had assumed their present forms as the result of a process of growth and evolution, manifestly incompatible with the process set forth in the Mosaical account of the creation. And hence the doctrine of a "special creation" of all the various orders of vegetable and animal life, in accordance with the Bible narrative, soon came to be regarded with very grave doubt and suspicion.

It was only natural that discoveries such as these should have had the effect of causing

much perturbation in the minds of those whose supreme hopes and beliefs had all been built upon the sacred writings of the Jews. According to their wont, however, the theological teachers of the people would gladly have suppressed the new light supplied by science, had that been possible, but the evidence was too convincing and too well substantiated to allow of its being safely ignored. Consequently it became necessary for them to bestir themselves with the view of finding some way out of a very embarrassing situation. To this end strenuous efforts were made to find a means of reconciliation between the narrative of creation, as contained in Genesis, and the story of the true origin of things, as written by the finger of God Himself on the various strata of the earth's crust. After much cogitation, therefore, a fancied harmony between Genesis and geology was produced, based on the supposition that the "six days" of Genesis were meant to signify six "indefinite periods of time." In this manner the leading theologians of the time succeeded in persuading themselves that the account of the creation of the world, as contained in Genesis, found a full confirmation from the "testimony of the rocks," as interpreted by the geologist.

This supposed reconciliation between science and religion was hailed with much satisfaction by those whose belief in the "plenary inspiration of the Holy Scriptures" had sustained a

rude shock owing to the discoveries of the geologist. Others, however, whose unfeigned love of truth would not permit them to rest satisfied with such tinkering methods, naturally became more or less alienated from a system of belief which required the support of such disingenuous expedients. And thus we can well understand that many thoughtful minds would begin to lose all confidence in the Hebrew Scriptures as being a Divine revelation. As a result of all this it naturally followed that those systems of religious belief which had their foundation upon the sacred writings of the Hebrews came to be regarded with grave suspicion, and consequently their hold upon the more cultured portion of the community was greatly relaxed. The Mosaic writings thus came to be regarded as being merely the first rude attempts of infant humanity to formulate some theory, in accordance with their immature ideas, which would serve to account for the varied phenomena of the moral and physical world by which they found themselves environed. Hence it was not to be expected that writings such as these should continue to influence the minds of men born into this enlightened age.

The Mosaical writings having thus ceased to be regarded as in any sense an expression of the mind and will of God, it was only natural that the authority which they had previously exercised upon the minds of men

should have begun to crumble away in consequence. They might still continue to be regarded as a very interesting study, from an archæological and anthropological point of view, as containing a record of the sacred beliefs held by an ancient and very interesting people. Beyond this, however, it would be quite impossible to regard them as having any value from a scientific point of view, or as being in any respect a guide for thinking men and women in this more advanced age. As a natural consequence, therefore, the religious beliefs which had their foundation upon these writings began to languish and to lose much of their force, so far as the majority of the intellectual world was concerned.

The result of this was an "eclipse of faith," during which many felt themselves constrained to accept the materialistic conclusions to which science had long been tending; while others, casting a longing glance back on the hopeful beliefs of their earlier years, with which they were loth to part, decided to hold judgment in suspense, casting in their lot with the Agnostics —*i.e.* those who *don't know*, and who are conscious of their ignorance. The former of these were thus led to accept, what they believed to be, the logic of the situation, learning to regard Matter and the Laws of Matter as being in themselves amply sufficient to account for all varied phenomena of Nature. The latter saw no alternative but a hopeless agnosticism, be-

lieving that man, though he may be competent to investigate phenomena, in so far as these appeal to his various organs of sense, is possessed of absolutely no faculty which would enable him to become acquainted with immaterial things, even supposing that anything beyond the material does exist. In either case, however, we may reasonably believe that the decision was arrived at very much in the Stoical spirit of ancient times, with the recognition that it was man's whole duty to act a manful part during his life on earth, bowing submissively before the inexorable laws of Nature, and leaving the future to take care of itself.

In the natural course of events these ideas could not fail to filter down into the minds of the common people, and the result of this may be seen in that alienation and estrangement of mind which has had the effect, to a very large extent, of emptying the churches, whose doctrines are founded on these ancient writings. Moreover, such feelings of estrangement and alienation could not fail to be much intensified by the discussion which arose in consequence of the persecution to which Bishop Colenso was subjected, owing to his exposure of the errors and inconsistencies found by him in the Pentateuch, when engaged upon the translation of these writings for the benefit of the South African natives.

Amongst those whose minds had become thus alienated there would, no doubt, be many

who, from the force of early habit, or from motives of expediency, still continued to give a nominal assent to the old doctrines. Others, again, from a rooted aversion to anything like independent thought, would continue to float with the stream, on the principle that the religious beliefs of their fathers were quite good enough for them. Still, the very fact that the truth and authority of their "Holy Scriptures" had been called in question, and that the religious authorities had been compelled to so adapt their interpretations of such Scriptures as to bring them into harmony with the conclusions of a "Godless Science," was quite sufficient to deprive these of all authority over the minds and consciences of the people. Hence it is not surprising that the churches began to be more and more neglected by those of more thoughtful and independent minds, while those who still remained faithful to the ancient beliefs would do so more as a matter of form than from heartfelt conviction. As a result of all this, it is not to be questioned that religion, to a very great extent, has been robbed of its noble enthusiasm, and that the observances of religion generally have degenerated into a soulless, half-hearted formality, such as could afford satisfaction to no earnest soul hungering for the Bread of Life.

It is true, no doubt, that many would still continue to stand by the old doctrines, feeling the necessity of having some shelter, however

shadowy, from the evils of this life, as well as some hope, however illusory, as regards the anticipated life in the dread "Beyond." The professional theologian, likewise, naturally clings with tenacity to the old beliefs, having his "Creed" or "Confession of faith" to maintain and defend, as well as his bread and butter to conserve. He, therefore, has not ceased in his ministrations to the ghostly needs of his hapless "flock."

Besides these, however, there were many anxious souls who could not rest satisfied with pious generalities and specious plausibilities. Deep in their inmost soul they *knew* that the religion taught by Jesus of Nazareth had its foundations in Eternal Truth, for they had experienced its regenerative effects upon their whole lives. Seeing, therefore, that Christianity had arisen out of the religion established by the great lawgiver, Moses,—that it was, in fact, the perfect flower of Judaism,—they naturally felt that there must be some means of reconciling the truths which lay at the base of these religions with the facts of natural science. For they felt instinctively that it was quite impossible for *truth* to have two different and mutually antagonistic aspects, as many have brought themselves to believe. But the all-important question was, how that reconciliation was to be effected! Consequently they also felt the necessity of holding judgment in suspense upon this important question. And

in such circumstances we may be quite sure that many earnest aspirations were breathed from anxious hearts, praying for "More light."

Now such may be taken as a fairly accurate representation of the state of things existing in the intellectual world towards the middle of the nineteenth century. Many earnest, truth-loving men of science were anxiously waiting for some theory which would have the effect of settling once for all the great "mystery of all mysteries" as regards the origin of species. Many earnest and truth-loving followers of the Nazarene, likewise, were in a state of anxious expectancy, looking for some revelation which would have the effect of reconciling the Bible narrative with the facts of science. And thus it will be seen that a "demand" had sprung up in the minds of many honest and earnest students of truth requiring "more light" upon this vexed but all-important question.

As the reader is doubtless aware, there is a law called the "Law of Supply and Demand," which has been found to rule in the sphere of economics. And it seems to me that that same law will be found to have equal force and validity in those higher realms which are concerned with the moral and intellectual evolution of man. Hence it is my opinion that the aspirations of the human soul, seeking after a higher knowledge or more extended views of truth, ever tend to bring about the needed

response. Moreover, it seems to me highly probably that the principle which underlies this spiritual law of Supply and Demand will find a partial explanation in the modern theory of telepathy or mental telegraphy. The laws which govern the peculiar phenomena associated with this theory have not yet been fully investigated; but the facts, which are now well established, would seem to indicate that the thoughts and aspirations of the human soul, vibrating through space, have the power not only of influencing other minds which may be in harmony therewith, but also of reaching those higher realms of thought from whence inspiration flows down into the souls of men. This subject is undoubtedly one of much interest and importance, and it will amply repay any labour which may be expended in its investigation. Moreover, it has now, to some extent, been brought within the sphere of practical science by the discovery of wireless telegraphy.

It is manifest, however, that, so long as men remain satisfied with the old formulas, there can be no room whatever for any higher revelation of truth. For it is an absolute certainty that where no "demand" exists it is an impossibility for the "supply" to be got into circulation. Such "demand" must first be created. And thus it would almost seem as if the Higher Powers took very good care that the ancient beliefs, after they had served their purpose,

should in due process of time begin to lose their hold upon the minds of men, in order that they might be induced to seek after higher and more extended views of truth. Consequently, when we find men beginning to dispute about the truth of doctrines which had long been held sacred, it may be safely concluded that the time has come when the old doctrines must give place to new and higher views of truth. Moreover, this principle will be found in strict accordance with the Master's teaching when he said, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened to you"; for men cannot possibly be expected to ask, to seek, or to knock until they have become conscious of some pressing need.

Be all this as it may, however, one thing is certain,—that, whilst men of science and philosophic thinkers generally were earnestly desirous of receiving light upon the great "mystery of mysteries" which surrounds the origin and growth of natural phenomena; whilst theologians were striving to reconcile the irreconcilable, and anxious disciples of Jesus of Nazareth were seeking a way out of the most perplexing difficulties occasioned by discoveries made in connection with geological science, there was one man who had been moved to devote the best years of his life to the solution of the great enigma. For twenty years Charles Darwin continued to ruminate

over this dark problem. From many different sources he continued to accumulate all such facts as might seem to have any bearing upon the subject, and with the infinite patience of genius he pieced fact to fact and inference to inference until at last he succeeded in evolving the modern scientific theory of evolution, which, as we have said, has had the effect of revolutionising the whole trend of modern thought. Instead of the old theological doctrine, which looked upon all the varied phenomena of the natural world as being the result of special acts of creation, he came at last to recognise that the facts of science all point unmistakably in one direction—that, namely, of *development* or *evolution*.

This theory having at length acquired in the mind of Mr. Darwin all the certainty and force of a mathematically demonstrated proposition, the result of his twenty years of research and meditation were given to the world in that epoch-making work, *The Origin of Species*, which has had the effect of revolutionising the thought of the world. For it has been the means of shedding a flood of new light upon nearly every branch of physical science, while at the same time it has changed the whole aspect of theological doctrine—in fact, it has introduced a new epoch in the whole domain of speculative thought. Mr. Darwin's great discovery has been very fruitful of results, especially in the field of biological science, and

although it still continues to be the *bête noire* of the theologian, I am fully persuaded that it will yet be the means of shedding a bright ray of illumination upon some of the darkest problems of theology. In fact, I am convinced that it will yet be found to serve as a basis for the reconciliation of science and religion.

In the introduction to his work on *The Origin of Species*, Mr. Darwin has informed us as to the circumstances under which he was led to devote himself to the investigation of this most important branch of science. And from this we learn that, whilst cruising in the South Pacific on board H.M.S. *Beagle*, to which he was attached as Naturalist, Mr. Darwin was much struck with certain facts in the distribution of organic beings inhabiting South America. "These facts," he tells us, "seemed to throw some light on the origin of species, that 'mystery of mysteries,' as it has been called by one of our greatest philosophers." And the thoughts which thus arose in the mind of Mr. Darwin, like a flash of inspiration most probably, were not allowed to remain unfruitful. For he tells us that on his return to England, in 1837, he resolved to follow up the subject by patiently accumulating and reflecting on all sorts of facts which could possibly have any bearing on it. Accordingly, for a period of some twenty years, Mr. Darwin continued to prosecute his researches with the object of

verifying the inspiration which had thus visited him during his voyages in South American waters; and the further he proceeded with those researches, and the more he meditated thereon, only the more thoroughly did he become convinced that he was gradually penetrating to the very heart's core of the great mystery of mysteries. From his researches in the domain of natural history, as well as from his studies in embryology and comparative anatomy, besides other cognate branches of natural science, he gradually accumulated a vast assortment of the most interesting facts, all seeming to point in one direction, and each serving to confirm his belief that, in the principle of evolution would be found the key to the solution of the great riddle. In this manner he gradually reached the settled conviction that all the varied species of living beings in Nature, both vegetable and animal, are simply modifications of a very limited number of original progenitors—some four or five for the animal kingdom, and a like or smaller number for the vegetable kingdom. In other words, it seemed to him that the innumerable varieties of species which exist in Nature must be the result of one gigantic system of cross-breeding from a very limited number of primordial ancestors.

Having reached this conclusion, Mr. Darwin's next step was to co-ordinate all the various facts which he had accumulated into one harmonious system; and thus in process of time the new

scientific theory of Evolution gradually began to shape itself within the mind of Mr. Darwin.

It will thus be seen that the Darwinian theory, as at first promulgated, goes upon the assumption that all the varied species of living beings to be met with in Nature are the result of a process of development or evolution, originating with a very limited number of primeval organisms, and that a steady progression has been continually going on throughout long ages of time, until at last the organic world has reached the condition in which we now find it. Moreover, the transformation which has thus been going on Mr. Darwin sought to explain as being the result merely of the operation of the natural laws of heredity and generative descent. In fact, he came to look upon species as being the result of a process of natural selection, or "selective breeding," the active principle or operative cause in connection with which was the "struggle for existence and the survival of the fittest."

This system of "selective breeding," as conceived by Mr. Darwin, was dependent on the fact that the progeny of all living beings tend to vary, to a greater or lesser degree, from the parent forms; and it was only reasonable to suppose that such variations as had been the means of securing for their possessors an advantage in the struggle for existence should become permanent characteristics in the descendants of

those organisms which had thus benefited. Mr. Darwin accordingly regarded species as being merely the result of a long-continued accumulation of "useful" variations.

Such was the theory which had been gradually taking shape within the mind of Mr. Darwin as the result of his twenty years of research and meditation. But, with a self-distrust which is by no means a general characteristic amongst investigators, whether scientific or other, Mr. Darwin hesitated before giving his theory publicity. Nor is such hesitation to be greatly wondered at, seeing that the results at which he had arrived were so utterly opposed to current theories, as well as to all preceding theories. Eventually, however, certain circumstances arose which had the effect of forcing Mr. Darwin's hand and of making him resolve to publish the results of his researches without further delay.

By one of those coincidences which seem so strange and unaccountable to those who have paid no attention to the facts connected with "telepathy" and "thought-transference," it so happened that another enthusiastic naturalist, Mr. Alfred Russel Wallace, had for several years been directing his attention to the elucidation of the same great problem. And what is still more singular is the fact that he had reached conclusions which were practically identical with those at which Mr. Darwin had arrived. Being desirous of having his ideas brought before the

authorities in England, Mr. Wallace, who was then prosecuting his researches in natural history in the Malay Archipelago, prepared a memorial on the subject, which he forwarded to Mr. Darwin, with a request that it might be handed over to Sir Charles Lyell.

The receipt of this memorial, dealing with the subject which had so long engaged the attention of Mr. Darwin, naturally placed him in a very delicate position; for he now learned for the first time that another investigator had reached conclusions similar to his own, and thus threatened to forestall him in the publication of his great discovery. Consequently he at once recognised the necessity of something being done to protect his interests, while at the same time he had no wish to deprive Mr. Wallace of his share in the honours which might accrue in connection therewith. He accordingly consulted with Sir Charles Lyell and Dr. Hooker, as to how he should act under the circumstances. These scientists were both cognisant of the nature of Mr. Darwin's researches, as well as of the conclusions towards which these were tending, and their advice to him was that he should prepare some brief extracts from his MSS., giving the general results of his investigations, in order that these might be published simultaneously with the memorial of Mr. Wallace. This course was accordingly adopted by Mr. Darwin, and both papers having been forwarded to the Linnæan Society, were

published at the same time in the third volume of that Society's journal. In this manner the honours associated with the discovery of the modern scientific theory of evolution were shared equally by Charles Darwin and Alfred Russel Wallace.

Mr. Darwin now set to work upon the preparation of his varied MSS., with a view to their publication; and thus his great work on *The Origin of Species* was given to the world on the 23rd of November in the following year (1859). The new scientific theory of evolution, which was destined to have such far-reaching influence on the world's thought, thus at length made its appearance, when it was received with somewhat mixed feelings amongst both the scientific and religious community. This, however, together with the ultimate triumph of Darwinism, will form the subject of our next chapter.

CHAPTER III

TRIUMPHANT DARWINISM

THE publication of Mr. Darwin's work on *The Origin of Species* was naturally the occasion of much commotion in the intellectual world. Like all new theories, that of Mr. Darwin was at first regarded with feelings of suspicion and distrust, even amongst those who were most inclined to regard it with favour. But its effect in the case of the religious authorities was to arouse a perfect storm of opposition. Mr. Darwin endeavoured to pour oil on the troubled waters by declaring that his theory was not altogether incompatible with the theological view of a creation of species, and that it was quite possible to bring it into harmony with the religious doctrine as contained in Genesis. It was all to no purpose, however, for theologians could see therein nothing more nor less than a sacrilegious attempt to undermine the very foundations of revealed religion. A spirit of the most bitter and determined hostility was thus aroused in the minds of those who felt themselves in duty bound to uphold, maintain, and defend the "Scriptures of Truth" as being an inspired record of God's mind and will revealed for the

salvation of man. Accordingly there was no lack of champions of Orthodoxy, who now sprang up on all hands, ready to do battle in the sacred cause of Truth and their Holy Religion. And so fierce, indeed, was the onslaught, that Mr. Darwin at one period felt very much inclined to withdraw his work for further consideration. Thus it seemed as if the new doctrine were fated to perish almost in the very hour of its birth.

In the meantime, however, the new theory was fortunate in finding an able champion and advocate in the person of the late Professor Huxley. Mr. Huxley was a man eminently fitted for the rôle which he thus voluntarily assumed. For he was a man of wide reading and varied attainments, as well as being a scientist of the very foremost rank. He was also clear and forcible in argument, being a master of dialectic fence, with which he combined a most engaging literary style. Consequently he had no difficulty in defending Mr. Darwin's new theory against all comers.

This happened most fortunately for Mr. Darwin, who was not at all adapted to shine in an element of heated controversy, for it enabled him to stand quietly on one side, with the knowledge that the truth which he had at heart was perfectly safe in the hands of its new advocate. For the most redoubtable champions of Orthodoxy strove in vain against this new upholder of the cause of Scientific Truth. One

and all, he compelled them to bite the dust. Nor was it alone in connection with the defence of the new theory that Mr. Huxley's great abilities were displayed, but these abilities were still further manifested in the strategy by means of which he carried the war into the enemy's country. For not only did he clearly show that the theological doctrine of a special creation, as recorded in Genesis, was contrary alike to facts and philosophy, but he also showed how utterly groundless were the high claims put forward by an interested clergy, as well as others, on behalf of ecclesiastical Christianity. He made it abundantly clear that, so far from being a divine institution, the Christianity of the Churches, at least from the time of Constantine onwards, had served as a medium for the exercise of priestly craft and domination, and to a very large extent had been used for the furtherance of selfish ends and ambitious designs. These things Mr. Huxley had very little difficulty in proving from the records of history; and with heavy ordnance of this kind he very soon reduced the opposition camp to silence. Whether convinced or not they were fain to fight shy of an opponent who showed himself so well acquainted with all the weak joints in their armour. And thus they began to have respect for the old adage which tells us that "Prudence is the better part of valour."

For a considerable period Mr. Huxley thus

held the field against all comers. 'It did not take long to convince the scientific world as to the superiority of Mr. Darwin's theory over that of the believers in a special creation of species. The religious world, however, continued for a long period to do battle on behalf of the orthodox beliefs: and although it has never formally owned itself defeated, yet for many years it has been effectually silenced, even if not altogether convinced. And thus the old Orthodoxy has been compelled to give place to the new Heresy.

The result of the conflict which was thus instituted between Science and Orthodoxy was that, in the course of some twenty years from the time when Mr. Darwin's work was first published, the new scientific theory of evolution had proved victorious all along the line and remained in complete possession of the field. There can be little doubt, however, that the result was due quite as much to the able advocacy of Mr. Huxley as it was to the inherent truth of the new doctrine. This, I think, it will not be difficult to prove as we proceed.

This speedy triumph of scientific truth over superstitious error, after many a hard-fought battle wherein the prowess of their champion, Huxley, had been displayed, naturally gave rise to feelings of elation in the minds of Mr. Darwin's followers. Accordingly it was determined that the Triumph of Darwinism should be celebrated in some appropriate manner.

This celebration took the form of a meeting held at the rooms of the Royal Institution on the 9th of April, 1880, being close upon twenty-one years from the date of the publication of Mr. Darwin's great work, with which the movement originated. On this occasion Mr. Huxley was the principal speaker, the subject of his address being, "The Coming of Age of *The Origin of Species*," and in his opening remarks he made use of the following words:—

"There is no field of biological inquiry where the influence of *The Origin of Species* is not traceable. The foremost men of science in every country are either avowed champions of its leading doctrines, or, at any rate, abstain from opposing them; a host of young and ardent investigators seek for and find inspiration and guidance in Mr. Darwin's great work; and the general doctrine of evolution, to one side of which it gives expression, obtains in the phenomena of biology a firm base of operation whence it may extend its conquest to the whole realm of nature."

Further on, Mr. Huxley continued:—

"I venture to repeat . . . that, so far as the animal world is concerned, evolution is no longer a speculation, but a statement of historical fact. It takes its place alongside the accepted truths which must be reckoned with by philosophers of all schools."

At length, offering his congratulations to the distinguished author of the great work, whose

coming of age they had met to celebrate, Mr. Huxley spoke as follows :—

“ He (Mr. Darwin) has lived long enough to outlast detraction and opposition, and to see the stone which the builders rejected become the head of the corner.”

It was after this manner that the followers of Mr. Darwin met together for the purpose of celebrating the glorious victory achieved by Triumphant Darwinism. And it cannot be doubted that the occasion was a fitting one for the exchange of such felicitations, for it is unquestionable that Darwinism had been the means of freeing the minds of men from the yoke of old superstitions which had too long been obstructing the path of the world's intellectual progress. In this respect I have no hesitation in ranking the victory of Triumphant Darwinism on a par with the great Protestant Reformation of Luther, as well as with the Revolutions in England and France—movements which have done so much for the cause of civil and religious liberty.

At the same time, however, one cannot but feel that it might have been more becoming on the part of Mr. Huxley if he had tempered his remarks with just a little modesty and humility. For there is no man nor any body of men who can boast of having reached the ultimate of truth in any department of human knowledge. The utmost of which even the most advanced

of scientists can boast is, that he has been able to penetrate beneath the surface of things only some hand's-breadth deeper than the veriest of country clowns. And thus it happens that even the highest and most advanced ideas of one generation, whether as regards matters of science or matters of religion, within a very few years at the utmost are found to have become obsolete, and are thus cast aside in favour of newer and more advanced ideas. The truth which lies at the root of the Darwinian theory is certainly one of perennial importance, and must abide for ever. But the fallacies which are most undoubtedly associated with that theory will assuredly be swept away in order that some new and higher expression of the truth may prevail. Moreover, it should always be borne in mind that Truth will abide only with the man who is of a humble and teachable disposition, and who loves her with an undivided love. It was, no doubt, a signal victory which had thus been achieved by Triumphant Darwinism; but when it is considered that this victory was gained by a theory of yesterday, at the expense of beliefs which had been held sacred for many centuries, then surely such considerations ought to have been sufficient to induce serious reflection as well as a becoming modesty on the part of Mr. Huxley and the other leading Darwinians. Christianity with all its faults is certainly one of the highest and most beneficent institutions which has ever appeared amongst men, and yet

it took some three hundred years to effect a secure footing on the earth. Other beliefs of the highest importance have likewise had to struggle during many years before they were able to secure a recognised position in the world of thought. What, then, are we to think of this new doctrine which has succeeded in capturing the suffrages of the intellectual world almost within year and day? Surely there must be something in connection therewith, not apparent on the surface, which will account for this difference. There can be no doubt that Darwinism marks a great step which has been achieved in the world's intellectual progress; but to imagine, as many seem to do, that the Darwinian theory constitutes a final and definite statement of the ultimate truth as regards the law of evolution, this most assuredly is a fond delusion which is entirely without warrant. Indeed, there are many reasons for believing that Darwinism, which, like Jonah's gourd, sprang up in a night, will perish also in a night.

But whilst the glorious victory of Triumphant Darwinism is thus being celebrated amongst the votaries of science, how fares it with the defeated hosts in the camp of the Religionists? Do we find them clothed in sackcloth and with ashes sprinkled on their heads bewailing the sad fate which has thus overtaken them, owing to their inability to prevail against the "enemies

of the living God"? Not by any manner of means! For, though it is true that the ancient strongholds in which their hopes were all centred have been completely shattered by the heavy ordnance of scientific facts, beyond all possibility of repair, we still find them putting forth strenuous efforts with the object of patching up the broken rampart of their ancient strongholds, and striving hard to persuade themselves that they may still be able to hold out against the enemy for an indefinite period. Or, in plainer language, is it not true that the majority of the religious guides and teachers of the people still continue to proclaim the same old fallacious doctrines, with but slight modifications, as if nothing of importance had transpired in the meantime, whereas the doctrine of evolution has had the effect of altering completely the whole aspect of these doctrines? In this respect it is manifest that they are simply following in the footsteps of the Roman priesthood after the Reformation of the sixteenth century. It is abundantly clear, however, that these old doctrines, to which they are bound by their ordination oath, can no longer be conscientiously held without extensive *mental reservations*. And as a result of all this it naturally follows that their ministrations have become, to a greater or lesser degree, perfunctory, half-hearted, and apologetic in character, such as can give no satisfaction to any human soul anxiously seeking after the light of divine truth.

In this respect it is manifest that history has been repeating itself, so that it has once more become true, even as it was in the days of Jesus of Nazareth, that the people of God have become as "sheep without a shepherd."

From what has been thus advanced I think the reader cannot fail to recognise the fact that a great revolution has been occasioned in the intellectual world owing to the advent of Darwinism. And that this spiritual movement is one of the highest importance and filled with the greatest significance in connection with the moral and intellectual evolution of our race I think there can be no doubt whatever. For it has had the effect of dislocating all the old religious beliefs of the world—beliefs which had been held sacred for many centuries. But it must be manifest to those who are able to read the "signs of the times" that this was only because those beliefs had at last become obsolete, and that the time had come when it was necessary to man's further progress, morally and intellectually, that new and higher views of truth should begin to prevail.

Viewed in this light, I think that Darwinism may be regarded as a portent of the utmost significance to the world, indicating a period of crisis during which the Old must pass away, giving place to the New. The significance of Darwinism will therefore form the subject of our next chapter.

CHAPTER IV

THE SIGNIFICANCE OF DARWINISM

IN treating of the significance of Darwinism as a world-wide intellectual movement, it will be necessary for us to deal with various phases of thought, as regards the origin of things, which preceded the advent of Mr. Darwin's theory.

There seems to be an impression in some quarters that the doctrine of evolution, as an hypothesis accounting for the origin and growth of natural phenomena, originated with Mr. Darwin. It is hardly necessary, however, to state that such is very far indeed from being the case. For it is a well-known fact that the doctrine of evolution is by no means one of recent origin; in fact, it is generally recognised as being a theory of very ancient date, as old, probably, as the very earliest dawn of speculative thought. There is ample evidence to prove that it prevailed widely amongst the peoples of ancient times, and more especially amongst the deep-thinking races of the East. In a former work¹ we showed that it is this doctrine,

¹ Cf. *The Law of Evolution*.

regarded from a spiritual standpoint, which undoubtedly lies at the root of the ancient doctrine of transmigration—a doctrine which constituted one of the fundamental elements in the religious philosophy of nearly all the peoples of ancient times, and which continues to be held, probably, by more than one half of the human race at the present day. Then, again, we find that the early systems of philosophy in India had their basis on theories of emanation, in which the doctrine of evolution is involved—but, with this important distinction from the modern theory of evolution, that they involve the correlative doctrine of *involution*. Thus we are told that

“Brahma is conceived as the eternal self-existent being which, on its material side, unfolds itself to the world by gradually condensing itself to material objects through the gradations of ether, fire, water, earth, and the elements. At the same time, this eternal being is conceived as the all-embracing world-soul from which emanates the hierarchy of individual souls.”¹

The principle of evolution will likewise be found lying at the root of the doctrines proclaimed by nearly all the ancient Greek philosophers.

Greek philosophy originated with the Ionian Physicists, and there can be little doubt that the cause of its origination was a growing dissatisfaction with the old poetico-theological concep-

¹ Cf. *Enc. Brit.*, second article on “Evolution.”

tions associated with the worship of the gods. These ancient philosophers, disdaining the miraculous conceptions belonging to the old beliefs, sought to explain the world of things as having been generated out of a primordial substance or matter, which substance is also the support of things. And thus the Ionians resemble modern evolutionists, since they regard the world with its infinite variety of forms as issuing from a simple mode of matter.

In the philosophy of Pythagoras likewise, we find the doctrine of evolution clearly recognised. For we are told that he conceived the world as being "a development out of numbers regarded as active principles." This philosophy seems to have caused some little trouble to modern philosophers, who have found it difficult to follow a train of thought so foreign to modern ideas. But the fact that Pythagoras regarded all things as being component parts of the infinite and eternal *One* makes it evident that the orderly succession of numbers, from one to infinity, supplied him with the principle whereby he was enabled to form a reasonable conception as to the origin of the world and the things contained therein. By this means he was enabled to grasp the great truth as regards the essential unity of the "one and the many." The whole difficulty in comprehending the philosophical standpoint of Pythagoras seems to have arisen from different conceptions in regard to the nature and constitution of numbers. In

modern times it is usual to regard successive numbers as being mere aggregates of unity, or the *one*; but it is quite evident that multiplicity may be reached by division as well as by addition. Thus, for instance, the *one* by means of division becomes *two*; unity and duality in combination produce *three*, and so on to infinity. And that this is the essential principle lying at the root of all numbers is evident, I think, from the fact that the human organism—the *microcosm*—originates from a single nucleated cell, and is gradually built up by a process of cell-division. Moreover, what is true of the *microcosm* must be equally true of the *macrocosm*; and the same principle must necessarily be found to lie at the root of the whole science of numbers.

Heraclitus, again, gave expression to the fundamental principle of the law of evolution when he said that *becoming* is the truth of *being*. And, as Max Müller has aptly said, his expression πάντα χωρεῖ καὶ οὐδέν μένει—*All is moving and nothing is fixed*—may be fitly rendered in modern phraseology—“All is growing, all is developing, all is evolving.”

The idea of evolution is likewise found in the philosophy of Aristotle, who, we are told, “shows a tendency to a pantheistic notion of a divine thought which gradually realises itself in the process of becoming.” To Aristotle, again, we are told, “the whole of nature is instinct with a vital impulse towards some higher mani-

festation. Organic life presents itself to him as a progressive scale of complexity, determined by its final aim—namely, man.” Thus it will be seen that the doctrine of evolution was plainly taught by Aristotle, although his standpoint was vastly different from that of the modern scientist. Moreover, he also recognised the necessity for a corresponding theory of *involution*. But, indeed, much the same views,—varied, of course, in accordance with their different conceptions in regard to the nature of things,—is to be found in the teaching of nearly all the ancient Greek philosophers. And there can be no doubt whatever that those ideas continued to influence the minds of men for many centuries—in fact, well into the Christian era.

Then, coming down to New Testament times, we find that the principle of evolution constituted an essential element, explicit as well as implicit, in the doctrines of the great Teacher. Thus, for instance, I think there can be very little doubt that the doctrine of evolution, in its true philosophical aspect, is involved in his leading doctrine as regards the Fatherhood of God. For that great conception, as we have shown elsewhere,¹ is the exact equivalent of the ancient philosophical doctrine which regards man as being a microcosm, a world in little, a miniature copy of the great Macrocosm; or in other words, a *seed* of the great Tree of Universal Existence. And in each of these simili-

¹ Cf. *The Law of Evolution*.

tudes there is a clear implication that man has been evolved from the profoundest depths of Nature—this being a visible manifestation of the invisible God.

But the principle of evolution, more explicitly stated, is to be found in various parables concerning the "mystery of the Kingdom." For when Jesus taught that the Kingdom of Heaven is like "seed sown in a field," he clearly indicated that the "seed of the word," as sowed by him, should spring up "first the blade, then the ear, and then the full corn in the ear," exactly in accordance with the great universal law of evolution. Then, again, we find the same principle developed in the parable of the grain of mustard seed which a man took and sowed in his field, this being, indeed, "the smallest of all seeds, but when grown it is the greatest of herbs, and becometh a tree," in whose branches the fowls of the air may find a lodgment. And so in all the parables dealing with the Kingdom of Heaven it will be found in every case that the law of evolution, which is the Law of Nature and the Law of God, finds distinct recognition. Thus it will be seen that, long before the time of Henry Drummond, the principle of "Natural Law in the Spiritual World" was clearly and unquestionably taught by Jesus himself. And this was only what might be expected, seeing that that principle is founded on the great truth, realised by all the *enlightened* of ancient times, that the Natural

and the Spiritual are in reality *one*, being diverse aspects of the one great Reality.

Thus it becomes abundantly manifest that the theory of evolution is by no means a new doctrine, but that it is as old, perhaps, as human thought itself. Consequently it is apparent that the modern scientific theory of evolution is simply the rediscovery of a very ancient doctrine, which has once more come to light and been adopted for the reason that it was found to harmonise with certain principles of modern science.

With the rise of the Christian Church, however, the doctrine of evolution would seem to have suffered an almost total eclipse. And the reason of this is not far to seek; for it is manifest that the theory of evolution could not very well be made to square with certain developments of the Christian doctrines and traditions, and consequently it had to give place to some other theory more in harmony therewith.

Now the Christian doctrines had their basis on the teaching of Jesus of Nazareth, who was regarded as the promised Messiah of the Jews, and who predicted the speedy end of the world, as well as his own return to judge the nations. These predictions seemed all to be falsified by subsequent events; but, nevertheless, they continued to spread throughout the Roman Empire, until the whole civilised world had become permeated therewith. When, therefore, the erstwhile despised and persecuted faith was adopted

by Constantine, as a result of whose conversion the Church was raised to the position of a great world-power, then the doctrines of the despised sect of the Nazarenes were bound upon the necks of the Roman world, and thus became like unto the laws of the Medes and Persians, which could not be altered. Science and philosophy, accordingly, found themselves under the necessity of upholding those doctrines, or else of holding their peace.

After much wrangling, the "Creed of Christendom" was formulated by the Council of Nicea, and this was promulgated as being a complete and final revelation of the mind and will of God. Moreover, seeing that the Christian Creed was effectually backed up with all the force of the "secular arm," it naturally had the result of strangling all efforts towards the attainment of truth. The wisdom of the ancients thus began to fall into disesteem and disrepute; for it then came to be recognised that such portions of the ancient philosophy as harmonised with the Christian doctrines were merely useless surplusage, while that portion which was not in agreement therewith could be nothing less than damnable error, to be met with the anathema of the Church. In this manner all the wisdom of the ancients came eventually to be ranged under the category of "vain philosophy," and "science false so-called."

By this means a complete break was effected

in the religious and philosophical thought of the world. That which was to be believed as regards the origin of things and the great mystery of being was now clearly set forth in the standards of the Church, which claimed to be the "Body of Christ" and the appointed instrument of the Holy Ghost. In fact, all that it was necessary for man to know, as well as all that it behoved him to do in order to the attainment of salvation both here and hereafter, was now definitely and finally set forth in the Church standards, of which the priesthood constituted themselves the sole exponents and interpreters. By this means an intellectual halter was placed upon the necks of the whole civilised world, with the result that the minds and consciences of men were reduced to a spiritual bondage as complete as that of Israel in Egypt.

Now the policy of the Church in thus binding upon the minds and consciences of men a stereotyped form of religious and philosophical truth had the effect of reducing the intellectual world to a dead level of uniformity, and of making all further progress an utter impossibility. For anyone who chose to think for himself, and to give expression to his thought, was at once branded as a heretic, and speedy and dire was the penalty which awaited such, if he remained contumacious. In this manner the minds and consciences of men were bound down as with intellectual gyves and fetters, so that they were

prevented from exercising the God-given faculties of the mind.

These things naturally had the result of throwing an insuperable barrier across the stream of the world's intellectual progress, so that its waters were prevented from flowing in their accustomed channels with a view to the fructification of the earth. This continued for over twelve centuries, and the intellectual darkness and stagnation which prevailed during this long period may be fitly compared to a long spiritual *Winter*. This is the period which is known in history as the "Dark Ages."

It seems to me, however, that a barren interregnum of this nature is a necessary factor in the moral and intellectual evolution of our race. For I think it will be found that humanity in its progressive evolution follows the same law of "periodicity," or cyclical movement, which is characteristic of the evolution of man as an individual. And hence it is only natural to suppose that each period of intellectual activity should be followed by one of rest. This principle is manifest in the recurring phenomena of day and night, whereby the life of man is divided into periods of activity and periods of rest. It is seen also in the revolving seasons of the year, wherein the barren and unproductive season of winter succeeds the active producing seasons of spring, summer, and autumn. Wherefore it seems to me that we may fitly regard the "Dark Ages" as being the higher analogue, in

an enlarged spiritual "year," of our natural winter.

Towards the end of the fifteenth century, however, a spiritual awakening, a period of New-birth, began to dawn upon the earth. It was as if the first gentle breathings of a larger spiritual Springtime had once more been wafted over the earth, calling upon mankind to awake from their long season of spiritual and intellectual lethargy. A new spirit of inquiry began to take possession of the more advanced minds of that period, and this resulted in the unlocking of those buried treasures of wisdom and knowledge which are contained in the literatures of ancient Greece and Rome. Moreover, the art of printing from movable type, which was invented about this period, had the effect of spreading these newly acquired treasures far and wide. Then it might almost seem as if, with the ascending power of a spiritual Sun, a thaw had begun to set in in the intellectual world, whereby the snows upon the mountains were melted and the ice-bound streams of knowledge unlocked, so that the waters were able once more to flow in their accustomed channels, to the fertilisation of the waiting earth. And thus the River of Truth, swelled by the mountain torrents, rushed on impetuously, sweeping away the barriers which had so long impeded its progress, and from that time it has continued to flow steadily onward, its waters nourishing the thirsty earth ; and all

attempt to stay its beneficent progress have been utterly in vain. At various times efforts have been put forth with the view of reconstructing the old or of erecting new barriers against the progress of the River of Truth, but in every case these have proved abortive. Nor shall anything on earth stay its onward career, until at last all error shall have been completely swept away, so that Heaven's Truth may have "free course and be glorified."

The leading spirit in connection with this revival of learning was Desiderius Erasmus, who in early life had been a monk, but whose literary tastes caused him to shake off his fetters in order that he might devote himself to study. He had a peculiar aptitude for the acquirement of a knowledge of the dead languages, having taught himself Greek, while we are told that his Latin was as polished as that of Cicero. In this manner he became the chief instrument in opening up to the world the buried treasures contained in the literatures of ancient Greece and Rome.

The studies of Erasmus had the effect of opening his eyes to the crass ignorance of the Roman priesthood, and also to the serious abuses which had crept into the Church. These he sought to correct by holding them up to ridicule; and at the same time he sought to induce a better state of things by publishing the text of the New Testament, with explanatory paraphrases, besides translating many selections

from the Patristic writings. New light was thus thrown upon the doctrines of Christianity, and by this means Erasmus hoped that he might be able to produce an internal reformation of the abuses which had crept into the Church. For he could see that, with all her faults, the Church had been, and was calculated still to be, an influence for good in the world. His hopes in this respect, however, were destined to end in disappointment.

Erasmus thus remained faithful to the Mother Church, for, as Froude remarks, he recognised that, however debased she had become, she was yet possessed of a glorious tradition, stretching back to the days of the apostles, and he was hopeful that she might yet be purified, and thus become, as she was designed to be, the light of the world. Moreover, we are told that he considered the Church, even in her degraded condition, as being infinitely preferable to the confusion and anarchy which would necessarily supervene in the case of a disruption. But, as Froude has well remarked, it is evident that he did more to bring about the Reformation than anyone else. He was a man of much more enlightened views than Luther, and his idea, as we have said, was to cleanse the Augean stable from within; consequently he had little sympathy with the movement inaugurated by Luther, from which he held aloof. Erasmus, however, was the true originator of the Reformation. For by him a *light* was produced, which

served to cast a baleful reflection upon the errors and corruptions of the Church: but the action of Luther had the effect of fanning this light into a devouring *flame*, whereby the world was set on fire. This was recognised at the time, for it was said that Erasmus laid the egg, while Luther hatched a cockatrice therefrom.

Erasmus may thus be regarded as an embodiment of the *intellectual* principle which was at work in the production of the Reformation; and in that case we must regard Luther as representing the *intuitional* principle. The one may be said to have represented the *head*, with its clear discernment and hatred of disorder and confusion, while the other represented the *heart*—warm, impulsive, and regardless of consequences when truth and honesty were recognised as being at stake.

It was thus Luther, the poor monk of Eisleben, who was fated to become the hero of the Reformation. Strong by means of his faith in God and Truth, he opposed himself single-handed to all the mighty power of Rome, and triumphed over it. And it was to the heroic stand thus made by him that the world is indebted for that large measure of religious liberty which it now enjoys. Like Moses of old, he led the people out of a spiritual bondage such as that under which the Israelites had long groaned in Egypt. And thus he accomplished a most stupendous work, in virtue of which his name will for ever continue to rank

with the foremost of the great Liberators of our race. But it was not given to Luther, even as it was not given to Moses in earlier times, to be the leader of the people into the "Promised Land." He freed the minds of men from one spiritual bondage, but he only succeeded in leading them into another spiritual thralldom, though of a much milder character. It may be said, indeed, that Luther freed mankind from the dominion of an *infallible* Church, but it was only in order that he might hand them over bound hand and foot in thralldom to an *infallible* Book. In fact, Luther's work resulted merely in the creation of a modified "*image of the beast*," to use Apocalyptic language. But in order to estimate aright the greatness of the work achieved by Erasmus and Luther it is necessary that we should regard them in the light of pioneers, by whom a pathway was opened up in the wilderness, so that others might enter in and subdue the land, in preparation for the coming of God's kingdom on the earth.

Viewed in this light, it seems to me that the great Protestant Reformation may be fitly regarded as the "First Act" in a great World-Drama, of which the English Revolution, in the seventeenth, and the French Revolution in the eighteenth centuries were the Second and Third Acts respectively. As Carlyle has well remarked, these all proclaimed in trumpet-tones the essential truth that the "Age of Shams"

is past. The First Act was addressed to an effete Church and priesthood ; the Second to those who placed their reliance on the obsolete fiction of the " Divine Right of Kings " ; while the Third contained a fearful and terrible warning to the rulers of this earth, as to the awful consequences which must, sooner or later, be visited upon those who accept the emoluments of their high offices without affording the people that necessary help and guidance which they have a right to expect.

The " Fourth Act " in this great World-Drama, according to our reading of the " signs of the times," began in the sixth decade of the nineteenth century, and was ushered in by the publication of Mr. Darwin's great work on *The Origin of Species*. For the modern scientific theory of evolution, of which this was the origin, has been the cause of a revolution—happily a bloodless one—which, in our opinion, has not been of less importance, nor has it carried less far-reaching consequences than any which preceded it. If the Reformation of Luther had the effect of freeing the world from the domination of an *infallible* Church, then most assuredly the modern scientific theory of evolution has sounded the death-knell of the *infallible* Book which was set up by Luther. In fact, there can be no question whatever that Bibliolatry, together with all formularies in the shape of Creeds, Confessions of Faith, Church standards, and so on, has received effective " Notice to

quit," as the result of the promulgation of Mr. Darwin's theory of evolution.

At the same time, it must not for a moment be imagined that Darwinism is an expression of the highest and final form of truth to which it was destined that man should attain—although some philosophers have seemed to think that the ultimate of philosophic truth has been reached therein. Luther, indeed, led the people out of the House of Bondage, but, as we have seen, he was not permitted to lead them into the "Promised Land." And so, most assuredly, Darwinism has had the effect of lifting people out of the mire into which they had fallen since the time of Luther, but it would be a fond delusion to suppose that Darwin had led the people into an abiding heritage. Mr. Darwin's work was clearly transitory and provisional, even as was that of Luther, as well as those involved in the English and French Revolutions. In fact, it is perfectly evident to our mind that these various movements have been leading up gradually to a grand climateric, a "Fifth Act," wherein shall be witnessed the final consummation, when all that remains of those ancient formulas shall be cast into the "lake that burneth with fire and brimstone"—not the "Hell" of the theologian, lighted for the purpose of burning up unbaptised infants and others, but the purifying fires of "Gehenna," which, methinks, are even now in preparation for the purpose of burning up effete religions

and effete civilisations. In these cleansing fires all that is perishable shall be consumed—"The wood, hay, and stubble" of old formulas—but the pure gold, purged from all dross, will remain. And from out that consuming furnace, like a bright-winged young Phoenix, there will arise that "restitution of all which has been spoken of by the mouths of all the holy prophets since the world began."

Now, if our reading of the "signs of the times" be correct, then it must be manifest that the advent of Darwinism is an event of no ordinary significance. In fact, I look upon it as being conclusive proof of the fact that there is a divine overruling Providence which governs the affairs of men, and also that it demonstrates the great truth that "the Heavens do rule"—a truth of which the world is too apt to lose sight. We read that Nebuchadnezzar had a human heart restored to him when at length he had learned this lesson, after which he was restored to his lost position amongst his fellow-men. And here it may be remarked that this is not history, but allegory; for it is our opinion that the reference here is not to Nebuchadnezzar as an individual, but as the representative of his class—of those into whose hands the sovereign power upon the earth has been placed for a season. We may confidently affirm, therefore, that it will only be when the rule of the Heavens comes to be known and recognised that the brutality of the past will give place to

a spirit of humanity in the government of the world; and then only will it be possible for God's kingdom to come and for His will to be done on earth as it is in heaven. Darwinism has come as the direct spiritual successor of the great Protestant Reformation; for, as Froude has remarked, "the Reformation broke the theological shackles in which men's minds were fettered. It set them thinking, and so gave birth to science." Seeing, therefore, that Darwinism is the highest outcome of modern science, its derivation from Luther's Reformation is manifest. And what was true of the Reformation is no less true of Darwinism; for we may with all safety affirm of the latter that it too has broken the theological shackles imposed upon the minds of men by Luther and those who have followed him, while it likewise has set men thinking. And the thought thus aroused must eventuate in higher spiritual progress, for it would be foolish in the extreme to imagine that Darwinism could ever supply the place of those religious beliefs from whose fetters it has been the means of freeing the minds of thinking men. Hence it is impossible for us to regard Darwinism as being a permanent and enduring phase of human thought, even as it has hitherto been impossible to regard Lutheranism as being such. With a certain amount of truth there is an admixture of error in both cases, which renders it impossible that either could afford complete

satisfaction to the human mind for any length of time. But when the principles of truth which lay at the root of Luther's Reformation shall have been combined with the principles of truth lying at the base of Mr. Darwin's theory of evolution, then we shall assuredly have a complete and harmonious system which cannot fail to afford that mental and spiritual satisfaction which could never be derived from either in separation. Hence it is unquestionable that the antagonism which has so long existed between Science and Religion is detrimental to the cause of Truth—a cause which we must assume to be equally dear to both. Consequently it is manifest that the cause of Truth will be advanced when this antagonism has been brought to an end, and when each shall strive to correct its individual errors by the manifest truths possessed by the other.

CHAPTER V

DARWINISM *v.* THEOLOGY

I N a previous chapter we glanced at the progress of Triumphant Darwinism, until, after some twenty years, it had overcome all opposition and remained in complete and undisputed possession of the field. There can be very little doubt, however, that the victory of Triumphant Darwinism was due almost entirely to the skill and generalship of Mr. Huxley, the chief advocate of the new doctrine. In fact, it seems to me that it partook more of the nature of a triumph of dialectical skill than a victory for the essential principles of truth. This, I think, must be evident from the fact that, while the principle of evolution is now all but universally accepted as being one of Nature's unvarying laws, *Mr. Darwin's theory* of evolution is coming every day more and more into disrepute. The Darwinian theory has its basis on a conception of Nature which is entirely mechanical—in other words, it is a deification of “chance,” and a practical denial of everything in the form of purpose or “design” in Nature. In fact, it is practically, if not avowedly, Atheistic,

and as such it could never afford satisfaction to the human mind constituted as it is.

Now it seems to me that the triumph of Darwinism was the result, not of a fair discussion of the essential principles of Mr. Darwin's peculiar theory, but that it arose almost entirely from the fact that the discussion assumed the form of a duel between Science and Theology, the issues dealt with being in reality the comparative merits of the rival doctrines of Evolution and Creation. Indeed, from the very beginning of the discussion it was tacitly assumed by the advocates of Darwinism that the only alternative to Mr. Darwin's theory was the theological doctrine of a special creation of species. And this arose from the fact that the theologian was the chief and practically the only opponent in the field. Thus it came to be assumed that the man who did not accept Mr. Darwin's theory was necessarily shut down to the theological doctrine of creation, founded on the Mosaical cosmogony. As we shall see later on, however, the position thus assumed by the advocates of the Darwinian theory was by no means warranted. Seeing, however, that the discussion assumed this form it naturally followed that Darwinism was assured of a comparatively easy victory. For it does not require much spiritual discernment to recognise the fact that the Mosaical cosmogony, upon which the theological doctrine of the Creation is based, is not a scientific document, and that it was never

designed to be understood in its literal and historical acceptation. Indeed, it has long been recognised by some of the leading minds in both ancient and modern times as being a mystical and symbolical writing, possessing the nature of a philosophical parable or allegory, wherein profound depths of meaning lie hid. When viewed in this light it is manifest that the theological doctrines, which have their foundation on a literal interpretation of this ancient writing, are utterly indefensible, being wholly irrational and unscientific. The controversy having assumed this form, however, it naturally had the effect of blinding the eyes of all concerned to the more important issue as regards the essential truth of Mr. Darwin's theory itself. And consequently when Mr. Huxley had succeeded in overthrowing the theological doctrine of a special creation of species, and thus silencing his opponents, it naturally came to be assumed that he had thereby established the truth of Mr. Darwin's peculiar theory of evolution. This, however, was an assumption in no wise justified by the facts of the case. For while it is true that no one who has given any thoughtful consideration to the subject now questions the fact that evolution is one of Nature's indefeasible laws, there are very many, and always have been, who utterly repudiate Mr. Darwin's theory of evolution by means of natural selection, operating through the struggle for existence and the survival of the fittest. The

question, therefore, as it now stands, is not one of Evolutionism *versus* Creationism, but it is solely and entirely one as regards the truth and validity of the modern scientific theory of evolution, based on the writings of Mr. Darwin and his followers. The former case of Science *versus* Theology has been decided in favour of the plaintiff *with costs*. But now the former plaintiff must in turn take his place in the dock as defendant in an action which may be described as that of The Truth *versus* Darwinism.

It thus becomes quite manifest that the triumph of Darwinism was due, not to its own intrinsic merits, but almost entirely to the weakness of the theological doctrine by which it was opposed. The verdict, however, having gone in favour of the plaintiff, it is only natural that Darwinism should possess the greater number of friends and adherents, as compared with the unfortunate defendant, Theology, for men ever worship success, whether deserved or otherwise. But Darwinism manifestly holds its present position for the simple reason that it has succeeded in crushing down all opposition, until now there remains practically no rival in the field.

Now, as regards the representatives of theological orthodoxy, it is not at all surprising that they should have regarded the triumph of Darwinism as being a supreme misfortune, seeing that it tended to the entire subversion of

all that they had been taught to hold as most sacred. But the attitude of the religious world in this respect only goes to show how very weak was the faith which they professed to have in the doctrines and teaching of that divine Master to whom they own allegiance. For if they had understood aright the true genius of his doctrine, then they could not fail to have been convinced that the more such doctrines were subjected to the light of truth, only the more clearly would their intrinsic truth and beauty be manifested. Jesus himself, while consistently upholding the principles of truth embodied in the "Law and the Prophets," made very short work indeed of the vain "traditions of the elders," which had long served to obscure the light of truth which was enshrined therein. If, therefore, the religious world had been animated by somewhat of the same spirit, they would gladly have welcomed the advent of Darwinism, for they would have recognised the fact that truth, from whatever source it might come, could not only serve to reveal more clearly the inherent truth of the Master's teaching, and at the same time that it would enable them to perceive and eliminate any error which might have grown up in association therewith, like tares amongst the wheat. In this respect they certainly manifested an entire want of faith, for I am fully persuaded that Darwinism, which has been regarded by many as the arch enemy of religious truth, has

done more to advance the cause of true religion than anything which has transpired during the last eighteen centuries. Like Luther's Reformation, it has caused men to think, and has thus, to a very large extent, been the means of dispelling the mists of error and superstition which have too long been associated with the pure teachings of Jesus of Nazareth. These, however, are coming at length to be seen in all their native beauty and simplicity, and people are beginning to realise—not without a certain measure of surprise—that Jesus was not in any way responsible for the monstrous doctrines which have hitherto been proclaimed in his name.

Now the fact that the professed followers of Jesus have all along been haunted by a dread of rational and scientific doctrines only serves to prove one of two things: (1) either they have false or inadequate conceptions as regards their Master's teachings; or (2) their faith in the truth of those teachings must be miserably weak. For if they had proved, by means of internal experience, that the doctrines proclaimed by Jesus were not only in the fullest accord with the principles of truth established in their own minds, but that they were competent to raise man to a higher spiritual level, then it seems to me they ought to have been in possession of an internal standard whereby they would have been enabled to discriminate between truth and error. In which case they should have been in

a position to weigh each and every doctrine which might be presented before them with calmness and impartiality, and by this means they would have been able, in fulfilment of the Apostolic injunction, to prove all things, holding fast only that which is good.

With such an internal criterion or standard of truth as that to which we have just referred, it seems to me that the task of discriminating truth from error should have presented but little difficulty. For, in the case of any doctrine brought forward which seemed to be at variance with the Master's teaching it would be evident that of two things one must be true: (1) either the said doctrine could have no substantial basis of truth; or (2) if true, then that portion of the supposed teaching of Jesus which was contradicted thereby could form no part of his teaching, but must be an excrescence, a subsequent addition, being foreign to the genius or philosophy of such teaching. It must be obvious, I think, that principles such as these, if they were habitually adopted by the religious community, would speedily end that opposition and antagonism between Science and Religion which have so long existed.

Now there can be no question that the Darwinian theory of evolution seems to be opposed to the teachings of Jesus: but the doctrine of evolution itself has now been thoroughly established, and hence it has become necessary that we should alter our views

in this respect as regards the teaching of Jesus. In another writing¹ it has been conclusively shown by us that the doctrine of evolution, when properly understood, is not opposed to the teaching of Jesus; nay more, that it forms an essential part of that teaching. But again, we find that the essential principle of the Darwinian theory of evolution—the principle, namely, of natural selection—which is wholly materialistic and mechanical, stands in opposition to the whole genius of the teaching of Jesus, and hence we have no hesitation in declaring that principle to be contrary to the truth. In our next chapter we propose to undertake a dissection of the Darwinian theory, for the purpose of showing that it is founded entirely on fallacious reasoning, and that its essential principle, natural selection, is merely a very ingenious hypothesis which has no substantial basis whatever, either in fact or in philosophy.

¹ Cf. *The Law of Evolution*.

CHAPTER VI

DARWINISM DISSECTED

I N undertaking to make a dissection of the Darwinian theory of evolution, it is necessary in the first place that we should give a brief definition of the essential principles which form the basis of that theory.

The Darwinian theory of evolution, in its "finished and definite form," as now commonly held by the followers of Mr. Darwin, may be summarised as follows :—

- I. That all living organisms, both vegetable and animal, originated from the one common basis of the primordial undifferentiated protoplasm ;
- II. That the first manifestations of life were associated with organisms of the most extreme simplicity — mere "specks of animated jelly" in fact ;
- III. That, during the course of long ages of time, such organisms gradually became differentiated into others of more and more complicated structure, until at last, from the primordial undifferentiated pro-

toplasmic unity, the whole vast heterogeneity of plant and animal structure now to be found in Nature had been evolved ;

- IV. That a "tendency to vary" from the parent stock forms one of the universal characteristics of living beings, and that this tendency must have existed from the very beginning ;
- V. That variations may arise spontaneously, or they may be caused by various agencies, such as the influences of environment, the effects of use and disuse, sexual selection, and so on ;
- VI. That a struggle for existence is continuously going on throughout the organic world, wherein it is manifest that only such organisms as are most fitted to cope with the adverse influences of their environment can survive long enough to become propagators of their species, while the less fit will naturally tend to die out and become extinct ;
- VII. That such natural variations as have had the effect of securing for their possessors an advantage in the struggle for existence would naturally tend to become permanent characteristics in the progeny of the individuals by whom such "useful variations" were possessed, owing to the action of heredity ;

VIII. That the accumulated results of all such "useful variations," communicated by heredity, afford a sufficient explanation of all those diversities of form and other characteristics by which species in Nature are differentiated.

Such is a statement of Mr. Darwin's celebrated theory of evolution, and, though brief, I think it will be found sufficiently comprehensive for all practical purposes. In fact, I do not think that even the most enthusiastic follower of Mr. Darwin could possibly take exception thereto. All living beings are regarded as having had a common origin in the primordial undifferentiated protoplasm, as conceived by Mr. Huxley; while all subsequent variations, whether as regards physical structure, or other characteristics of a psychical nature, are considered as finding a full and complete explanation in the action of a certain principle of natural selection, or "selective breeding," operating through the "struggle for existence and the survival of the fittest." By this means it is believed that such variations as may have given to their possessors an advantage in the struggle for existence become propagated by means of heredity; and it is considered that all the variations of plant and animal structure to be met with in Nature are simply the accumulated results of all such "useful variations," these having developed into distinct species in the course of long ages of time.

It may be well to mention here that, although Mr. Darwin recognised several causes of variation in animals, besides those produced spontaneously, a new school of evolutionists has arisen, called "Neo-Darwinians," who deny that functional variations, or acquired characters, can be transmitted by heredity. The members of this school, who are followers of Professor Weismann, hold that natural selection is in itself sufficient to account for all those adaptations which are supposed to be the cause of all the variations of species. This matter, however, will engage our attention at a later stage.

Such, then, is a full and fair statement of the modern scientific theory of evolution, by means of which that great "mystery of mysteries," the origin of species, is supposed to have been fully and satisfactorily elucidated. And it is this theory which has now come to be accepted almost universally as being the highest expression of scientific truth in regard to the mysterious operations of nature whereby the organic world has been produced.

Now just let us examine for a moment into the true bearings of this marvellous scientific theory, which is considered to be the highest product of the century which has just passed away, in order that we may see whether it will bear the test of ordinary common-sense logic.

(a) In the first place, then, it is to be noted

that Darwinism entirely ignores that which ought to be the first consideration in any system purporting to explain, on a scientific and philosophical basis, the mysterious origin of living beings—namely, the *origin of Life*. Before proceeding to discuss the origin and causes of those variations which differentiate species in Nature, surely it is necessary that some understanding should be arrived at as regards the origin of life itself, apart from which variation, and consequently evolution, are self-evident impossibilities.

(b) As we have seen, Darwin's theory is based upon the fact that the progeny of all living beings manifest a tendency to vary, to a greater or lesser degree, from the parent organisms. Now, in the second place, we have to ask, how the Darwinian scientist proposes to account for the rise of this tendency to vary? For if it be true that the organic world arose out of the uniformity of a primordial protoplasmic stage of existence, as predicated by Mr. Huxley, then the question arises, To what active principle are we to ascribe the origin of that *impulse* which gave rise to the "tendency to vary," and thus brought about the infinite variations now manifested by species in Nature? The whole system of Mr. Darwin is professedly based upon a materialistic and mechanical conception of Nature, and we shall be very glad indeed if any of Mr. Darwin's followers will inform us how they propose to get over this initial diffi-

culty by means of their materialistic and mechanical principles. This is a question to which, we fancy, it is quite as difficult to find an answer as to that in regard to the origin of life. It is one, moreover, which equally demands an answer in any theory of evolution professing to have its basis on the principles of science or philosophy.

(c) In the third place, we have to ask how a "struggle for existence" could possibly be conceived as having arisen out of the primordial undifferentiated stage of existence, wherein all manifestations of life must necessarily have possessed uniform characteristics. For the principal cause which gives rise to the struggle for existence is the fact that the higher organisms, as a rule, prey upon the lower organisms, which constitute their natural food. But in the primordial undifferentiated stage of existence all must have been upon one uniform level, and consequently we fail to see how a struggle for existence could possibly have arisen in circumstances such as those predicated in the Darwinian theory. In fact, the same lack of a primordial *impulse* is manifest in connection with the struggle for existence, as that which we have already found in connection with the tendency to vary.

(d) In the fourth place, we have to remark that it is an utter impossibility to conceive how a principle such as that of natural selection, or "selective breeding," could have arisen out

of the primordial *undifferentiated* stage of existence. For it is quite manifest that, in circumstances such as these, there could have been no *variations*, either "useful" or otherwise, to be propagated by means of selective breeding, even as there could have been no struggle for existence to constitute the active principle in such process of natural selection.

Now these are a few of the preliminary difficulties which meet us on the very threshold of our inquiry, and if the ingenious reader can see any method by means of which it would be possible to bridge over those difficulties, then I must confess that it is more than I can do. Moreover, I will venture to affirm that, until the followers of Mr. Darwin shall succeed in finding a rational solution of those initial difficulties, the Darwinian theory must renounce all claim to the possession of either a scientific or philosophical basis. A law of Nature, in order to be such, must necessarily be found to possess the element of universality. Hence if natural selection be valid as an explanation of the origin and growth of species it must have been in operation from the beginning when, according to the Darwinian theory, all manifested life possessed one uniform undifferentiated character. But this is an absurdity, because it is manifest that natural selection, or selective breeding, is impossible unless where variation or differentiation does exist; for natural selection, or selective breeding, depends en-

tirely on the propagation of "useful variations." Consequently, seeing that natural selection would be an impossibility under such circumstances, I contend that it cannot in any true sense of the word be a law of Nature. I can see no rational grounds, therefore, for introducing it as the active principle into a system which professes to explain the *origin* of species.

From these considerations I think it must be clearly manifest to even the meanest comprehension that the Darwinian theory is entirely destitute of a rational foundation, in so far as it professes to explain the origin and growth of living beings from one uniform material basis, by means of purely natural agencies—*i.e.* by the action and interaction of purely physical, mechanical laws, governed merely by fortuitous circumstances.

Of course I am quite aware of the fact that Mr. Darwin himself did not profess to offer any explanation as regards the first origin of living beings. This, as well as the origin of life, he regarded as being outside the scope of scientific research, and consequently he was forced to take as the basis of his theory a certain limited number of original progenitors for the whole range of organic existence—some four or five for the animal world, and a like or smaller number for the vegetable kingdom.

When Mr. Huxley, however, undertook the task of defending the new theory, he at once

recognised that it was necessary to amend Mr. Darwin's theory in this respect. For, being possessed of a more philosophical turn of mind than Mr. Darwin, he could not fail to see that the theory of evolution, if it had any basis of truth whatever, must be true absolutely and universally. He was quite convinced, therefore, that a proper theory of evolution could have no such halting basis as that of Mr. Darwin's assumed progenitors, for it is manifest that such a theory would require the intervention of a supernatural "creator" quite as much as the orthodox theory which is repudiated by science. Hence he carried back the first beginnings of evolution to the primordial undifferentiated protoplasm, out of which he conceived all forms of living beings to have arisen. It will thus be seen that the modern scientific theory of evolution, "in its finished and definite form," owes one of its essential features to Mr. Huxley; and there can be no doubt that his modification tended towards greater philosophical consistency.

In either form, however, I think it must be acknowledged by the ingenuous reader that Darwinism, in its essential principles, does not meet the requirements of a properly reasoned scientific theory as regards the origin and growth of Nature and natural phenomena.

But, leaving aside these insuperable preliminary obstacles, let us now suppose that a period

has been reached subsequent to the earliest manifestations of life upon our globe. Though here it may be well to state that we cannot conceive of a time when life did not exist in association with our earth. From the very earliest beginning, when first as a fiery vaporous mass our earth was projected into space and sent circling through the heavens, even then it seems to us that life and the potentiality of all future life must have been an inherent property of our planet. But, however this may be, let us suppose that we have got beyond the primordial protoplasmic stage of existence, and that the struggle for existence has begun in grim earnest. Even then, I think, it will be found that we are confronted with a state of things which it is impossible to reconcile with the Darwinian theory. We have already shown that the Darwinian theory is radically unsound as regards its fundamental principles: it follows that the superstructure raised thereon must likewise be unsound; and that such is verily the case, the reader shall now have an opportunity of judging for himself.

It has been already explained that the Darwinian theory is based upon the assumption that all the varied species of living beings to be met with in Nature have been evolved by means of a process of natural selection, or selective breeding, from the one uniform basis of the primordial undifferentiated protoplasm. If we assume such to be the true explanation of the

origin of species, then it follows that all the infinite varieties of species which are now to be found in Nature must necessarily bear a certain relationship towards each other as being the result of one universal system of cross-breeding.

Now, having this aspect of the question in view, let the reader ask himself the question—What is the relationship existing between those micro-organisms which live and die by myriads in a single drop of water, and the mighty leviathan disporting itself in the waters of the great deep? Or again—What is the degree of consanguinity existing between the ephemeron, sporting its little hour in the summer sunbeams, and the great unwieldy elephant crashing its way through the jungle? And, once more—By what link in the chain of animal genealogy is the parasite which infest the human form, bound to man himself, of whom the poet declares that he is the “noblest work of God”? In such cases as these, which classes of organisms are to be regarded as occupying the position of progenitors, and which that of decendants? For, if Darwinism be true, they must occupy one or the other relationship towards each other. Moreover, seeing that Darwinism places the simplest and least complex organisms as being the first in point of time, it necessarily follows that the animalcule, the ephemeron, and the parasite must belong to the order of progenitors, while

the whale, the elephant, and man must occupy the position of their descendants!

According to the Darwinian theory, no other conclusion is logically possible from the given facts. And certainly it is a truly marvellous theory this which has been evolved by the *unaided intellect* of the scientific *savants* of this enlightened age! Yet this is the theory which has been foisted upon a too credulous world, as being the highest result of modern scientific research, and which the whole scientific world, almost without exception, have adopted as a final and complete solution of the great "mystery of mysteries" in which the origin and growth of natural phenomena have hitherto been shrouded! And, moreover, it is this theory which has been scaring the wits out of our reverend learned Divines! It seems to me, indeed, that never before in the whole history of the world would it have been possible for such a theory, so utterly unsound in principle, and so entirely opposed to the obvious facts of Nature, to have found such a widespread acceptance. For, if our definition of the principles of Darwinism be true—and this, I think, does not admit of dispute—then it must be obvious to the ingenuous reader that Darwinism is a superstition as gross and palpable as any which ever darkened the human understanding. Compared with this the discredited cosmogony of Moses is a bright example of sweet reasonableness. And it is a misbegotten abortion of the truth such as this

which has been supposed to have the effect of banishing from His own Universe the Living God, the infinite Heaven-Father revealed to us by Jesus of Nazareth! But all this is the natural result of that gross materialism, both in the religious and scientific world, which has been so prevalent for many years past. Considering these things it does not seem at all surprising that times should arrive in the history of our race when men feel impelled to destroy their books, after they have become permeated with such arrant absurdities as those which we have just seen to be associated with the modern scientific theory of evolution. For we can well understand how, in circumstances such as these, men should feel inclined to dispense with the blind guides who have thus been leading them so far astray, and to rely for guidance in the future upon their own reason and common sense, combined with that inspiration of the Most High which giveth men wisdom.

I think it will hardly be necessary for us to proceed further with our dissection of Darwinism. Quite enough has been said, I fancy, to dispose once and for ever of its claims to be regarded as in any sense a scientific or philosophical exposition of the great natural law of evolution. In another writing¹ we have endeavoured to work out the Doctrine of Evolution on its true philosophical basis, and to this the attention of readers interested in the subject

¹ *The Law of Evolution: Its True Philosophical Basis.*

may be directed. In the meantime it is only necessary for us to remind the reader of the fact that the strength of a chain, be it one of iron or one of argument, is exactly proportioned to that of its weakest link.

Now it is just possible that some of our readers may fancy that we have been supplying them with a mere travesty of the modern scientific theory of evolution. Such, however, is by no means the case. For it would not be at all difficult to adduce from the writings of Mr. Darwin and the leading Darwinians evidence sufficient to prove that our exposition of the principles of the Darwinian theory is in no way exaggerated. We shall content ourselves, however, by giving a few extracts from the writings of Mr. Huxley, the leading exponent of the Darwinian theory.

Mr. Huxley's *Collected Essays* contains a paper entitled "On the Study of Biology," and from this we quote as follows:—

"They (the biologists) can lay down one continuous plan for the whole of these creatures (the higher animals), and regard the man and the dog, the horse and the ox, as being minor branches of one fundamental unity. Moreover, the investigations of the last three-quarters of a century have proved, they tell us, that similar inquiries carried out through *all the different kinds of animals* which are met with in Nature will lead us, not in one straight series, but by many roads, step by step, gradation

by gradation, from man at the summit to specks of animated jelly at the foot of the series."

Now in the above quotation I think we have sufficient indication as to the position assumed by the Darwinian scientist in regard to the unbroken succession which exists in the animal kingdom, whereby the very lowest forms of life are said to be connected with the highest expressions of animated being. And this, be it remembered, is conceived as being the result of one universal process of natural selection or *selective breeding*. According to the Darwinian biologist, therefore, the whole animal kingdom may be said to possess one vast genealogical tree, which binds all the members thereof into one great family, the earliest members of which were mere "specks of animated jelly," while the latest are represented by mankind.

But Mr. Huxley went even further than this, claiming that the vegetable world derived its origin from the same primordial basis of the undifferentiated protoplasm. In the same paper he expressed himself as follows:—

"Thus biologists have arrived at the conclusion that a fundamental unity of structure pervades the animal and vegetable worlds, and that plants and animals differ from one another simply as diverse modifications of the same general plan."

Having thus defined the belief of the true Darwinian biologist, Mr. Huxley next proceeds, like the parson at the conclusion of his sermon, to make a "practical application."

“If (said he) what the biologist tells us be true, it will be necessary for us to get rid of our erroneous conceptions of man, and of his place in nature, and to substitute right ones for them.”

The attentive reader will not fail to observe that the great biologist had the grace to qualify his practical deduction by the use of the saving particle “if.” It is quite apparent, however, that this was entirely a form of speech, dictated by a species of mock humility. What he really meant to say was somewhat as follows: “Seeing that we, the leading biologists of the world, have come to the conclusion, upon facts about which there cannot possibly be any dispute, that every description of living beings, man included, have been evolved from the primordial undifferentiated protoplasm by the operation of purely natural, mechanical laws, let no one from henceforth flatter himself with the conceit, promulgated at one time by the gentle but deluded enthusiast of Galilee, that man is a son of the Highest, an emanation from the heart of the great and loving Heaven-Father. No; man is simply a descendant of brute ancestors, evolved, like all other animals, from mere specks of animated jelly, his nearest relative being the anthropoid ape, disporting itself in forests primeval. Man, therefore, has no Father in Heaven, and no hope beyond this life, except it may be that of having his name handed down to future generations as a benefactor of the race.”

We shall quote only one more extract from

the writings of Mr. Huxley, in proof of our assertions relative to the true nature of Mr. Darwin's theory.

In the *Encyclopædia Britannica* there are two articles on the subject of Evolution, the first of which is by Mr. Huxley. From this article (vol. xiii. p. 749) we quote as follows :—

“The results of modern investigation compel us to arrange them (animals) as if they were the twigs and branches of a tree. The ends of the twigs representing individuals, the smaller groups of twigs species, larger groups genera, and so on, until we arrive at the ramifications of the main branch which is represented by a common plan of structure.”

Again, in the same article we have the following :—

“If it is permitted to speak of the relations of living beings to one another metaphorically, the simile chosen must undoubtedly be that of a common root, whence two main trunks, one representing the vegetable and one the animal world, spring, and each dividing into a few main branches, these subdividing into a number of branchlets, and these into smaller groups of twigs.”

It will thus be seen that Mr. Huxley illustrates the closeness of the relationship existing between all the varied species of living beings, by means of the analogy of a tree,—*i.e.* a great living organism comprehending within itself every variety of living beings, and all springing from one common root.

Now with such an illustration we have no fault to find whatever, for it certainly affords an exemplification of the true principle lying at the root of the law of evolution. But while it certainly affords a quite valid explanation of the close relationship which does exist between all the varieties of living beings which exist in the natural world, it just as certainly gives no countenance whatever to the existence of any such principle as that of natural selection. For it exhibits the whole organic world as growing out of one common root according to a definite plan or "idea," and for a definite purpose, viz. the bearing of seed. However, the article in question was written before Mr. Huxley had become convinced as to the truth of Mr. Darwin's theory of natural selection, which at that time he would only admit as offering "a valid explanation of the occurrence of varieties and races." Mr. Huxley afterwards found reasons for changing his views in this respect, but in doing so he certainly did not show himself to be possessed of a true philosophic insight. For it is quite manifest that his adoption of the principle of natural selection has the effect of rendering the foregoing illustration a meaningless absurdity, seeing that it points in quite a different direction. It is surprising that this should not have been noticed by Mr. Huxley and others. If, however, it could possibly be taken as an illustration of the principle of natural selection or selective breed-

ing, then it certainly bears out all that has been advanced by us in the present chapter.

Now, in view of what has been thus advanced by us, I think the ingenuous reader cannot fail to be convinced that the Darwinian theory is not only devoid of a rational and philosophical basis, inasmuch as it does not offer any explanation in regard to the origin of life, or to the primary cause of variation in living beings, but that it is founded on principles which are radically unsound. In our next chapter we purpose to follow up the subject with the view of demonstrating the inherent fallacy which is involved in the conception of natural selection.

CHAPTER VII

NATURAL SELECTION A FALLACY

WE have already shown that the principle of evolution in Nature is by no means a new doctrine, but that it is as old probably as the earliest dawn of speculative thought. That which differentiates Mr. Darwin's theory, however, from all previous theories of evolution is the conception of natural selection as being the essential or active principle in the evolution of species. This was Mr. Darwin's special and peculiar contribution to the philosophy of the subject and to the elucidation of the great "mystery of mysteries" in which the origin of species is enshrouded.

The principle of natural selection, as we have already said, has its foundation upon that inherent "tendency to vary," which is a recognised characteristic in the progeny of all living beings. It is supposed that, in the struggle for existence which is continually going on amongst living creatures, variations will arise which have the effect of giving to their possessors a certain advantage in such struggle, by which means their chances of being spared

to become propagators of their species will be greatly enhanced. And in that case it is only natural to suppose that such "useful variations" will tend to become permanent characteristics in the progeny of such successful competitors in the struggle for existence. Moreover, the continued accumulation of all such "useful variations" through a vast number of generations might reasonably be supposed to result in certain classes of animals becoming more and more differentiated from others, until, in the lapse of vast ages of time, these should develop all the characteristics of species in Nature. Thus it will be seen that the Darwinian theory is supposed to partake of the nature of one universal system of cross-breeding. In fact, the theory has been aptly described as one of "descent with adaptation to diversified conditions."

Now there can be no doubt whatever that the principle of natural selection, as thus stated, has a most plausible appearance, and more especially if the original progenitors assumed by Mr. Darwin be granted. For it certainly seems to offer a rational explanation of the origin and growth of the varied species of living beings to be met with in Nature without calling in the intervention of a supernatural Diety, a conception which science must necessarily repudiate. Moreover, this explanation as to the origin of species was found to harmonise with the materialistic and mechanical concep-

tions which had long prevailed in the scientific world,—a fact which fully explains its speedy acceptance in such quarters. But neither Mr. Darwin nor anyone else has deigned to inform us how the primordial progenitors assumed in his theory are to be explained without invoking the help of a supernatural Deity. And without this explanation it is quite manifest that the entire argument is completely vitiated, leaving the whole theory standing in the air without any substantial basis in actual facts. Moreover, when Mr. Huxley, ignoring the primordial progenitors of Mr. Darwin's theory, carried the evolutionary process back to the primordial undifferentiated protoplasm, he most certainly gave the *coup de grace* to that theory in its entirety. For it must surely be manifest to even the most ordinary intelligence that, in the primordial undifferentiated protoplasm there could have been no variations whatever to be propagated by means of natural selection, neither could there have been any struggle for existence to constitute the active principle in the selective process. It thus becomes evident that Mr. Darwin's whole theory, which has its basis on the principle of "*descent* with adaptation," has been completely destroyed by Mr. Huxley. For to speak of *descent* from the primordial undifferentiated protoplasm involves a misuse of terms which can be justified on no logical or other grounds.

To me it is a most marvellous circumstance

that a man of Mr. Huxley's surpassing keenness of intellect should never have realised the fact that his improvement on Mr. Darwin's theory had, in reality, the effect of improving it completely *out of existence*. Moreover, the marvel becomes all the greater when we think that this fact has remained undiscovered until pointed out in my work on *The Law of Evolution*. Even those who have been consistent opponents of the Darwinian theory from the first never seem to have recognised the true effects of Mr. Huxley's improvement of that theory when he discarded Mr. Darwin's "progenitors" in order that he might get rid of the supernatural element. And is it not a most remarkable circumstance that the attempt on the part of Mr. Huxley to banish the supernatural element from Mr. Darwin's theory had the effect of removing the one thing which gave to the theory a certain degree of plausibility? Comment upon such a remarkable fact would be superfluous.

Now these facts were given to the world early in the present year on the publication of my work on *The Law of Evolution*, but, with one solitary exception, no notice has been taken thereof in the various Press notices with which that work has been favoured. This was somewhat of a surprise to the writer, but it shows unmistakably that the various critics must have been at a loss to know how to deal with such inconvenient facts. For the facts, which are

self-evident, cannot be denied; but the critic manifestly cannot afford to admit so much, seeing that it would have the effect of branding himself, as well as Darwin, Huxley, and the whole scientific world, not to speak of the religious and other opponents of Darwinism, as being all dull-witted and incompetent fools. The omniscient critic cannot afford to do this, however, and consequently he prefers to remain silent.

The reception accorded by the Press to the work in question may be regarded as having been quite as satisfactory as could have been expected under the circumstances. Some have striven hard to be fair, acknowledging the earnestness of the writer and the originality and independence of his views; but others have treated the work in rather a sarcastic vein, evidently regarding it as a piece of gross presumption on the part of some nobody from the other side of the world thus seeking to pervert the established doctrines of Modern Science. One is even good enough to inform the writer that he is totally unacquainted with the profound depths of his own ignorance, for the reason, doubtless, that the author brushes aside the jargon of the various schools and goes straight to the essential truth of the question in hand. It is manifest, however, that most of these have been somewhat "hard hit" by the exposé referred to, and that they have adopted this tone with the view of soothing their injured feelings.

But, be this as it may, the writer hopes in the present volume to expose the fallacies of Darwinism in a manner so clear and convincing that even the man in the street will not fail to realise what depths of folly may be reached by even the "wise and prudent," when they forsake the "old paths" and trust to the light of human reason alone. But we must now proceed with the subject in hand.

Now it may be freely granted that natural selection, operating by means of the struggle for existence, offers a perfectly legitimate explanation of the occurrence of different races and varieties amongst living beings. But at the same time we have no hesitation in saying that there is not the smallest vestige of proof to show that one distinct species in Nature has ever been produced by this means. And, indeed, this was freely admitted by Mr. Huxley himself before his ardour as champion of the new doctrine led him to accept Mr. Darwin's theory in its entirety. In one of the "Lay Sermons," Mr. Huxley explained his attitude in regard to this question as follows:—

"After much consideration, and with assuredly no bias against Mr. Darwin's views, it is our clear conviction that, as the evidence now stands, it is not absolutely proven that a group of animals having all the characteristics exhibited by species in nature has ever been originated by selection whether artificial or natural."

It is quite true, doubtless, that, at a later

stage, Mr. Huxley had evidence presented to him which he regarded as being sufficient to justify him in changing his views in this respect. But it is certainly remarkable what a very little will suffice to convince a man whose mind is already more than half made up, and who only requires some not unreasonable pretext to justify a complete surrender. This we hope to make clear as we proceed.

Now it may be somewhat difficult to define exactly what is meant by the term "species," but for general purposes it may sufficiently indicate our meaning by saying that, in a state of nature, the dove does not mate with the rook, nor the swan with the duck, nor the horse with the ass, nor the sheep with the goat, but by an unerring instinct each seeks unto its own kind. Were it otherwise, disorder and confusion would reign throughout the natural world instead of that order and harmony which are everywhere apparent—except, it may be, in that department for which man alone is responsible. Consequently we are forced to the conclusion that the variations of species are something more than mere differentiations of physical structure casually acquired, in accordance with the Darwinian theory. Moreover, if it be true, as it has been held from of old, that *spirit* is the cause and origin of all phenomenal existence—that, in fact, the things which are seen are merely temporal, while the things which are not seen are eternal—then we have

every reason to believe that the variations of species are of a spiritual or ideal nature. Wherefore it is not unreasonable to suppose that such variations are merely outward and visible manifestations of a progressive development of spiritual qualities which is going on throughout the whole animal kingdom, and which finds its full realisation in man alone. This brings us once more to the doctrine of the metempsychosis, or the transmigration of souls, a doctrine which we have shown elsewhere to have a distinct scientific basis.¹ Moreover, it agrees with the doctrine proclaimed by Oken about the beginning of last century, who regarded the animal world as being "a representation of the several activities or organs of man ; naught else than man disintegrated,"²—a belief which is certainly much more rational and philosophical than that commonly held, that animals have no soul and therefore perish with the dissolution of the body. It is likewise vastly more philosophical than the belief of Leibniz, that animals are merely "automata." The ingenuous reader must admit also that it is far and away more reasonable than the wholly materialistic doctrine of Mr. Darwin, which regards the variations of species as being the result merely of "useful variations" casually acquired during long ages of time and propagated by means

¹ Cf. *The Law of Evolution*.

² *Elements of Physio-Philosophy*, Ray Society's Translation, p. 19.

of natural selection, operating through the struggle for existence and the survival of the fittest.

It may thus be fairly assumed, I think, that the variations of species are entirely of a spiritual nature, and that the bodily form is in exact correspondence with the spiritual qualities of which it is the embodiment. To a certain extent this finds confirmation in the ordinary language of man when he speaks of the "noble" horse, the "patient" ass, the "stolid" ox, the "courageous" lion, the "harmless" dove, and so on. And further, it was these spiritual qualities which gave their force and meaning to the hieroglyphics of the ancients, who must originally have made use of representations of the animals themselves in order to indicate the spiritual qualities of which they were embodiments.

But, leaving this aspect of the matter, we have to remark, what has long ago been pointed out, that, if natural selection be an efficient cause in the production of new species in either the vegetable or animal kingdoms, then most assuredly it ought to be possible to produce similar results by means of artificial selection. But such an easy and effective method of demonstrating the truth of Mr. Darwin's theory has never yet been availed of. And why? Simply because the principle is essentially unsound, as we have already shown, and because it has no basis whatever in the facts of Nature.

Variation and improvement in the breed of animals, to an almost unlimited extent, have been and can be effected by means of selective breeding ; but any radical alteration, such as that involved in the idea of a transmutation of species, never has been and never can be effected by any such means. Nor is it of the smallest use for the Darwinian scientist to introduce as a factor in the problem those vast ages of "geologically recorded time" during which it is supposed that natural variations gradually hardened into true species. What the effects of such lengthened periods of time may or may not have been in this respect we have no means of finding out, and hence it is the merest folly to base any theory thereon. That changes have been going on from the very earliest time may be freely admitted ; and it is not to be denied that these have had the effect of modifying the physical characteristics of living beings in harmony with the modifications which have taken place in the physical world which constitutes their environment. These changes, however, can certainly not be regarded in the light of transmutations of species. For those psychical elements which lie at the root of all the variations of species—the physical body being merely the outward manifestation of such psychical qualities—cannot, in our opinion, be affected by mere lapse of time. Wherefore, if the distinguishing characteristics of species be thus of a fixed and radical nature, then such

variations as do arise amongst organisms of the same species will merely be indications of natural differences which have arisen in consequence of various individualities having reached various stages of psychical evolution. And if it be true that the variations of species are the results of different stages of psychical evolution, then it will readily be understood how it is that time cannot be admitted as a factor in the problem. For it is a true principle that things which have been joined together in Nature will not remain separate, while things which are radically distinct will not coalesce. Chemical affinities determine the various combinations of matter, while spiritual affinities determine the natural relations of mortals towards each other; and it is certainly a similar law which lies at the root of the differentiations of species.

But it seems to me that the whole question as regards the validity or otherwise of natural selection, as being the active principle in connection with the evolution of species, may be conclusively decided by an appeal to the recognised scientific principle of the uniformity and universality of natural law.

Now, as we have shown elsewhere,¹ this principle is one which lies at the basis of all science and all philosophy. In fact, this principle was fully established by Newton when he formulated his celebrated theory as regards the law of gravitation—a theory which, as it has

¹ Cf. *The Law of Evolution*.

been said, enabled scientists in more recent times to "calculate" the planet Neptune into existence. The principle referred to has its basis on the unity of Nature; for it is manifest that, if Nature be *one*, as all true philosophy teaches, then it follows of necessity that the laws of Nature must be of universal application. Hence we have the fullest justification for the conclusion that evolution, if it be a law of Nature, must necessarily be universal and eternal in its operation. Moreover, we are further justified in the conclusion that the essential principles which may be discerned as governing the operations of that law in connection with the most ordinary of natural phenomena must of necessity be found to govern the evolution of all the varied phenomena of Nature, whether as individuals or as aggregates of species. This is a truth which was recognised by both Mr. Huxley and Mr. Herbert Spencer, and we find it distinctly stated by the latter in the following terms:—

“What is the general nature of that progressive transformation which constitutes evolution? The first answer to this question was suggested on observing the changes passed through by every unfolding plant and animal. Immeasurably as do the multitudinous kinds of organisms differ from one another, yet the unfoldings of them proceed in similar ways. The detailed changes gone through are infinitely varied, but the general change is the same for all. It has for its subject-matter the entire

cosmic process, from nebular condensation down to the development of picture-words into language or the formation of local dialects ; and its general result is to show that all the minor transformations in their infinite varieties are parts of one vast transformation, displaying throughout the same law and cause—that the Infinite and Eternal Energy has manifested itself everywhere and always in modes ever unlike in result, but ever like in principle.”¹

It will thus be observed that the Great Philosopher, Herbert Spencer, lays down in eloquent phraseology the very same principle which we have been stating in more homely terms.

Now it follows from the principle which has just been stated that the very same law which governs the evolution of the oak tree from the vital germ contained within the acorn must necessarily be found to govern the evolution of all things possessing phenomenal existence. And further, it is manifest that the same general principles which are found to govern the evolutionary process in the one case must necessarily be found of equal force in connection with the evolutionary process in all other cases.

Such is a statement of the essential principles of the great universal law of evolution which, I think, no man of science will be found to dispute, seeing that it is one which lies at the base of all science.

¹ “The Insufficiency of Natural Selection,” *Nineteenth Century* for November, 1895, p. 756.

Now it must surely be manifest to the intelligent reader that, if our representation of the essential principles of the law of evolution be correct, then it most certainly cuts away the entire basis from underneath the modern scientific theory of evolution. For it is an unquestionable fact that no such principle as that of natural selection is to be found in connection with the evolution of the oak tree from the germ contained within the acorn. The Darwinian theory is a manifest deification of Chance or Haphazard in the form of Natural Selection ; but in the evolution of the oak tree quite a different principle is found to prevail—the principle, namely, of “design,” which our Darwinian friends fondly imagined to have been disposed of once and for ever by Mr. Darwin’s theory. For it is quite manifest that the evolution of the oak tree proceeds from a definite beginning and leads to a definite end—the full development, namely, of a living organism, made in the image of the parent tree.

Now seeing that there is no room whatever for the operation of any law or principle at all analogous to that of natural selection in the case of the evolution of the oak tree, then it necessarily follows, in accordance with the principle of the uniformity and universality of natural law, that there is absolutely no warrant for assuming it as the active principle in the evolutionary process under any circumstances whatever.

There can be little doubt, I think, that Mr. Huxley must at times have had an intuitive perception of this vital objection to Mr. Darwin's theory, and that it was this which caused him to hesitate so long before accepting that theory in its entirety. For there is evidence to show that Mr. Huxley had a full recognition of the principles of the unity of Nature and the universality of natural law, though it is quite evident that he, in common with the scientific world generally, never grasped the full significance and surpassing importance of these principles. In the *Nineteenth Century* for August, 1885, an article by Mr. R. A. Hutton appears, under the title of "The Metaphysical Society,"—a society which appears to have been composed of the leading spirits ruling in the intellectual world about the sixth or seventh decades of last century, Mr. Huxley being one of the members. From this article we learn that the question of "The Uniformity of Nature" came up for discussion at one of their meetings, and it may readily be conceived that the affirmative side found a strong supporter in Mr. Huxley. In giving expression to his views upon the point at issue, Mr. Huxley is represented as having spoken to the following effect:—

"In the assumption of the uniformity of Nature . . . we have a working hypothesis of the most potent kind which I have never found to fail me."

It is quite evident, therefore, that Mr. Huxley fully admitted the truth of the principle referred to; for there can be no question that, in dealing with the subject of the "Uniformity of Nature," the real point at issue was the unity of Nature and the uniformity and universality of natural law—*i.e.* the uniformity of Nature in *her modes of operation*.

But beyond this we have evidence that the principle referred to was habitually present in the mind of Mr. Huxley, though it never seems to have assumed that prominence which its vast importance warrants. That such was the case is evident from certain remarks made by Mr. Huxley in the speech delivered by him in celebration of "The Coming of Age of *The Origin of Species*," from which we have already had occasion to quote. His words were these:—

"Anyone who has watched the formation of a complicated animal from the protoplasmic mass which constitutes the essential elements in a frog's or hen's egg, has had under his eyes sufficient evidence that a similar evolution of the whole animal world is at least possible."

Now there can be no doubt whatever that the principle which is involved in this illustration is that of the uniformity and universality of natural law—that principle by means of which we are enabled to argue from things known to things unknown, and from the individual and particular to the general and universal. It is evident, however, that Mr. Huxley's grasp of

that principle was of the most slender description, seeing that he only claims the *possibility* of a like evolution of the whole animal world to that of the egg.

However, we are quite prepared to take our stand upon that one illustration as proving the fallacy of Mr. Darwin's theory of evolution by means of natural selection. For it must surely be evident to readers of even the meanest capacity, that the facts connected with the evolution of a complicated animal from a frog's or hen's egg lend no support whatever to that theory, but, on the contrary, prove the utter impossibility of an evolution of the whole animal world from the primordial protoplasm by *means of natural selection*. In fact, we venture to assert most unhesitatingly that it is an utter impossibility, by any stretch of the imagination, to conceive that the principle of natural selection, or any principle bearing the remotest analogy thereto, could have had anything whatever to do with the evolution of the animals referred to. For it is manifest that in such cases the evolutionary process proceeds in duly ordered sequence from the fertilised seed-germ to the perfected animal which chips the shell and thus escapes from its natal prison-house. And if it be manifest that natural selection could have no influence in such cases, then we are justified in the conclusion that it must prove ineffectual under any circumstances whatever.

It thus becomes abundantly manifest that

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the principle of the uniformity and universality of natural law gives a distinct negative to Mr. Darwin's theory of evolution by means of natural selection. Instead of that chance-evolution conceived by Mr. Darwin, therefore, the whole analogy of Nature goes to prove that Max Müller was right when he said that evolution "proceeds from a distinct beginning and leads to a distinct end"—which end may be described as the creation of a reasonable and responsible being, made in the image of the great All-Father.

It must, I think, be admitted by all impartial readers that our thesis has been abundantly proved, and that the essential principle of the Darwinian theory—Natural Selection—has been demonstrably shown to be a most undoubted FALLACY.

CHAPTER VIII

A GROUNDLESS HYPOTHESIS

I N the preceding chapter it has been conclusively proven that the principle of natural selection, on which the modern scientific theory of evolution has its basis, is a most undoubted fallacy. It therefore becomes manifest that the much-lauded Darwinian theory—a theory which has become *the headstone of the corner*, as Mr. Huxley averred—can be nothing more than a mere unsupported hypothesis. This it will be the object of the present chapter to prove.

There can be no doubt, however, that the hypothesis upon which Mr. Darwin's theory of evolution by means of natural selection rests is one of a most plausible and specious character, for otherwise it could never have succeeded in imposing upon the highest intellects of the race for over forty years past. Seeing, however, that the fallacy underlying that theory has now been completely unmasked, it is evident that the whole system built thereon with so much labour must necessarily fall to pieces like a child's house of cards. And thus it becomes manifest that, while we may freely accept all

the facts adduced by Mr. Darwin in support of his theory, we are now in a position to reject the materialistic conclusions which have been based thereon by Mr. Darwin and others. That a "tendency to vary" from the parent form is a manifest characteristic in the progeny of all living beings there can be no doubt whatever; that a "struggle for existence" is continually going on in the organic world we may freely admit; and that this struggle should have a tendency to eliminate those organisms which are least fitted to cope with the adverse influences of their environment, while tending at the same time to develop those favouring characteristics which are calculated to insure success in the struggle for existence—these things are not to be denied. But while it is true that no reasonable mortal would think of disputing such facts as these, we contend that it is no longer possible for anyone in the full possession of his mental faculties to accept the inferences which have been drawn therefrom, or to endorse the theory as regards the origin of species which has been built thereon. For it has been conclusively shown that species in Nature could not possibly have originated by such means, and consequently all that can be logically based upon such facts is, that there are certain natural forces at work which tend to the development of certain living beings to the utmost of their capacity, and which at the same time tend to the elimination of such as are least

fitted to transmit the highest characteristics of their species.

It now remains, however, that we should glance as briefly as possible at some of the arguments by means of which it was sought to bolster up a theory so manifestly unsound.

The principle which underlies Mr. Darwin's theory has been clearly and succinctly stated by Dr. G. J. Romanes, Mr. Darwin's most distinguished disciple, in the following words:—

“The race is always to the swift and the battle to the strong.”

Dr. Alfred Russel Wallace, the co-discoverer with Mr. Darwin of the modern scientific theory of evolution, has given expression to similar views, and in illustration thereof he brought forward the case of a garden, which, if not properly looked after, very soon becomes overgrown with noxious weeds and other malign influences, whereby it speedily becomes reduced to a mere state of wilderness. In further illustration of the same principle, that the race *is* to the swift and the battle to the strong, Dr. Wallace adduces the case of the Black Rat, which has almost entirely disappeared before the encroachments of the large Brown Rat. Thus he informs us that, up to the beginning of the eighteenth century, the former was the common rat of Europe, but about that time the large Brown Rat made its appearance on the lower Volga, from whence it spread out, over-

running all Europe, and driving out the Black Rat, which has now become comparatively scarce, and in some parts has disappeared altogether.

When stated in this way the doctrine of natural selection seems perfectly clear and simple, and it certainly appears reasonable enough. Moreover, the many interesting facts brought forward by Mr. Darwin and others in support of his theory are calculated to excite our wonder and admiration, while at the same time it cannot be disputed that they lend much colour to that theory. In fact, so convincingly were the facts set forth that the whole scientific world was speedily captivated by the new doctrine; while even the theological world, as we have already remarked, was at last conquered thereby, so that it is now chiefly concerned in attempts to bring its own doctrines into harmony with that of Mr. Darwin, thus clearly indicating how complete has been the victory of Triumphant Darwinism.

A very little consideration, however, will serve to show that a principle such as that of natural selection could not possibly have had the effects ascribed to it by Mr. Darwin and others, but that, indeed, it ought to have had effects of quite a contrary nature. For if natural selection had the effect of rooting out the weaker organisms, leaving only the stronger and more robust, as being the more fit to survive in the struggle for existence, then is it

not manifest that its tendency ought to be that of restricting rather than that of enlarging the number of species? And if such should have been the tendency of natural selection, as we contend it should, then it ought to follow of necessity that, instead of the vast multitude of species which we now find in the natural world, these should have been reduced to a very limited number by the action of such a principle as that of natural selection. So far as I can see no other inference is possible. Consequently, if natural selection were a true principle, with a sure foundation in the facts of Nature, then it certainly ought to have had the effect of reducing the boundaries of species to some three or four leading types of vegetable and animal life, these having demonstrated their fitness to survive in the struggle of existence by exterminating all the others, even as the Brown Rat is said to have exterminated the Black Rat.

And further, if we suppose the action of natural selection to be such as that claimed for it by Mr. Darwin, then it might naturally be expected that the varied phenomena of Nature would be found to bear testimony to the fact. But such is very far from being the case. For if it were true that species had arisen through the elimination of the weaker and less fit to survive in the struggle for existence, and the propagation of the stronger and more fit, then we should naturally expect that the earlier species of organised beings would be charac-

terised by weakness and fragility, while these would be found to give place by degrees to more and more formidable competitors in the struggle for existence. How, then, are we to account for the fact that the earlier specimens of organic beings, as seen in the fossil remains found in the lower strata of the earth, were animals of stupendous size and great physical strength, while those found in the higher strata show us animals of similar species gradually becoming reduced in size, until we reach the condition of things as they exist at the present day? Such facts as these offer no support whatever to Mr. Darwin's theory as regards the operation of natural selection.

I am quite aware that both Mr. Huxley and Mr. Herbert Spencer have anticipated this objection to a certain extent, by claiming that it is not merely physical strength which secures survival in the struggle for existence, but that it is "fitness," or superiority of adaptation to environment. This, however, is little more than a quibble, a strategical movement to the rear in order to avoid a fatal issue. We have the express declaration of Dr. Romanes that "the race always *is* to the swift and the battle to the strong," and we have Dr. Wallace's illustrations in support of the same idea. In fact, I do not think it is too much to say that the entire argument as contained in the writings of Darwin, Huxley, and others, goes almost entirely upon this assumption. And if there be

a struggle for existence, then it is manifest that the stronger and more robust organisms will be the fittest to survive in such struggle. It seems to me, therefore, that the contentions of Mr. Huxley and Mr. Herbert Spencer were clearly disingenuous, the obvious intention being to "hedge," if we might be allowed to make use of a sporting term. They *would not* see "design" in Nature, and hence they were compelled to do violence to the truth.

But beyond all this, it seems to me that the Darwinian "struggle for existence" is of a somewhat mythical character. Not that I would for a moment deny the fact that all living beings have to contend with many things which are inimical to life. Nor is it to be questioned that, out of all the myriads of living beings which are continually coming into existence, only a very small proportion can ever hope to reach maturity. But there is not the very slightest evidence to show that the struggle for existence arising from these causes fulfils any other important function besides that of preserving a due proportion between living organisms and their means of subsistence. For I think it must be admitted that, as a general rule, living beings come into existence perfectly adapted to the circumstances of their environment, and that they have done so from the first. Those which come into the world with a defective organism may naturally be expected to succumb to the adverse influences of their environment, while those possessed of

the normal characteristics of their species, apart from accidents, will in all probability become developed to the utmost of their capacity, unaffected in any material way by the struggle for existence. A severe winter may come, giving rise to a season of dearth, whereby the more aged or the less mature may perish from hunger, or they may fall a prey to their natural enemies; but I fail to see how such things could have more than a superficial influence upon any living creature. It seems to me, therefore, that the conception of a struggle for existence, such as that pictured by Tennyson when he spoke of Nature as being "red in tooth and claw with ravine," is based on a jaundiced view of things, having its foundation on an entire misconception. A hawk, for instance, may pounce upon its natural prey, and thus cause a momentary flutter in the bosoms of the feathered songsters of the grove; but almost immediately the feathered choir resumes its interrupted strains, and the grand *Jubilate* rises once more clear and sweet as before. Death is not the sad misfortune which it has long seemed to be in the eyes of man. It is coming more and more to be recognised that death is but the gateway of life. And if it be so for man, then who can doubt that it must be equally so for our poor relations of the animal world? "Are not two sparrows sold for a farthing?" said Jesus, "yet I say unto you, that one of them shall not fall to the ground without your Father."

It has been well said that "Order is Heaven's first law": and I am fully persuaded that, were it not for the limitations of our humanity, we could not fail to discern that the entire realm of Nature is pervaded by order and harmony, even when these may seem least apparent. That living beings are ranged in infinite gradations, with man at the head, is a fact which must be apparent to the enlightened eye; while we cannot do otherwise than believe that the whole Universe is under the fostering care of the great All-Father, who provides for the sustenance of all his various offspring, each after its kind. The fact that one section of living beings is maintained at the expense of another section is simply an instance of the marvellous "economy" of Nature, whose efforts are all directed towards the production of that reasonable and responsible being, Man,—this being the "end" of the whole scheme of Creation, just as it is the "end" of the tree to bear fruit after its kind. It must surely be evidence, therefore, of a hopeless depravity of mind when we find the vast economy of Nature regarded in the light of a mere chance-evolution, whose governing principle is discord and strife! What a contrast in this respect is presented between modern scientific ideas and the simple yet sublime philosophy of the great Teacher of Nazareth, who taught us to regard the fowls of the air and the lilies of the field as being subject to the provident care of the great All-Father, equally with man himself. "Behold

the fowls of the air," said Jesus, "for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them." "Consider the lilies of the field, how they grow ; they toil not, neither do they spin : and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these."

Now in view of all these things, I think the ingenuous reader cannot fail to be convinced that the Darwinian principle of natural selection, as a theory accounting for the origination of species, is utterly devoid of any rational basis, and has no foundation whatever, either in fact or in philosophy. It may, however, be just as well for us to consider, as briefly as possible, the facts connected with the evolution of man, so that we may see whether these will reveal any trace of the operation of such a principle as that of natural selection.

It is now coming to be generally admitted that the human race must have existed upon our earth during untold millenniums of time. For the facts disclosed by the science of geology have made it for ever impossible to believe in the late appearance of man upon the earth, which a literal interpretation of the Mosaical Writings would appear to favour. Thus we are told that traces of man and of his works have been found in alluvial deposits associated with the fossil remains of certain animals which render it practically certain that man must have been in existence

from a period incalculably remote. Now there can be no question as regards a "tendency to vary" in the case of man, for it is admitted that no two persons born into the world have ever possessed characteristics precisely alike, whether as regards physical structure or mental characteristics. Nor is it difficult to realise the fact that a "struggle for existence" has been going on amongst human beings from time immemorial. War, famine, pestilence, disease, together with many other adverse influences—not to mention latter-day commercialism, with its utterly selfish maxim "Every man for himself and the devil take the hindmost"—such influences as these constitutes the elements of a very real struggle for existence. That these things have been operative in a more or less aggravated form from the earliest times may readily be conceived, and that the general results arising therefrom must have been the survival of the fittest and the elimination of the less fit seems a reasonable inference from the facts of the case. But still there is nothing whatever to show that natural selection has been the means of perpetuating any of those "useful variations" which may have given to their possessors advantage in the struggle for existence. A man is born into the world with certain marked characteristics, and as a result of these he develops into a warrior, a statesman, a poet, a priest, or what not, apparently quite apart from any qualities characteristic of his

parents or ancestors, either remote or proximate. He may have risen from the lowest ranks, and all connected with him may have continued in such lowly station as in their native element. Moreover, such characteristics are not necessarily transmitted by means of heredity; in fact, we might readily infer from the facts of the case that such is more probably the exception rather than the rule. For how seldom do we find the children of great men showing anything beyond the merest traces of those distinguishing characteristics by which their parents were marked! Consequently we look in vain for anything approaching a distinct race of warriors or statesmen, of poets or priests, and so on, even although, both in the East and in the West, men have done their utmost, by means of exclusive castes, to bring about such a result. The exceptional man arises and departs, leaving no successors behind him—unless it may be those spiritual successors who have imbibed somewhat of the same spirit which animated the great Masters and Teachers of our race. What was it that enabled the Romans to become the conquerors and rulers of the ancient world? Was it a superiority of physical development, as the result of an accumulation of variations favourable to success in the struggle for existence? Was it not rather that indefinable something which we call “Spirit”? If the former, then why have not such favouring characteristics been transmitted to the modern descendants of

the ancient Romans? No; the qualities which for a season gave to the Romans a temporary success in the struggle for existence were the result of an animating Spirit, and not such as were dependent on the operation of any law or principle at all similar to that of natural selection. And I think there can be little doubt that the selfsame Spirit which animated the ancient Romans was transferred to their Barbarian conquerors, and that it still continues to animate certain of their descendants.

From these considerations I think it must be sufficiently obvious that the principle of natural selection does not offer an adequate explanation of the differentiations of species, and that it does not solve the great "mystery of mysteries," as Mr. Darwin and his followers have foolishly imagined. And, indeed, how any rational human being could ever have harboured such a belief is to me a most marvellous thing. If the reader would realise the complete absurdity of such a conception, just let him propose the following question to himself: How is it possible to conceive that "selective breeding," operating through the "struggle for existence," could ever have been the means of evolving the sweet song of the nightingale or the gay carol of the lark, or how could it have called forth the wondrous beauty and sweet perfumes of the myriad floral gems which bespangle the earth? How it is possible that the heart of man could ever have conceived that all the marvellous

beauty of Nature, as well as the high aspirations of man's soul, had been called forth merely as the result of a system of selective breeding, operating through the struggle for existence—surely this is a marvel which must fill the higher intelligences with the most profound amazement. For a theory more groundless and absurd it would be impossible to conceive. The very fact that such a theory could have arisen at this late period of the world's history is a sorry commentary on the boasted intelligence and enlightenment of the century which has just passed away. Indeed, I am fully convinced that such a thing could never have happened had not man proved false to his own higher intuitions of the truth. But nothing else could be expected when men, trusting to the feeble and uncertain light of the unaided human understanding, refuse to listen to the voice of God speaking in the depths of their inner consciousness.

CHAPTER IX

NEO-DARWINIST VIEWS

I N the preceding chapter we have shown,—conclusively, I think,—that the modern scientific theory of evolution has its basis on a mere unsupported hypothesis which has no foundation whatever either in fact or in philosophy. Consequently it becomes manifest that Mr. Darwin's much-lauded theory of evolution by means of natural selection can be nothing more nor less than a gross superstition. This opinion we hope to be able to make good from the writings of Professor Weismann, the founder of the Neo-Darwinian school of evolutionists.

Now the term "Superstition" may be defined as a belief held upon the authority of others, which is allowed to influence man's thoughts and actions, notwithstanding the fact that it has no sufficient grounds either in reason or in actual facts. And there can be very little doubt that, for several years past, the cherished beliefs of Christendom have been stigmatised, both openly and by implication, as "mere superstitions," by materialistic and agnostic

scientists. Moreover, it is not to be questioned that scientists and agnostics had every justification for so doing. For it cannot be denied that the formulated beliefs of Christendom, taken in their literal signification, are such as to outrage all the necessary laws of thought. That an element of divine truth does underlie even the most seemingly absurd of those beliefs I am fully persuaded, for it is quite evident that the world could not possibly have remained satisfied therewith during all these centuries unless there had been something therein which harmonised with the deepest intuitions of man's soul. But it has long been manifest to the more advanced thinkers of our time that the soul of truth which at one time gave life to these ancient formulas has taken its departure, leaving behind nothing but the dead carcass of obsolete theological beliefs. It is manifest, therefore, that a continued belief in those ancient formulas can no longer be looked upon as *faith*, but must be regarded as mere superstitious *credulity*. It is quite evident, however, that the materialistic and agnostic scientist in bringing a charge of "superstition" against those by whom the old exploded beliefs of Christendom were held, had little conception that they were thus laying themselves open to a precisely similar charge. And herein we have a striking illustration of the wisdom which underlay the Master's teaching when he said—"Judge not, that ye be not judged."

It has been reserved, however, for evolutionists

of the Neo-Darwinian school to reach a higher level or deeper depth of superstitious belief than their predecessors, for we find that natural selection is regarded by them, not as a thing to be argued about, but as a thing to be accepted apart from all reason *in default of any other theory by means of which the materialistic position could be maintained.*

The Neo-Darwinian school of evolutionists are followers of Professor August Weismann, by whom some little stir was caused in the scientific world a few years ago in connection with the formulation of a new theory of Heredity. As we have already seen, Mr. Darwin was of the opinion that, besides the natural "tendency to vary" from the parent stock, which is a characteristic of the progeny of all living beings, there are other causes of variation, such as sexual selection, the influences of environment, the effects of use and disuse, and so on. According to Professor Weismann's theory, however, the transmission of functional variations, or acquired characters, is regarded as being an impossibility. And hence he was forced to the conclusion that the variations of species can only be accounted for as being the result of natural selection, whereby organism becomes adapted to its environment.

In order that readers may understand the attitude of the Neo-Darwinians towards natural selection, it will be necessary for us to give some slight sketch of Professor Weismann's

theory of Heredity. It may be somewhat difficult for the general reader to follow us in this, but with a hearty co-operation on his part, together with the expenditure of a moderate degree of brain force, I think we shall succeed in making the matter sufficiently clear.

Professor Weismann's new theory of Heredity was wrought out by him in a series of essays which were published during a period of ten years. The substance of these essays was afterwards collected into a single volume, and an English translation, under the title of *The Germ Plasm*, was published in London by Walter Scott, Limited, in 1893.

In his introduction Professor Weismann gives a description of a theory of Heredity propounded by Mr. Darwin, known as "Pangenesis," of which the following is a brief summary :

According to the cell-theory, it is held that multicellular organisms, both vegetable and animal, are gradually built up from a single nucleated cell by means of a process of cell-division. Now it was supposed by Mr. Darwin that each cell, at every stage of its development, possessed the power of giving off invisible "gemmules," or atoms, which, at a later period, and under certain conditions, could be developed into cells of a kind similar to those from which they originated. He supposed also that numbers of these gemmules are being given off continually from all the cells of the

body, and conveyed into the blood, and that, after circulating through the body, they finally settle down in that region wherein the development of offspring will take place. Later on "buds," or "germ-cells," appear, in which gemmules from all the cells of the body are aggregated, which gemmules invest the germ-cells with the power of developing into a new organism. The manner in which this occurs is supposed to be as follows: each gemmule represents the cell from which it was derived; and the various cells become active according to the same order in which the corresponding cells followed each other in the ontology of the parent.

Now such is the theory of Pangenesis, invented by Mr. Darwin in order to account for the transmission of the various characteristics of the parents to the children. That the theory is a very ingenious one there can be no doubt; but I fancy that no one could honestly describe it as being either scientific or philosophical. Indeed, if I might be allowed to describe it in a word, I should designate it "Materialism-gone-mad." Just let the reader think of one of those germ-cells, which are only to be seen with the aid of a powerful microscope, and then let him imagine, if he can, such germ-cells as being composed of "several or many" material particles or atoms drawn from all the myriads of cells of which the body is composed. A conception such as this would require a stretch

of the imagination which is clearly beyond the capacity of ordinary mortals.

However, this theory of Mr. Darwin's was regarded by Professor Weismann as being one of great importance, inasmuch as it was the first attempt which had been made to form a complete hypothesis, fitted to cover all the known facts relating to the transmission of the characters of the parent-organism to its offspring. Professor Weismann, however, did not regard it as a theory which Mr. Darwin considered as being more than a provisional hypothesis, seeing that he did not make any attempt to demonstrate it by means of actual facts. In these circumstances Professor Weismann was led to make an investigation into the whole question of Heredity, with the result that he reached conclusions somewhat different from those of Mr. Darwin.

Professor Weismann's theory, like that of Mr. Darwin, has its foundation on the "cell-theory." Thus we are informed that he regarded it as being an undoubted fact, that all organisms grow out of the mother-cell which has the power to give rise to other cells, with different kinds of idioplasm.¹ This may be paraphrased for the benefit of the reader as follows: that all organisms are composed of microscopic bodies called "cells," which cells are derived from a "germ-cell" having the power of giving rise to other cells by means of

¹ Cf. *The Germ Plasm*, p. 34.

cell-division, and that these cells are possessed of different qualities and capabilities and perform different functions.

Professor Weismann further informs us that, having every reason to believe that the various forms of life with which we are acquainted invariably arise from others similar to themselves, he considered that what is thus true of individual organisms must necessarily be true likewise in the case of all the different orders of vital units of which these higher organisms are composed; for, he contends, "each of the earliest and lowest organisms (Protozoa) must have been neither more nor less than the equivalent of one biophor or vital unit."

Professor Weismann then proceeds to develop his theory as follows:—

"We can only imagine the very simplest biophors as having been produced by primordial generation; *all subsequent and more complex biophors can only have arisen on the principle of the adaptation to new conditions of life*; they must have been developed gradually by the long-continued co-operation of heredity and selection. All those biophors of a higher order, which are adapted to special conditions of existence and which in endless varieties form organisms as we see them around us, possess *historical* qualities; they therefore can only arise from others like themselves, and cannot be formed spontaneously. This fact is confirmed by experiment. Not only does a cell always arise from a cell and a nucleus from a nucleus, as De Vries and,

more recently, Wiessener have shown, but all other constituents which occur in the cell-body and determine its structure, never arise, so far as we know, by *generatio equivoca*, or as De Vries expresses it, *nonogenetically*. They are always produced by the division of cells already present.”¹

Now I think the intelligent reader who has been able to follow Professor Weismann's argument, must allow that the reasoning therein is perfectly sound. It will be observed that the principle followed by him is the same as that indicated by us in the previous chapter—the principle, namely, of the uniformity and universality of natural law. For he argues that the development of the individual cells must follow the same law as that which is recognised in the organic world generally. In this respect Professor Weismann's theory has manifestly a sound philosophical basis, and hence it could not fail to be confirmed by experiment, as he tells us.

Like Mr. Darwin, however, Professor Weismann was dominated by the materialistic spirit of the age, and hence we find him adopting a theory similar to that of Mr. Darwin as regards the composition of the germ-plasm. Thus he assumes that every separate cell of which the body is composed must have been represented in the mother-cell, from which the organism has been evolved, by several or many material particles or biophors—*i.e.* the atoms

¹ Cf. *The Germ Plasm*, p. 47.

or gemmules of Mr. Darwin's theory. His words are these:—

“It seems impossible to avoid the stupendous assumption that each of the millions of cells in a multicellular organism is represented in the germ-plasm by several ordinary kinds of biophors.”

The conclusion drawn by Professor Weismann from these premises is, that the reproductive cells are quite different in their composition and functions from the ordinary somatic cells (those composing the body generally), and that the former are independent of and uninfluenced by the latter. And from these conclusions he draws the inference that functional variations, or acquired characters, cannot be transmitted by generation. He informs us, moreover, that for ten years he continued to test the accuracy of this assumption, and that, whenever he was able to attain a thorough understanding of the facts, he always found it confirmed.

This theory of Professor Weismann's, which is manifestly based on sound scientific and philosophical principles, met with a certain degree of acceptance amongst biologists. But it found a stern opponent in the person of Mr. Herbert Spencer, for the simple reason that it contradicted certain of his own pet theories. This opposition on the part of Mr. Spencer took the form of several articles which appeared in the *Contemporary Review* in the first half of 1893, under the titles of “The Inadequacy of

Natural Selection," and "Professor Weismann's Theories." In these he contended strongly for the validity of Mr. Darwin's theory, which is based on the principle that functional variations, or acquired characters, *can* be transmitted by heredity, and, in fact, that organic evolution is almost entirely dependent thereon. Mr. Spencer even went so far as to assert that "Either there has been inheritance of acquired characters or there has been no evolution." Amongst other arguments, he supported this assertion by the following instance, which he quoted from a standard work by Professor Austin Flint:—

"A peculiar, and it seems to be an inexplicable fact is that previous pregnancies have an influence on offspring. This is well known to breeders of animals. . . . A white woman who has had children by a negro, may subsequently have children to a white man, these children presenting some of the unmistakable peculiarities of the negro race."

Speaking in regard to this "anomalous kind of heredity," Mr. Spencer says, "we must take it as a demonstrated fact that, during gestation, traits of constitution inherited from the father produce effects in the constitution of the mother, and that these communicated effects are transmitted by heredity to subsequent offspring. And so," he goes on to argue, "there is none of the alleged independence of the reproductive cells, but the two sets of cells are in close communication." He further says in regard to

these facts, "They prove that, while the reproductive cells multiply and arrange themselves during the evolution of the embryo, some of the germ-plasm passes into the mass of the somatic cells constituting the parental body and becomes a permanent component of it."

Now while Mr. Spencer may have been a Great Philosopher, his reasoning in connection with this matter cannot be regarded as being of a very high philosophical order. This was clearly shown by Dr. G. J. Romanes in an article which appeared in the *Contemporary Review* for July, 1893, wherein he challenged the correctness of Mr. Spencer's conclusions, in regard to which he says:—

"A much simpler and more probable theory is to be found in supposing that the germ-plasm of the first sire may survive the disintegration of the spermatozoa in the Fallopian tubes of the female, and thus gain access to the hitherto unripe ova *directly* instead of having to affect the whole maternal organism and then be *reflected* from it to them."

The explanation thus supplied by Dr. Romanes was found to be in harmony with that which had been given by Professor Weismann himself as regards phenomena of this nature. Thus in his work on *The Germ Plasm*, he describes this phenomenon under the name of "telegony," otherwise "superfoetation" or "infection of the germ." At the time of writing the article in question Dr. Romanes had not

seen Professor Weismann's work, and consequently his explanation tended to confirm the general conclusions of the author. Dr. Romanes was by no means entirely satisfied as to the truth of Professor Weismann's theory of Heredity, but he was compelled to admit that the evidence adduced by Mr. Darwin in support of the transmission by heredity of the effects of use and disuse had been thereby considerably attenuated.

It is unnecessary for us to follow the discussion of this interesting question at greater length. That Professor Weismann's theory of Heredity has its basis, to a great extent, in rational and philosophical principles, and that it contains important elements of truth as regards the question of Heredity, I think those competent to express an opinion on the matter will be ready to admit. At the same time, however, the reader may at once dismiss from his mind the materialistic element contained therein. For there can be little doubt, I think, that the "gemmules" of Darwin, the "biophors" of Weismann, and the "physiological units" of Spencer have no existence whatever outside of the brains in which they originated. They are simply products of the "scientific imagination," haunted by the materialistic spirit of the age. The materialistic bent of Mr. Darwin's philosophy compelled him to imagine each reproductive cell as being composed, not only

of several or many gemmules derived from each of the millions of cells which constitute the body, but also that it "consists of very large numbers which are derived from the parents and ancestors even to remote generations." It seems to me, however, that, in order to form a rational and consistent theory of Heredity on a materialistic basis, it would be necessary to include in the germ-cells, as factors in such theory, not only "gemmules," or material atoms, derived from all the millions of cells contained within the parent organism, but also gemmules from the myriads of cells contained in every preceding organism through which the parent organism had been evolved, back to the original protozoon with which the evolutionary ascent began. Surely this ought to have the effect of bringing all such materialistic theories of Heredity down to the level of a *reductio ad absurdum*. Professor Weismann, it appears, made some attempt to compute the size and number of the biophors which are supposed to be contained in the reproductive cell. It seems to me, however, that the mind which could compute the necessary factors present within the germ-cell, according to any theory of Heredity possessing a materialistic basis, would be even a greater marvel than the reproductive cell itself. Thus is modern science completely hag-ridden by its crass materialism.

Now it seems to me that the truth as regards the principle of Heredity can only be reached

by learning to look upon the various cells of which the body is composed as being individual living entities, and that, as such, they must be possessed of a certain degree of consciousness, each after its own kind. To the general reader this may seem rather a strange notion, but it is certainly borne out as the result of modern scientific research. For it has been stated by Dr. Haldane, Lecturer on Physiology at Oxford, that "cells for their maintenance and development must necessitate several distinct processes, such as absorption, excretion, respiration, and metabolism."¹ Thus he manifestly regards the cell as being distinctly a living individual entity; and, as such, it must necessarily possess a certain degree of intelligence. The late Professor Virchow has likewise stated most distinctly that each constituent part of a living organism has its own special life; and consequently he regarded organism as being, not an individual, but a "social mechanism."

Now it is difficult to say exactly what Professor Virchow desired to signify by the use of the term "mechanism," which he used in opposition to the term "individual." For a piece of mechanism must necessarily possess an individuality of its own, seeing that the removal of any essential part would have the effect of reducing it to a mere aggregation of inert matter, a collocation of wheels and cranks

¹ Cf. article on "Vitalism," *Nineteenth Century* for September, 1898.

and pinions, but not a *machine*. For a machine is a complete entity, possessing not only a material body, but also an immaterial soul, a "thought" or "idea," breathed into it by the mechanist. And thus it becomes manifest that if Professor Virchow intended to deny that organism is an individuality, in the same sense that Nature,—or the Universe in its activity,—is a unity, then most assuredly Professor Virchow was in error.

The true conception in regard to this matter is to be found in the theories of Lorenz Oken, the great naturalist of the transcendental school of Physio-Philosophy. He taught that organisms and worlds are one in kind, and that they do not merely stand in harmonious relations to each other; that, in fact, man is a microcosm of the great macrocosm, a veritable world in miniature. Moreover, the cell-theory of physiology was anticipated by Oken, as well as the theory of evolution. Again, he clearly taught the doctrine that man is the highest development of the animal kingdom, and that he is not only the "paragon of animals," as Shakespeare says, but that he is an actual synthesis or epitome of the whole animal kingdom,—that, in fact, the whole animal world is represented in the human organism. This, it seems to me, is the doctrine which Professor Weismann was trying to enunciate in connection with his theory of Heredity.

Now if it be the case that each cell is a living

entity, and if it be true that man is a synthesis of the whole animal world—this latter finding confirmation in the science of embryology—then the natural inference is, that each cell of which the body is composed must represent the monadic germ of a distinct member of the genus Animal; while at the same time the human organism, which results from a combination of all these, must necessarily be the highest expression of that genus. This is a view which is in harmony with both reason and sound philosophy; and it is evidently something of this kind which science has been striving to express during the past forty years.

Each cell must thus be regarded as a distinct living entity, possessing, as such, a soul, or "idea," as its animating principle. Consequently man must clearly be regarded as a composite being, but at the same time he is just as clearly an individual through the polarisation of all the various cell-souls by which the *mind* of the organism is constituted. And it seems to me that it was this *organic mind*—the polarised intelligence of all the living entities composing the human organism—to which the ancients applied the term *anima-bruta*.¹

Above the *anima-bruta*, however, there is a

¹ It may here be remarked that this theory coincides with views expressed by Swedenborg, as well as others, that man's existence is "a host of associate spirits"; and that "every human spirit, as a magnet, attracts an entourage of other spirits."

higher principle, called by the ancients the "anima-divina"; and there can be little doubt that it is the opposition between these two principles which is the cause of all man's trouble and misery. When, however, the higher principle gains the ascendancy, then the lower animal nature, with all its passions and desires, is brought into subjection, and peace and harmony are established throughout the organism. It is of this that the Wise Man speaks when he says: "Greater is he that ruleth his own spirit than he that taketh a city."

Now if it be true that the various cells of which the body is composed are monadic germs representing the various species composing the animal world—and this we think is fully warranted by all the facts of the case—then it will necessarily follow that the reproductive cells must represent the highest species, viz. Man. And this is an hypothesis which manifestly brings its own confirmation with it; for on no other hypothesis is it possible to explain how a germ-cell possesses the power of developing into a human being. Thus it becomes manifest that the principle of *evolution* involves the correlative principle of *involution*, as the word itself implies. Seeing, however, that the modern scientist has pinned his faith to Mr. Darwin's materialistic conception of an evolution by means of natural selection, it is only natural that he should repudiate the principle of involution. But it is an established maxim

of science that *from nothing nothing can issue*; and it is only the necessary corollary of this when we say that *nothing more can be extracted from a thing than what was originally contained therein*.

It will thus be seen that the inference drawn by Professor Weismann from the difference between the reproductive cells—viz. that functional variations or acquired characters cannot be transmitted by generation—has its basis in actual facts. For it is manifest that the reproductive and somatic cells are so distinct in character and functions, that it is impossible for one to influence the other—that is, on a materialistic basis.

Professor Weismann's theory is thus manifestly a great advance on that of Mr. Darwin. For if the latter were true, then we should expect that scars and defects acquired during life would be repeated in the embryo, such being manifestly not the case. Then as to Mr. Spencer's theory in regard to physiological units, concerning which he postulates perfect identity, this certainly will not bear intelligent scrutiny. For, as Professor Weismann has aptly pointed out, such a theory fails to offer any explanation whatever of the differences which exist in the various organs of the human body. Mr. Spencer appears to have had the idea that the same germ-cell was capable of developing into "a conferva or an oak, a zoophite or a man," according to varying cir-

cumstances and environment; such a conception, however, is manifestly not one which will bear serious discussion.

But, indeed, the attempt to formulate a theory of Heredity on a materialistic basis, such as shall serve to explain all the known facts besides satisfying the intelligence, is an undertaking which must ever result in failure, for the simple reason that such a theory can have no substantial basis in the facts of Nature.

The case is very different, however, when the question of Heredity is viewed from a spiritual standpoint. For it then becomes possible for us to find a rational and philosophical explanation of the various facts, such as serves to unriddle the whole mystery in which the subject of Heredity is involved. For, if it be true that the germ-cell from which organisms arise does represent the spiritual monad of a previously existing organism, then, as we have already remarked, we have a full explanation of the reason why such germ-cell is invested with the power of developing into a human organism. Moreover it serves to explain what Herbert Spencer calls the "transcendental heredity" manifested in the gradual evolution of the human foetus through all the various stages of embryonic animal existence, from that of the elementary protozoon up to man. For it thus becomes manifest that such evolution is but a brief and rapid recapitulation of the long life-history of the spiritual monad in its upward

progress from the lowest form of manifested existence up to its present incarnation.

Then again, this theory explains how it is that the new-born child comes into the world a distinct individuality, possessing characteristics which differentiate it from all other living beings. For it thus becomes manifest that organism is simply the outward manifestation of the *soul*—that is, the “character,” as Buddhism teaches—which such spiritual entity has been gradually building up during its progressive evolution throughout the long ages of the past. According to this theory the organism constitutes the instrument whereby the soul finds a temporary manifestation, and whereby it gains fresh experience during another cycle of incarnated existence.

The spiritual theory of Heredity likewise affords a full and satisfactory explanation of those characteristics which the offspring derive from their parents, upon which the ordinary theory of Heredity rests. For, according to this theory, the spiritual monads of the offspring must have been drawn into the organism of one or other of the parents by means of spiritual affinity or spiritual attraction, assuming the form of “cells” therein. Seeing then that the parental organisms are manifestations of the “souls,” or acquired characters, of the parents, it necessarily follows that the various cells which constitute such organisms must come under the influence, to a greater or lesser degree, of the

ruling parental souls. And thus we have an explanation which is at once simple, natural, and philosophical of the reason why children frequently display traits of character similar to those of the parents. The same explanation covers the inheritance of physical peculiarities common to the offspring and to one or both parents, for the physical organism being simply the outward manifestation of the soul, it follows that physical resemblances between parents and children merely indicate similarity of psychical peculiarities.

Now I will venture to affirm that there is not a single fact connected with the phenomena of Heredity which is not capable of a full and satisfactory explanation by means of the theory which we have thus briefly set forth, and hence the reader must recognise its vast superiority in this respect to the materialistic theories of modern science, as formulated by Darwin, Weismann, and others. But, leaving this branch of our subject, we must now return to a consideration of Professor Weismann's views.

We have already seen that Professor Weismann's researches had convinced him that Mr. Darwin's theory of evolution must be at fault, in so far as the transmission of functional variations is concerned—that is, he did not regard evolution as being a consequence of the inherited effects of use and disuse, of sexual

selection, or of the influences of environment and so on. But this seems only to have made him the more convinced that in natural selection alone we have a sufficient explanation of those "adaptations to environment" which are supposed to be the chief causes of organic evolution. He was not only convinced that natural selection was one of the leading factors in the production of evolution, but that it was the one supreme if not the only cause. And so highly did he rate the importance of this principle that he published an article in the *Contemporary Review* for October, 1893, under the title of "The *All-sufficiency* of Natural Selection," from which we extract the following:—

"I hold it to be demonstrated that all hereditary adaptation rests on natural selection, and that natural selection is the one principle which enables organisms to conform to a certain high degree to their varying conditions, by constructing new adaptations out of old ones. It is not merely an accessory principle, which comes into operation when the assumed transmission of functional variations fails; but it is the chief principle in the variation of organisms, and compared to it the primary variation which is due to the direct action of external influences on the germ-plasm is of very secondary importance. . . . Therefore I hold the discovery of natural selection to be one of the most fundamental ever made in the field of Biology, and one that is alone sufficient to immortalise the names of Charles Darwin and Alfred Wallace."

Now it appears from this that Professor Weismann holds the theory of natural selection in very high estimation indeed. But it seems to us that, if the transmission of functional variations by means of heredity be eliminated, then it must follow of necessity that the entire ground will be cut away from underneath the principle of natural selection itself. For it is manifest that if acquired characters cannot be transmitted by generation, then the operation of natural selection becomes restricted to those superficial variations which arise from the adaptation of organisms to their environment; which variations have no permanent character, as shown in the facts connected with artificial selection. For we are told that the variations thus produced soon disappeared when animals return to a state of nature. However, it has already been shown that the whole theory upon which natural selection rests is a mere unsupported hypothesis.

But, after reading a panegyric of so glowing a description, the reader would naturally expect that one who was a scientist of repute, a prominent naturalist, and a learned professor to boot, would be prepared to bring forward some very conclusive evidence in support of an opinion so strongly expressed. In this respect, however, the reader must be content to meet with disappointment. For, instead of a well-reasoned, scientifically-demonstrated argument in favour of such opinion, we find nothing

beyond mere assumption and conjecture. And, moreover, such assumption and conjecture have been brought forward by Professor Weismann, not because of their cogency and adequacy to explain the facts of the case, but simply because no other explanation could be conceived by Professor Weismann *without admitting the hypothesis of design in Nature*. Thus at p. 322 of the article referred to Professor Weismann says :—

“It is very difficult to imagine the process of natural selection in its details, and to this day it is impossible to demonstrate it in any one point.”

Later on (p. 327) he cites an instance of a remarkable contrivance which has been evolved in the case of worker-bees, of which he speaks as follows :—

“As soon as we attempt to think out in detail the process of selection by which, perhaps, the little bristles or the small baskets of the workers have arisen, it is seen that all and every one of the data are wanting. Moreover, in my opinion we can never hope to possess them, *either in these cases, or in any yet simpler process of natural selection.*”

Then again (p. 319), speaking in regard to certain changes which have taken place in worker-ants—which changes cannot rest on the transmission of functional variations, seeing they do not at all, or only exceptionally reproduce—he says :—

“They can only thus have arisen by a selection of

the parent ant, dependent on the fact that those parents which produce the best workers had always the best prospect of the persistence of the colony. No other explanation is conceivable. *And it is just because no other explanation is conceivable that it becomes necessary for us to accept the principle of natural selection.* It alone can explain the adaptation of organisms without assuming the help of a principle of design."

Now these are certainly most remarkable admissions to be found in an article written for the express purpose of proving the *all-sufficiency* of natural selection, and more particularly by a writer who has just decreed immortal fame to the discoverers of that principle. In the first place, the reader will observe that Professor Weismann says "it is very difficult to imagine the process of natural selection in its details"; and, moreover, that "*to this day it is impossible to demonstrate it in any one point.*" He likewise tells us that "we have no data whereby natural selection can be proven," and that "there is little hope of our ever possessing any, even in the simplest cases of natural selection." I fancy that readers must be filled with amazement at the fact that the world could have allowed itself to be imposed upon by such a baseless theory for a single day, let alone for a period of over forty years. For if this be not a *superstition*, then it would be difficult to define what is meant by that term.

Then, in the second place, Professor Weismann, when speaking of certain changes in worker-ants, suggested that these must have arisen through a selection of the parents and not of the offspring, for the reason that no other explanation is conceivable. And he declared further that the principle of natural selection must be accepted, "*just because no other explanation is possible.*"

Now it must be admitted that Professor Weismann does not err on the side of want of candour, for it is difficult to conceive of statements more damaging to the modern scientific theory of evolution. It is not surprising therefore to find Mr. Spencer suggesting that there must surely have been some error in the title of the article in question. For in his estimation a more appropriate title would have been "The Doubtful Efficacy of Natural Selection." However, Professor Weismann informs us (p. 311) that "he always contended that a principle of explanation is justified if it can be shown that without it certain effects are inexplicable." But surely Professor Weismann must have heard of the folly of jumping at conclusions, and also of the wisdom of holding judgment in suspense where the causes of a thing are not apparent.

But the true reason why it is necessary to accept a "groundless hypothesis," whose action has never been observed, and whose method in most instances is quite inconceivable, is at last

permitted to leak out. And that reason is certainly not the one assumed by Professor Weismann when he said it was "because no other explanation is conceivable." The true reason is "because no other explanation is conceivable *without assuming the help of a principle of design.*" Yes, that indeed is the true secret of the whole matter. An utterly inadequate hypothesis is accepted merely because it seems to offer a plausible explanation of certain mysterious phenomena of Nature, while at the same time it excludes that ancient conception of Nature as being the outward and visible manifestation of a spiritual Intelligence, to whom the name of "God" has been applied. And thus it becomes apparent that Charles Darwin and Alfred Wallace are thought worthy of having their names emblazoned on the world's Scroll of Fame because they have invented a theory which enables science to dispense with the idea of a "living God"—an idea without which it is impossible to find any satisfactory explanation of the world's moral and intellectual progress. The scientific world has thus sought to banish from the hearts of God's children their belief in the infinite and loving Father in Heaven, revealed to us by Jesus of Nazareth; and their supreme folly must now be manifested before the whole world.

One more extract may be cited, as showing Professor Weismann's candour in admitting that there was no cogent reason whatever for a

belief in the Darwinian principle of natural selection. At page 336 we read as follows :—

“ We accept it (natural selection) not because we are able to demonstrate it in detail, not even because we can with more or less ease imagine it, *but simply because we must, because it is the only possible explanation that we can conceive.* . . . It has often been said that proof of the actual intervention of natural selection has not yet been produced ; we can readily imagine its occurrence, but there is no cogent reason for the belief. This is indeed true.”

And now, dear Reader, what are we to think of a declaration such as the foregoing? For more than forty years our scientific teachers and guides have been professing to solve the great “mystery of mysteries,” to read the whole “Riddle of the Universe,” with the aid of a theory now admitted, by one of themselves, to be devoid of any rational foundation. No statement more entirely damnatory of the whole Darwinian theory has ever been published by even its greatest opponent than that which has just been given. We all know what happens when the blind undertake to lead the blind ; and I certainly do not envy the feelings of those who now find themselves floundering in the ditch together with their dupes.

CHAPTER X

HERBERT SPENCER'S VIEWS

IT is necessary that we should now glance as briefly as possible at the views of Mr. Herbert Spencer, who is generally regarded as being the philosopher *par excellence* of the evolution theory.

Mr. Spencer was one of the earliest exponents of the modern scientific theory of Evolution. Even before Mr. Darwin had issued his great work on *The Origin of Species*, Mr. Spencer had published an essay on *The Development Hypothesis*, as opposed to the orthodox belief in the creation of the world. This, however, received but little notice at the time, but it doubtless helped to pave the way for the appearance of Mr. Darwin's more illuminating treatise, which was backed up by a great display of illustrative facts drawn from Nature. It appears, moreover, that Mr. Spencer had discovered the principle of the adaptation of organisms to their environment before the appearance of Mr. Darwin's work. This is the principle lying at the base of Mr. Darwin's theory of natural selection, and we

are told that it was only by the merest chance that Mr. Spencer failed to grasp the full significance of that principle, otherwise he should have anticipated Mr. Darwin, and thus at least have shared in the honour which has been reflected on the names of Charles Darwin and Alfred Wallace in connection with that discovery.

Now it may be cordially admitted that the Synthetic Philosophy, that great work which engrossed the best years of Mr. Spencer's life, is undoubtedly a monument of painstaking and devoted labour. Indeed, it cannot be otherwise regarded than as being a very marked instance of that "infinite capacity to take pains," which, if it be not genius itself, is at least one of the distinguishing marks of genius.

In the Synthetic Philosophy Mr. Spencer has endeavoured to work out a complete system of human knowledge on the basis of the evolution theory. He had the misfortune, however, to base his system on a conception of the Universe which is radically defective, and hence the philosophy which he erected thereon, with so much patient assiduity, during a long and devoted life, resembles nothing so much as one of those sand-castles which children so laboriously pile up on the seashore, and which the returning tide completely obliterates. For the Synthetic Philosophy has in it no element of permanence whatever, and consequently it cannot endure. In fact, I have no hesitation in

declaring it to be neither more nor less than a complete tissue of half-truths, which are infinitely worse than complete falsities.

The Synthetic Philosophy may be regarded as a deification of that Force or Energy which is manifested in the visible Universe. This is the great Unknown and Unknowable power to which Herbert Spencer, the apostle of Agnosticism, like the Athenians of old, has erected an altar, and before whom he would have us bow the knee in silent adoration. But although he has done his best, by means of a liberal use of capitals, to exalt this new Deity in the estimation of the world, it still remains nothing more than mere brute force, towards which either fear or indifference may be manifested, but towards which it is impossible for any sane human being to manifest either love or hatred.

Now a system of philosophy based upon principles such as these, which contradict the deepest intuitions of man's soul, cannot possibly be a product of Nature, and hence it is impossible that Nature should own it and establish it as a living organic system in the intellectual world. It is, in fact, the product of a degenerate age which has lost its soul owing to its insane pursuit of material things, and which consequently "knows not God." That Mr. Spencer was not lacking in self-assurance is shown in the fact of his having set up his own intellectual conceits in opposition to such universal intuitions, for in so doing he virtually claimed to be endowed

with a wisdom surpassing that of all who had gone before ; and at the same time he thus virtually branded all preceding teachers, no matter what their claims might be, as being either incompetent pretenders or unconscionable knaves and liars. Indeed, the conceit of the leading exponents of the modern scientific theory of evolution has been something marvellous, for they have tacitly assumed that prior to their advent wisdom and truth were strangers in the earth.

Now it seems to me that the philosophy evolved by Mr. Spencer affords a striking illustration of the effects which must always result when man accepts the guidance of his intellectual faculties, uncontrolled by that superior and guiding principle which we call Intuition. The man who trusts entirely to the guidance of his intuitive faculties will most assuredly land himself in superstitious error ; while the man who trusts solely to the intellect cannot possibly escape the pitfalls of materialistic and agnostic speciosities. It is only by a complete union and harmony between both principles that man can attain to light and safety. And thus it becomes manifest that, during all these years, Mr. Spencer has been living on the very borders of the wide domain of Truth. From his writings it is evident that he has had many fleeting glimpses of its entrancing beauty and grandeur, but he never acquired the password which would have

admitted him within the gates. In other words, as we have already said, he has all along been living in an element of half-truths which have effectually prevented the Truth from entering his soul.

It is just for this reason that Mr. Spencer's doctrines have never carried much weight amongst his own countrymen, though it is true that he obtains a certain degree of recognition abroad. John Bull may be somewhat pig-headed as regards old customs and beliefs; and certainly abstract thought is not much in his line; but at the same time there is no question that his instincts for Truth are not to be imposed upon. Consequently he has steadily refused to be charmed by the sophisticated eloquence of the great apostle and prophet of Agnosticism. We are told that Mr. Spencer was much chagrined at this want of recognition on the part of his countrymen, to which, however, he at last became resigned, looking to the future for that recognition as an epoch-making thinker denied him by his contemporaries. In this respect, however, it is to be feared that his hopes are doomed to disappointment. For I hold it to be a truth of absolute verity, that he who aspires to live in the memory of his fellows must plant deep in their souls and not merely in their intellects.

Now it is highly probable that many of my readers possess but a slight acquaintance with the Synthetic Philosophy of Herbert Spencer;

for they no doubt find life too short to be wasted in poring over the ponderous tomes of this and other would-be teachers and guides of humanity. We are fortunate, however, in being able to present the reader with a brief summary of that philosophy, written by the distinguished author himself. This occurs incidentally in an article which appeared in the *Nineteenth Century* for November, 1898, entitled "Lord Salisbury and Evolution," in which Mr. Spencer, after detailing some of the evidence which goes to prove the existence and operation of the great universal law of evolution, asks the question (p. 756): "What is the general nature of that progressive transformation which constitutes evolution?" To which he replies as follows:—

"The first answer to this question was suggested on observing the changes passed through by every unfolding plant and animal. Immeasurably as do the multitudinous kinds of organisms differ from one another, yet the unfoldings of them proceed in similar ways. The detailed changes passed through are infinitely varied, but the general change passed through is the same for all. It has since become apparent that the abstract formulæ expressing this transformation in all living things, also expresses the transformation which is and has been in progress everywhere. The solar system in passing from its primitive state exemplifies it. The transformation of the earth from those early stages in which its surface began to solidify down to its present stage, has likewise conformed to the general law. Among living things it is conformed to not only in the

unfolding of every organism, but also by the organic world in general considered as an aggregate of species. The phenomena of mind in rising from its lowest human form to the highest illustrate it. It is again illustrated in the successive stages of human progress, beginning with groups of savages and ending with civilised nations. And we see it no less displayed in the products of social life, in language, in the industrial arts, in the development of literature, in the genesis of science. It has for its subject the entire cosmic process, from nebular condensation down to the development of picture-words into written language, or the formation of local dialects; and its general result is to show that all the minor transformations in their infinite varieties are parts of the one vast transformation and throughout display the same law and cause—that the Infinite and Eternal Energy has manifested itself everywhere and always in modes ever unlike in results, but ever alike in principle. . . . It is not by accident that these transformations of all kinds have common traits.”

Now I do not think there is one sentence in this brief summary of the Synthetic Philosophy to which any reasonable mortal could take exception. For my own part, I can heartily say “Amen!” to every word of it, and it is my belief that philosophy, in the true sense of the term, is an impossibility on any other lines.

But while such is undoubtedly the case, still it is unquestionably true that, from first to last, Mr. Spencer never fully grasped the true import and significance of the great truth which it was the mission of his life to promulgate.

And the reason for this is manifest, for Mr. Spencer, while he possessed intellectual powers of a very high order, combined therewith the sceptical temperament to a large degree, and at the same time the ennobling and refining faculties of reverence and intuition had been allowed to remain almost entirely dormant. Moreover, he had the misfortune to be born into a sceptical and materialistic age, whereby he was led to despise the simple yet sublime doctrines of the great Teacher of Nazareth, wherein is contained a philosophy such as that which has appealed to the greatest minds in all ages—a philosophy which teaches that the son of man is by his very nature equally a son of the Most High. And it is only by means of a philosophy of this nature that it becomes possible to find a solution to the great problem of human existence. Mr. Spencer, however, chose for man the proud isolation of a separate individuality, as well as relationship to the brute creation alone; and the inevitable result has been such as to land him in a complete fog of materialistic nescience.

Such was the fatal blunder into which Mr. Spencer allowed himself to be betrayed, and this has had the effect of vitiating every conclusion reached by him throughout the whole of the Synthetic Philosophy. That, however, is simply the penalty which every man must pay who starts from false premises; for it is manifest that in such circumstances he can never hope to

reach sound conclusions. And it is for this very reason that I have ventured to characterise the Spencerian philosophy as being a sad mixture of truth and error. It has already been said that such a system is far more dangerous than one which is radically false. Indeed, there can be no doubt that the man who holds erroneous views of the latter kind occupies a far more hopeful position than the man who lives in an element of half-truths. For there is hope that the former may eventually come to realise and forsake his errors; but in the case of the latter there is no such hope, seeing that, by reason of his agnosticism, he has effectually shut against himself the only door whereby the truth might find an entrance. And hence it is that we find the agnostic living in that dim region of half-truths, filled with unreal shadows, where it becomes impossible to distinguish between truth and error. A man holding such views as those contained in the summary of the Synthetic Philosophy, as quoted by us from Mr. Spencer's writings, who refuses to see in the phenomena of Nature the workings of an immanent Divine Intelligence, is manifestly unable to recognise the truth even when it is staring him in the face. Such a man is most undoubtedly under the influence of the devil, in the shape of a *fixed idea*, and the sooner he renounces the devil and all his works, the sooner will he attain to mental sanity.

But, leaving this aspect of Mr. Spencer's

views, it is necessary that we should now briefly consider his attitude towards the Darwinian principle of natural selection.

The controversy which arose in connection with the publication of Professor Weismann's theory of Heredity naturally attracted considerable attention in the scientific world. And it is probable that the very damaging admissions of Professor Weismann had the effect of reviving, to some extent, the whole contention between Evolutionists and Creationists. At all events the latter seem to have found a champion in the person of the late Marquis of Salisbury.

Lord Salisbury was a man who had devoted considerable attention to scientific questions, but the constitution of his mind was such as led him to be a consistent opponent of the prevalent nescience which is a leading characteristic of the science of these latter days. From the first, therefore, he was firmly opposed to the materialistic principles involved in the Darwinian theory, and consequently when the opportunity arose he felt moved to break a lance in defence of the orthodox beliefs. And thus it happened that when, as President of the British Association, it became his duty to deliver the usual address, he seized the opportunity to make a vigorous attack on the modern scientific theory of evolution.

In such circumstances as these it is only natural that he should have availed himself

to the fullest extent of the very damaging admissions which had just recently been made by Professor Weismann. And by this means he was able to show that natural selection, which is the essential principle of the Darwinian theory, was nothing more than an hypothesis which had been adopted for the simple reason that it enabled scientific men to exclude the principle of design in Nature. Taking his stand, therefore, on the admissions of Professor Weismann, he was able to show that the modern scientific theory of evolution did not possess the assured foundation claimed for it by its various advocates.

These heretical views, given forth on such an occasion, could not fail to have the effect of filling the minds of the scientists then assembled with mingled feelings of astonishment and consternation. Mr. Huxley, who more than anyone else was responsible for the spread of Darwinian views, was not the man to allow such heretical views to go forth to the world without protest on his part. Accordingly he took occasion to reply to Lord Salisbury's strictures, pointing out that, even supposing Professor Weismann's views to be absolutely proven; nay more, even supposing that the principle of natural selection should be found to be absolutely without foundation, that could have little effect on the general principle of evolution itself. For even then the principle of evolution would remain an incontrovertible

fact, although the evidence in its support would be somewhat weakened.

Mr. Huxley's protest, however, was of no avail, for Lord Salisbury's speech, as delivered, was given to the world on the following day by means of the Press, and it was afterwards printed and circulated without alteration. Thus within the walls of the very Temple of Science itself a voice was raised in protest against the materialistic principles of the modern scientific theory of evolution.

Now it is only natural that the attack thus made upon the Darwinian theory by Lord Salisbury should have been hailed with joy by the clerical party. No doubt they fancied that a champion had at last arisen who would be able to defeat the enemy and thus bring them deliverance. But their jubilation was destined to be short-lived, for that veteran evolutionist, Mr. Herbert Spencer, buckling on his armour, entered the list and very soon disposed of this new champion of Orthodoxy.

Mr. Spencer had very little difficulty in disposing of Lord Salisbury's arguments, in so far as they impugned the general principle of evolution. For the evidence in support thereof is so abundant, so clear, and so convincing that the man who fails to recognise it as being one of Nature's indefeasible laws must assuredly be blinded by prejudice.

But while it is true that Mr. Spencer had a

very easy task thus far, it must not be supposed that the arguments advanced by him in support of *Mr. Darwin's theory* of evolution were above question. Indeed, I think it will not be difficult to convince the reader that these latter were altogether inconclusive and sophistical in the extreme, notwithstanding the fact that they appear to have been accepted as unanswerable.

Mr. Spencer's criticism of Lord Salisbury's deliverance on the subject of evolution is contained in an article which appeared in the *Nineteenth Century* for November, 1895, under the title of "Lord Salisbury and Evolution," and in this he opens out by having a tilt at the noble Lord for his presumption in supposing that he had been able thus easily to dispose of Mr. Darwin's great discovery. "Very curious," says Mr. Spencer, "was it to observe how a doctrine which Mr. Darwin had spent a life to elaborate, and which had been under examination and discussion by the whole biological world for a generation was supposed to be thus readily disposed of by a 'scholar's mate.'"

Now the impression which one gains from a perusal of Mr. Spencer's article is, that his attitude towards the theory of natural selection was that known amongst politicians as "sitting on a rail;" or in other words, he seemed to be "halting between two opinions." For he is evidently quite prepared to evacuate the position in the event of its being found untenable, but

at the same time he shows that he has no intention of giving it up without a struggle. Thus, like Mr. Huxley, he is careful to discriminate between Mr. Darwin's theory of natural selection and the general theory of organic evolution, as being two essentially distinct things, the validity of the latter being in no way dependent on the truth of the former. Thus he says (p. 740):—

“Mr. Darwin's doctrine of natural selection and the doctrine of organic evolution are by most people supposed to be the same thing, yet between them there is a difference analogous to that between the theory of gravitation and the theory of the solar system held up to the time of Newton; and just as the theory of the solar system would have continued outstanding had Newton's generalisation been disproved, so even were the theory of natural selection disproved, the theory of organic evolution would remain.”

Again he says (p. 741):—

“Without the theory of natural selection . . . the general doctrine that organisms of all kinds have arisen by the superposition of modifications upon modifications would maintain its place, though it would not be so strongly fortified.”

Now there is an undoubted fallacy here, which does not appear on the surface. It is quite true, doubtless, that the general doctrine of evolution would remain even if natural selection were proven to be without foundation, for the evidence in support thereof is simply over-

whelming. But in that case, what becomes of the *modern scientific theory* of evolution, of which the "chief corner stone" is natural selection? Surely it must be evident to the ingenuous and unsophisticated reader that it must collapse like the proverbial castle of cards.

However, leaving aside this piece of sophistry, the reader will observe that Mr. Spencer does not regard natural selection as being of equal paramount importance with that which it assumes in the eyes of Professor Weismann. In fact, he seems to be quite prepared to throw it overboard entirely should that extreme step be considered requisite. But in that event, how are we to explain the occurrence of those "modifications upon modifications" which are supposed to be the cause of organic evolution? This is an aspect of the question upon which neither Mr. Huxley nor Mr. Spencer has thought it wise to venture any explanation. It is evident, therefore, that we must award to Professor Weismann the credit of being more discreet than either Mr. Huxley or Mr. Spencer, seeing that he determined to stick by natural selection, right reason or none, until he could find some other conceivable principle of explanation, apart from that *bête noire* of materialistic science, "design in Nature."

One of the quotations made by Lord Salisbury from Professor Weismann's article was as follows :—

"No man or series of men have ever observed the

whole process (of natural selection), and certainly no man has ever recorded the observation."

In reply to this Mr. Spencer tacitly admits the entire absence of such facts as would be sufficient to prove the operation of such a principle as natural selection, for he says (p. 745) that, "*in the absence of observed facts proving the production of a species by natural selection*, we may still have warrant for the theory of natural selection." Further on (p. 758) he says:—

"One who sees that our interpretation must leave us for ever ignorant of the data of the process—the space and the time, the matter and the motion, as well as the ultimate energy manifested through them—may yet rationally seek a proximate interpretation."

Thus it will be seen that even the great Herbert Spencer was compelled to admit that natural selection was nothing more than a bare hypothesis. And surely there is evidence here of a vast change from the stirring times when Mr. Huxley, the great protagonist of the evolution theory, was dealing his sledge-hammer blows against all who differed from him as regards the truth and validity of the modern scientific theory of evolution. At that time there was no evidence of any dubiety in regard to the soundness of the new theory; but now we find the great Herbert Spencer craving leave "to seek a proximate explanation" of natural selection, the "chief corner-stone" of Mr.

Darwin's theory. However, let us follow Mr. Spencer as he proceeds to show that ample grounds exist to justify the said "proximate interpretation."

In his article Mr. Spencer brings forward a number of interesting facts which go to prove the operation in Nature of a principle of evolution or development. He next proceeds to ask, how the progressive modifications observed in connection with the phenomena referred to have taken place. And replying to this question, he says (p. 745): "We need only to look around us to see everywhere at work a cause which, if it has been at work through all time, yields an explanation." And that cause, he informs us, may be described as "adaptation to environment." Moreover, he tells us that this cause has been "superposing modifications upon modifications from the beginning." He then affirms (p. 747) that, "In the adaptation of organisms to their environment, directly or indirectly brought about, we have a cause which makes these aggregates of phenomena intelligible." Further on (p. 749) he remarks that, "the perpetual adaptation and readaptation of constitution to conditions is a general cause of the kind required to account for the facts." Then, finally, he clinches the whole argument by asserting that, "A thing ever being modified diverges more and more from its original condition, and accumulated changes produce transformation."

Now such is the doctrine of natural selection, as being the chief agent or active principle in the production of the varied phenomena of organic evolution, according to the "proximate interpretation" of Herbert Spencer. And the gist of the whole matter is to be found in the one pregnant sentence with which the argument concludes, "Accumulated changes (the result of adaptation and readaptation) produce transformation." But I have not the slightest hesitation in saying that the conclusion thus reached, with a great display of logical sequence, is entirely unwarranted by the premises. In the first place, I contend that there is not a particle of evidence to prove that the principle of "adaptation to conditions" has been "superposing modifications upon modifications from the beginning." Indeed, the very fact that those modifications which are produced in animals by means of artificial selection very soon disappear when these animals return to a state of nature is sufficient to prove the contrary. And in the second place, I deny most emphatically that we have any proof of the assertion that accumulated changes have produced, or ever can produce, anything in the nature of a transmutation of species. Of course, I do not mean to deny the existence of a principle whereby living beings become adapted to the conditions of their environment; but I certainly deny that any *radical change* can be, or ever has been, so produced. For it is a manifest impossibility

that such modifications could have the effect of producing one single new "cell" within the organism, or that they could permanently modify the nature of the cell formations of which the organism is composed. And so also it may or may not be true that "accumulated changes produce transformation," but in its application to the question at issue it is a pure assumption which has no substantial basis of truth. Accumulated changes will transform the newborn babe into the full-grown man, but in all this transformation he remains what he was at the beginning, a human being, in whom no variation of species has taken place. And so also, in connection with selective breeding, we know that accumulated changes will effect a very considerable modification of physical structure, but any radical change, such as that from a sheep to a goat, or from a duck to a swan, never has been so produced and never will, even if you were to allow millions upon millions of years for the operation. For it is manifestly contrary to the laws of Nature, as we know them.

Now I think it must be obvious to the ingenuous reader that Mr. Spencer's conclusions are in no way justified by the facts of the case, and that they possess no more value than any other unsupported statements. Moreover, I think the said reader must be rather astonished to find so great a Philosopher using such weak arguments to bolster up so shady an hypothesis. The fact, however, seems to be that Mr.

Spencer, like Mr. Huxley, saw clearly enough that there was no other means of escaping from the principle of design in Nature—a principle which modern science cannot afford to admit, seeing that it has the effect of completely knocking the bottom out of its whole materialistic system.

We have thus seen how completely Mr. Spencer's logic was at fault when seeking for a "proximate interpretation" of the principle of natural selection. We have now to see how he endeavoured by means of a verbal juggle to find support for this Darwinian monstrosity.

When replying to the statement of Professor Weismann, as quoted by Lord Salisbury, that we cannot, with either more or less ease, imagine the process of natural selection, Mr. Spencer expressed regret that Mr. Darwin had chosen the term "natural selection" to express the chief operative principle in connection with organic evolution. And his reason for this was, that the term "selection" connotes a conscious process, thus involving the personification of Nature, which, he tells us, could not fail to lead to mistakes such as that made by Lord Salisbury. Moreover, he informs us that it was partly for this reason that he himself made use of the term "survival of the fittest" in his work on the principles of biology. The use of such a phrase, he contends, would have excluded such objections as that of Lord Salisbury, who imagined that, "lacking a

basis of observed facts natural selection had no basis at all," for if we substitute the phrase "survival of the fittest," then it becomes manifest that the process is a necessary one. This, he informs us, "is demonstrated by the fact that the opposite of this—viz. the survival of the unfittest—is inconceivable. And hence," he says, "survival of the fittest is inevitable—is a truth of equal certainty with a mathematical axiom, which we accept because the opposite is inconceivable."

Now to the superficial reader this may seem to be very definite and very conclusive. But just let us see how the matter really stands, perhaps we may be able to discover some hidden fallacy, some flaw in the reasoning which will have the effect of invalidating this inevitable conclusion.

Mr. Spencer's argument may be stated as follows:—

- (a) Natural Selection is the same as Survival of the Fittest:
- (b) Survival of the Fittest is a truth of equal certitude with that of a mathematical axiom:
- (c) Therefore Natural Selection must possess all the certitude of a mathematical axiom.

Now this certainly has the appearance of being all right, for the syllogism stands complete, and there seems to be no flaw in the

argument, consequently it would appear as if this settled the whole matter. From henceforth therefore, Mr. Darwin's theory of natural selection may apparently be accepted as a natural law possessing "equal cardinal value as a scientific truth with Newton's theory of gravitation,"—Mr. Spencer's own opinion to the contrary notwithstanding.

The reader will observe that by means of a strictly logical process, the following important results have been obtained :—

- (1) That natural selection, which is the chief operative cause in the production of the varied phenomena of organic evolution, according to Mr. Darwin's theory, possesses all the force and certitude of a mathematical axiom; and consequently
- (2) That the principle of natural selection is one the operation of which may not only be conceived, but that it is impossible to conceive it as not operating.

Now it is really marvellous what may be achieved with the aid of logical formulæ, when a man puts his mind into it. The present case runs almost on parallel lines with that well-known instance by means of which a horse chestnut becomes transformed into a chestnut horse. For, by means of a species of logical prestidigitation, the absurd theory of natural selection has been completely spirited away, and the simple and innocent phrase, "survival

of the fittest," stands in its place. The fallacy of the whole thing, however, becomes manifest when we examine the major premiss, which assumes that "natural selection" and "survival of the fittest" are terms of exactly equal significance. But for this assumption there is no proof whatever, and it certainly cannot be allowed. In fact, it is a proposition which I most emphatically deny; and if Mr. Spencer was not aware that this proposition was contrary to the truth, then he must have been more muddle-headed than the world gives him credit for. Natural Selection (or "selective breeding," as Mr. Huxley called it), is the name which was given by Mr. Darwin to a supposed natural law or principle by means of which "useful variations" are believed to become propagated, whereby organisations are ultimately developed into new species. Survival of the Fittest is merely the assumed process by means of which the supposed natural law is believed to come into operation. Thus it is manifest that one term expresses the law itself, while the other merely expresses a portion of its formula.

Now it must not be supposed for a moment that I have any intention of charging Mr. Spencer with the deliberate intention of misleading the public. Far from it, indeed! On the contrary, I regard him as having been the victim of self-deception from the very first. During his whole life he was apparently involved in a misty element of half-truths, until

at last he lost the capacity of discriminating between truth and error. But such is the inevitable penalty which a man must pay who allows himself to be dominated by *pride of intellect*. Mr. Spencer, trusting to his own intellectual powers, which were admittedly of a very high order, despised that pure fount of wisdom and truth which is manifested in the teachings of Jesus of Nazareth, as well as in those of other great teachers of humanity, and consequently he was left to follow his own devices, with consequences such as those which we have just seen. The whole Synthetic Philosophy, in fact, was a vain attempt to combine truth and error, light and darkness, elements which will not assimilate. And consequently the result has simply been a chimera of the imagination, a house built upon the sands, and consequently doomed to speedy destruction.

CHAPTER XI

THE TRUE EVOLUTIONAL PRINCIPLE

HAVING thus disposed of Mr. Herbert Spencer's views, I think it has been sufficiently demonstrated that the modern scientific theory of evolution, with its mechanical principle of natural selection, is neither more nor less than a superstition of the most gross and palpable character. It has been shown to have its basis entirely upon false assumptions deduced by Mr. Darwin from certain natural phenomena, which it is manifest he did not rightly comprehend, and which accordingly he failed to interpret aright. It becomes manifest therefore that this much-lauded theory is not one whit more rational than the old theological belief in the creation of the world, which it has almost entirely displaced.

At the same time it has to be recognised that the general theory of evolution has now been firmly established as a scientific and philosophical principle in regard to which there can no longer be any dispute,—thanks very largely

to the exertions of the late Mr. Huxley. But, seeing that Mr. Darwin's theory of natural selection has now been effectually disposed of, the question at once arises—How, then, are we to account for all those varied changes and continuous modifications which have manifestly occurred, and still continue to occur, throughout the whole realm of Nature? In other words, if natural selection as a principle of explanation be false, what principle of explanation can be offered in substitution thereof?

Now the answer to this question is so very simple and so exceedingly obvious that it is a marvel to me how it has never hitherto suggested itself to the minds of any of our leading scientific savants. And this marvel becomes all the greater when we find that a complete solution of the riddle will unquestionably be found involved in the words of Herbert Spencer himself, as contained in the foregoing summary of the Synthetic Philosophy, though it is manifest that Mr. Spencer had not sufficient penetration to discern the true import of his own words in this respect. The reader will recollect that Mr. Spencer asks the question, "What is the nature of that progressive transformation which constitutes evolution?" To which he replies as follows: "The first answer to the question is suggested on observing the various changes passed through by every unfolding plant and animal." Now I would put this question to the ingenuous and unsophisticated reader: What

principle of explanation is naturally suggested by the facts of the case as being the cause of those various changes through which every unfolding plant and animal may be observed to pass? Is it that of evolution by means of a process of natural selection, in accordance with the modern scientific theory of evolution? Most assuredly not! What, then, can it be if not that simple, natural everyday principle which governs the evolution of every individual organism—the principle, namely, of

NATURAL GROWTH?

Yes, most assuredly it must be so! For the principle of the uniformity and universality of natural law renders it inevitable that the very same law which governs the evolution of the human embryo, so that, in some nine months time, the fertilised seed-germ is transformed into the human child, and which, in the course of twenty years more, transforms that same child into a full-grown man, must be found to operate throughout the entire kingdom of Nature. Consequently it follows that “natural growth” must necessarily be the governing principle which lies at the root of organic evolution, and not that mechanical, haphazard principle, natural selection, which forms the basis of the modern scientific theory of evolution. Wherefore I make bold to say that, in the principle of natural growth is to be found the true explanation of all the varied phenomena of organic

evolution, which, as the biologist informs us, exhibit the whole animal kingdom ranged in a complete series of gradations having man at the top and specks of animated jelly at the bottom of the series. Moreover it will prove conclusively that man is not *descended* from animal progenitors, but that he is, indeed, the very keystone and crowning glory of Nature's handiwork.

It will thus be seen that the true explanation in regard to the fundamental principle of the law of evolution arises by direct necessary inference from the teaching of Herbert Spencer himself. Moreover, it is evident that Mr. Spencer was possessed of sufficient philosophy to recognise the fact that the essential principles which govern the evolution of the whole animal kingdom, regarded as an aggregate of species, must necessarily be the same as those which may be discerned as governing the evolution of individual organisms. Thus in the summary of the Synthetic Philosophy, as supplied in the preceding chapter, we find him giving expression to this view, in the following words:—

“Among living beings it (evolution) is conformed to, not only in the unfolding of every organism, but also by the organic world in general *regarded as an aggregate of species.*”

The same principle will be found more explicitly stated in the concluding portion of the summary referred to, where it is said that—

“The Infinite and Eternal Energy has manifested

itself everywhere and always *in modes very unlike in results but ever alike in principle*. . . . It is not by accident that these transformations have common traits."

There is evidence to show that Mr. Huxley likewise came very near to this elucidation of the "mystery of mysteries." For when he made use of the apt similitude of a tree in order to explain the relationship of the various orders of living creatures, as being the result of a unitary system of evolution, he was thereby illustrating the principle of "natural growth," although he apparently had no recognition of the fact. His illustration was similar to that old Norse conception which figured all existence under the symbol of a tree—Iggdrasil the Ash Tree of Existence—a great living, organic unity. And in such a conception there is manifestly room for living beings of every kind and degree, together with the opportunity for development from lower to higher forms of being. At the same time it is equally manifest that, in such a conception, there could be no possible room for the operation of any law or principle at all resembling natural selection.

Now, I think it must be patent to the ingenuous reader that the principle of the uniformity and universality of natural law has the effect of establishing our theory of "natural growth," as being the true evolutionary principle, on a firm and enduring basis which is in harmony with the true principles of both science

and philosophy. For that principle renders it an absolute certainty that the law which governs the evolution of the very humblest organism must be identical with that which governs the evolution of species, nay, of the infinite cosmos itself regarded as one vast organic unity. Nor is this theory any new discovery on our part, for it has long been recognised amongst the more advanced thinkers of this and former times. It is the principle which finds expression in the saying that "the law which moulds a dewdrop shapes a world." It likewise finds expression in these lines:—

"The law which moulds a tear
And bids it trickle from its source,
That law preserves the earth a sphere
And guides the planets in their course."

But not only does this principle of the uniformity and universality of natural law assure us of the fact that the evolutionary process must be the same throughout the entire universe, it likewise assures us that this progressive evolution has been going forward, not in one continuous stream, as the Darwinian theory seems to imply, but in accordance with a rhythmical process, after the similitude of our natural year. For I think it must be perfectly obvious to the reflective mind that the measurement of time in its evolutionary flight does not find its highest expression in that yearly cycle which serves to measure the fleeting span of man's existence upon the earth. Wherefore we have every

reason for believing that there must be ever-increasing cycles of planetary time which serve to measure the evolutionary progress of our earth and the other planets, as well as that of the living beings associated therewith in their totality. Beyond these there must be still larger cycles of cosmical time, which serve to govern the evolutionary progress of the solar system, of which the planets form a part, as well as that of other systems which go to make up the one infinite system of the Cosmos. And this leads us to infer the existence of one grand universal cycle of time, embracing within it all lesser time-cycles, and constituting what Eastern sages have designated Days and Nights of Brahma—a conception, it may be remarked, which finds a reflection in the writings of Mr. Herbert Spencer.

Now from all this I think it may reasonably be inferred that all the varied phenomena of evolution, which serve to mark the upward progress of our earth from its earliest stages to the present day, including that of the living beings associated therewith, has been governed by the recurring seasons of a "Great Year"—the *Annus Magnus* of the ancients. And hence it is not unreasonable to suppose that the natural life-forces of our planet may be renewed with the recurrence of a larger planetary springtime, during which the earth and her numerous offspring will be carried forward and upward in the pathway of evolutionary progress. This, it

seems to me, yields the true explanation of all the varied phenomena of organic evolution. For we can thus understand that the earth, beginning with organisms of the lowest order, has continued to produce more and more complicated organisms, like the branches, twigs, and leaves of a great Tree of Life, until at last, having reached maturity, she blossomed out and produced her highest offspring—Man. And from that time we can well understand how the recurrence of each of those larger springtimes may have witnessed the renewed blossoming of this Tree of Life, and the birth of some higher development of the genus Homo. It is manifest, I think, that such an hypothesis offers a reasonable explanation of the facts connected with the evolution of humanity; but it is not reasonable to suppose that all the different varieties of human beings originated from one common source, and that all their divergencies of character, both physical and intellectual, are the result of “differences in their lives carried on under unlike conditions.” Such was evidently the conception of Mr. Herbert Spencer, as well as that of Darwinian evolutionists generally. But it is our conviction that the broad distinctions of mankind, whereby they are differentiated into the black, the brown, the red, the yellow, and the white races, serve to show the various upward steps in the evolutionary progress of our race.

Now I think it must be admitted that this

conception of the principle underlying the operation of the great universal law of evolution, as being a process of "natural growth," has the merit of being at once simple, natural, rational and logical, as well as being both scientific and philosophical. Indeed, it seems so simple that even the proverbial school-boy who failed to give the correct answer to the problem, stated in the words of Mr. Spencer, ought to feel heartily ashamed of himself. But yet, for nearly half a century, this explanation has been staring our materialistic and agnostic scientists and philosophers broadly in the face, and not one of them has had the wit to discern it. Darwin and Wallace, Huxley and Haeckel, Romanes and Weismann, not to speak of the great philosopher of the Development Hypothesis, Herbert Spencer—not one of them has had the penetration enough to read the riddle! And why? Simply because their minds were filled with darkness. "The light of the body is the eye," said Jesus; "if therefore the light that is in thee be darkness, how great is that darkness!" Yes, truly, the doctrine of evolution came as a light into the world, but it has only served to dazzle the owl's vision of the materialistic votaries of science, as well as that of our "reverend learned divines," too long unaccustomed to the searching light of divine truth.

But there is evidence to show that, amongst the ranks of our modern evolutionists, certain of

the more intuitive minds have not been without some dim perception of a law or principle, other than the generally accepted principle of natural selection, as being a potent factor in the production of the varied phenomena of organic evolution. Thus, for instance, we find G. J. Romanes, in the *Contemporary Review*, for April, 1893, writing as follows:—

“The facts which I have myself collected . . . appear to me in themselves sufficient to prove that some principle of adaptive evolution, other than and supplementary to natural selection, must have been concerned in the production of organic types. Therefore, even if, by means of their new theory of heredity or otherwise, the Neo-Darwinians should be able to disprove the possibility of use-inheritance, I should be driven to adopt the belief of Asa Gray, Nägeli, Virchow, and not a few others—the belief, I mean, that there is in nature some hitherto unknown principle of adaptive modification which is at present almost as much unsuspected as was the principle of natural selection half a century ago.”

Thus it will be seen that one, at least, of our leading scientists found reasons for suspecting that some law or principle was in existence, which, if discovered, would be found to explain some of the more obscure phenomena of organic evolution; but what that principle might be he had not the remotest conception. Moreover, many of the foremost and most acute scientific minds of the past forty odd years have consistently refused to endorse the Darwinian principle

of natural selection, being convinced that it did not offer a satisfactory explanation of the facts connected with organic evolution. Thus Sir William Thomson, in his address to the British Association in 1871, stated that he had always felt that natural selection did not contain the true theory of Evolution. Sir John Herschel likewise objected to the doctrine of natural selection on the ground that it was too like the Laputan method of making books, and that it did not sufficiently take into account a continually guiding and controlling intelligence.¹ Then again, Mr. St. George Mivart expressed the opinion that evolution "has not taken place by merely haphazard, indefinite variations in all directions, but by the concurrence of some other inward law or law co-operating with external influences and with Natural Selection in the evolution of organic forms."² Virchow, again, speaks of the individual as "a unitary community in which all parts co-operate towards a like object." And that object he declares to be an inner, immanent one; the inner object being at the same time "an external standard beyond which the development of the thing does not reach."³ And so also Nägeli regarded the cause of evolution as being the generally operating laws of formation, with which he combined the idea that there is in organism an

¹ Cf. *Evolution: New and Old*, by S. Butler, p. 10.

² *Ibid.*, p. 343.

³ Cf. Lange's *History of Materialism*, vol. iii. p. 38.

innate tendency to progressive evolution. In like manner Kölliker conceived the law of organism to be incompatible with Darwin's hypothesis, the main defect of which he found in the laying down of the principle of utility as the basis of the whole, and *a principle that is meaningless*.¹ Once more, we are told that Shaler Williams convincingly shows that it is the inward powers of adaptation which are and always have been the chief factors in evolution.²

Thus the reader will perceive that some of the foremost names in science have been united in the unconditional repudiation of the Darwinian principle of natural selection, although none of them was able to formulate any definite theory of a more reasonable character. And to think that what these astute thinkers were thus painfully groping after was the simple, ordinary principle of "natural growth," "as seen in the case of every unfolding plant and animal"! Why, it seems to me that even the least cultured amongst my readers must be astounded at an exhibition of such gross, if not culpable, blindness on the part of those who have arrogated to themselves the position of teachers and guides to humanity, professing to offer them a higher knowledge, a purer science.

But so it has ever been from the time of

¹ Cf. Lange's *History of Materialism*, vol. iii. p. 52.

² Cf. *What about Natural Selection?* by J. B. Johnston, in the *Contemporary Review* for July, 1902.

Father Adam down to the present day in the case of those who would eat of the Tree of Knowledge. For the fruit of that tree has ever had the effect of bringing man under the dominion of the Intellect, by which means his mind becomes darkened, inasmuch as he loses the gentle inbreathings of Intuition, which is as "the voice of the Lord God walking in the garden in the cool of the day." His eyes, indeed, become opened, like those of Adam and Eve; but it is only in the sense spoken of by Jesus, that they who *think* they see, only become the more blinded. This also was what Shakespeare meant when he spoke of "Man, proud man," as being "most ignorant of what he's most convinced." And this serves to cast a new light on the philosophical allegory concerning the fall of man, as it is contained in the Book of Genesis. For we read that, after eating of the Tree of Knowledge, Adam and his wife had their eyes opened, and they knew that they were naked. The reference here is manifestly to the triumph of Intellect over Intuition; for it is by means of scientific knowledge that man comes to imagine himself as being a separate personality, entirely distinct from the great First Cause. This is manifestly what is meant by their eyes being opened so that they realised their (spiritual) nakedness. And then it is that man endeavours to hide himself amongst the trees of the garden from the voice of the Lord God walking in the garden in the cool of the

day; in other words, he immerses himself in general knowledge, while he neglects that voice which speaks in the deep heart of man—the garden of the human soul. And the result is that man is driven forth from that garden, and from thenceforth is compelled to till the land, eating his bread in the sweat of his brow, until he returns to the dust from whence he came—a true symbol of the conditions to which materialistic science has reduced mankind, and one which the intuitive mind will not fail to understand. For I think there can be no doubt that science ever tends to make its votaries try to escape from the whisperings of Intuition, and leads them to immerse themselves in the dim shades of materialism and agnosticism, just as Adam and Eve hid themselves amongst the trees of the garden.

Such I regard as being a slight glimpse of the truth which lies hidden within this ancient philosophical parable or allegory concerning the fall of man. It was the lust for *Knowledge* that drove man from Paradise; and ever since then, amidst labour and trouble and sorrow—in the very sweat of his soul, in fact, man has been compelled to satisfy his spiritual longings with the “fruits of the earth.” Thorns also and briars have sprung up where man expected to find good grain as the product of his labour; and thus man has never ceased to look back with an infinite longing to the lost state of Edenic felicity. Over and over again, like the

prodigal son in the parable, he has thought of the peace and plenty which exist in his Father's house, but still he has tried hard to satisfy himself with the "husks which the swine did eat." During recent years, however, there have been indications, as probably never before, that men are becoming sick of it all, and that very many are now prepared to say, with the prodigal, "I will arise and go to my Father"—if only some one would show them the way. And we may be quite sure that this desire will be recognised, and the way made plain. And thus at length man will come to realise the lost truth of his oneness with the divine All-Father—a truth which likewise involves that of the unity and solidarity of the whole human race. Thus at last the at-one-ment will be accomplished, Paradise will be regained, and man will once more possess the right to enter in and partake of the Tree of Life. Truly these old mystical and philosophical parables possess a depth of meaning which cannot be fathomed by the line and plummet of the Higher Criticism.

CHAPTER XII

VARIOUS FALLACIES

IN the present chapter we purpose referring briefly to a few of the fallacies into which Mr. Darwin was led through following the false materialistic light by which he was misled in his researches. And to this end we shall look for a moment at one of the strongest arguments used by Mr. Darwin in support of his peculiar doctrine of the transmutation of species by means of natural selection. The argument in question runs as follows:—

“The homological construction of the whole form in the members of the same class is intelligible if we admit their descent from a common progenitor, together with the subsequent adaptation to diversified conditions. On any other view the hand of the man or monkey, the foot of a horse, the flipper of a seal, the wing of a bat, etc., is utterly inexplicable. We ought freely to admit their community of descent; to take any other view is to admit that our own structure and that of the animals around us is a snare laid to entrap our judgment. The time will come when it will be thought wonderful that naturalists who were well acquainted with the structure of men and other animals should have believed that each was the work of a separate act of creation.”

The reader will observe that Mr. Darwin's argument proceeds as follows: Each member of the great class of Mammalia is possessed of a physical organism in which the several parts are homologous with those of all the other members of the same class; consequently all the varied species which constitute the said class of Mammalia must have derived their physical organism from a common progenitor.

Now the fallacy which is contained in the above argument must be patent to the intelligent reader, even though his school-logic may be somewhat rusty; for, looking at the matter from a mere ordinary common-sense point of view, it is difficult to see how such a conclusion can be supposed to follow from the given premises. The middle term of the syllogism is left to the reader's imagination; but even when this is supplied in the only terms possible—viz. that animals possessing physical organisms in which there is a general homologous similarity of the various organs are *probably* descended from a common progenitor—it will be seen that the matter is not advanced to any extent. For either form of the syllogism leaves room for alternative explanations, and thus vitiates the whole argument. Thus, for instance, we have the orthodox conception of a special creation of the various species. It is quite true, doubtless, that this theory has been generally given up during recent years, but still it was honestly held for many centuries by orthodox theologians,

and we know that it still continues to be held in many quarters, in preference to the materialistic conceptions which are involved in Mr. Darwin's theory of evolution. The late Duke of Argyll, for instance, adhered to this ancient belief down to the last—but, of course, with considerable modifications, tending to bring it into harmony with the discoveries of modern science. There are doubtless very many others who hold similar views; but we may take it that the orthodox opinion now takes form somewhat as follows: A special creation of species *in the germ*, together with a homologous adjustment of the various parts of the organism in all the members of the same class, variation proceeding thereafter as the result of natural selection, the inherited effects of use and disuse, etc. Now whatever may be said in regard to such a theory, no one can deny that, at the very least, it is conceivable, and therefore a *possible* explanation of the facts. Indeed, such a conception is not so very much at variance with that of Mr. Darwin himself as the reader might be inclined to suppose. For Mr. Darwin's theory of evolution, as we have already explained, is founded on the principle of descent by means of generation from a certain limited number of primeval progenitors—some four or five for the animal world, and a similar or less number for the vegetable kingdom—while the orthodox theory does not limit the number of these hypothetical ancestors. The one theory is just as reasonable as the other; in

fact, if asked to choose between them, I should feel inclined to give the preference to the latter, as being the more reasonable theory. For, if Mr. Darwin's primordial progenitors did not originate as the result of a special act of creation, then how in the name of all that is reasonable are we to account for them? And if four or five progenitors were created, then why not one for each species?

Now the true explanation of the whole matter is undoubtedly that which has already been supplied elsewhere, viz. that all the varied species which are included in the great class of the Mammalia are modifications of one "fundamental unity," as Mr. Huxley aptly termed it, which only attains to full realisation in Man—that man, in fact, must be regarded as a synthesis or epitome of the whole animal kingdom. And thus we have a full and satisfactory explanation of that homologous similarity of organic structure which obtains in all the members of the mammalian branch of the animal kingdom; for it is manifest that the anatomical structure in all the lower species of mammals points forward and upward to the high form of man, and not backward and downward to any supposed progenitor. Seeing, therefore, that man is the highest product of the animal kingdom and of Nature, it becomes manifest, as we have already remarked, that the doctrine of evolution affords us the amplest confirmation of the ancient doctrine which regards man as

being a Microcosm of the great Macrocosm, a Seed of the great Tree of Universal Existence ; these symbolic terms being, according to our interpretation, the exact equivalents of the scriptural doctrine which tells us that "God made man in his own image." It follows, moreover, that the doctrine of evolution has the effect of supplying confirmatory evidence as to the truth of those pure intuitions of Jesus of Nazareth who taught that, by his very nature, the son of man is also the son of God. Thus it will be seen that, instead of a mere *descent* from animal progenitors, as taught by Mr. Darwin and his followers, the true doctrine of evolution speaks in trumpet tones of one continued *ascent* from lower to higher forms of being, which ascent has for its end and purpose the creation—or evolution, if the reader prefers it—of an intelligent and responsible being, made "in the image of God." This is a conception which will be found to harmonise with a true philosophical induction from all the varied facts of Nature, however much it may be at variance with the materialistic deductions of a pseudo-science. Consequently the doctrine of evolution, instead of robbing man of his belief in the great Heaven-Father revealed to man by Jesus of Nazareth, serves to confirm the truth of that doctrine—which, indeed, hardly requires such confirmation, seeing that it carries its own confirmation in the perfect satisfaction which it affords to the highest desires and aspirations of man's soul.

In the foregoing extract Mr. Darwin, in view of the facts advanced by him, claims that we ought freely to admit *community of descent* in the case of all mammals from a common progenitor. But there is surely evidence of confusion of thought here; for if we seek to learn somewhat concerning this aboriginal progenitor, we find that neither the zoologist nor the biologist knows anything whatever concerning him, or it. In fact, as we have already seen, the science of biology speaks not a single word concerning *descent*, but, on the contrary, it tells us of one continuous *ascent*, with man at the head and specks of animated jelly at the foot of the whole graduated series of organic existences. Consequently it is manifest that Mr. Darwin's argument as regards community of descent from a common progenitor, based on homologous similarity of structure in the case of all mammals, falls completely to the ground, carrying with it his whole doctrine of "descent with adaptation to varying conditions of life," which forms the essential basis of the modern scientific theory of evolution. If, indeed, the progenitors of Mr. Darwin's theory could be granted, then it is possible that such theory *might* have some slight appearance of plausibility, but apart from these it must ever remain an inconceivable absurdity, entirely devoid of any rational basis whatever.

Another point to which attention may be called is the naïve assumption on the part of

Mr. Darwin that the *apparent* must necessarily be the *real*, and that it is not possible to conceive of Nature's secrets as being veiled from the eyes of the materialistic and agnostic scientist. Thus we find Mr. Darwin expressing the belief that, if *his* inferences from certain natural facts be not correct, then the conclusion must be that such facts are "a snare laid to entrap our judgments."

Now, seeing that we have found Mr. Darwin's inferences from the facts in question to be entirely at fault, it seems to me highly probable that the conclusion just noted may turn out to be not so very wide of the mark after all. Indeed, many of the greatest minds of both ancient and modern times have combined in declaring that matter is simply an illusion of the senses, and that, in the words of the poet, "things are not what they seem." If Mr. Darwin, therefore, had given a little more attention to this aspect of things, then it might possibly have struck him as not being at all impossible that a modern scientist might be "taken in" by the illusions of the natural world, just like more ordinary mortals. Moreover, the fact might have revealed itself to him that Nature will not yield up her secrets to everyone who may choose to interrogate her. The man who would learn Nature's secret—the great "Open Secret," as Goethe has called it—must be one possessed of humility and reverence. For it is only before those who possess

the trustful and receptive minds of little children that Nature will deign to unveil her secrets and reveal those treasures of wisdom which, as Jesus said, are "hid from the wise and prudent and revealed unto babes." Indeed, it is becoming to me more evident every day that Nature with all her varied phenomena resembles a great Parable or Allegory by means of which spiritual truths are symbolically revealed to those having the seeing eye and the hearing ear; such Parable or Allegory being designed for the instruction of mortals during their sojourn in this the "plane of illusion." Moreover, I am convinced that this Parable or Allegory, like the parables of Jesus, is designed to subserve two ends or purposes; and these may be expressed in the words of the Master as being, "that those who see not may see; and that those who see (or who *think* they see) may be made blind." This is a principle which, though it may not be recognised by science, finds a distinct recognition in Nature; in fact, this is just what has happened in the case of Mr. Darwin and his followers.

From these instances of fallacious reasoning and evident confusion of thought we can see the results which inevitably follow when a man becomes dominated by *pride of intellect*. Mr. Darwin, like the whole scientific world of his generation, was imbued with the materialistic spirit of the age. It was this which led him to attempt the formulation of what he con-

sidered a rational theory of the universe on a purely mechanical and materialistic basis,—modern science having no use for the obsolete conception of a “living God.” It was mere pride of intellect which thus prompted him to despise the whole wisdom of ancient times, and which led him to imagine that *he* was capable of solving the great “mystery of mysteries” which had baffled, as he thought, all preceding thinkers and investigators. And thus the whole teachings of Moses, of Gotama, of Confucius, as well as those of Pythagoras, Socrates, Plato, and Aristotle, not to speak of Jesus and all the prophets both before and since, have been equally set at naught by Mr. Darwin and his followers. All these, indeed, have been compelled to bow their diminished heads before the scientific luminaries of these latter days. In their arrogance and pride of intellect it never seems to have struck these would-be guides and teachers of the ignorant that the whole moral and intellectual evolution of our race is the direct result of the labours of those and many other teachers of ancient times.

Now it seems to me that the principle of the uniformity and universality of natural law is one which, had Mr. Darwin and his followers only had the penetration to grasp its meaning and import, would have preserved them from the presumptuous arrogance which is involved in their whole mental attitude on the subject

of evolution. For it would thus have been manifest to them that evolution being one of Nature's universal laws, it follows that the growth of knowledge (science), or the evolution of truth, must necessarily be governed by the same general principles as those which govern the evolution of all other natural phenomena. And hence they could not have failed to recognise the fact that all developments of knowledge, or science, must be progressive, proceeding from lower to higher forms. The necessary inference, therefore, which a consideration of these things ought to have suggested to their minds was that the Darwinian theory, if it were true, could only be a higher and fuller expression of the very same truths which had formerly found expression in the old beliefs concerning the creation of the world. But, seeing that it stands in direct opposition thereto, the inference which they might have drawn, had they been wise, was that the Darwinian theory could not possibly be a true product of Nature.

This principle will be found to constitute a fundamental element in the philosophy of Hegel. For he regarded Truth as being *one*, and as being the spiritual germ, or the "Idea," which produces itself alone, while he regarded the History of Philosophy as being a record of its gradual development or evolution. Thus he says :—

"The whole history of Philosophy is a progression impelled by an inherent necessity, and one

which is implicitly rational and *a priori*-determined in its Idea."¹

It will likewise be found that this principle finds an illustration in the teachings of Jesus of Nazareth; for it is manifest that such teachings were neither more nor less than a higher and more spiritual expression of the very same religious and philosophical principles which had formerly been laid down by Moses. This fact was distinctly recognised by Jesus himself when he said, "Think not that I am come to destroy the law and the prophets; I am come not to destroy but to fulfil"—*i.e.* to ratify and establish. Thus it becomes evident that the teaching of Jesus was simply a higher and more spiritual rendering of that of Moses; while that of Moses, again, must have been a higher and purer development of the doctrine of some previous teacher or teachers; which doctrine doubtless had become crystallised in the religious systems of the Egyptians. Seeing, however, that Darwinism stands in direct opposition to all the former beliefs of the world, it becomes manifest that the Darwinian theory itself must be opposed to a true philosophical conception of the great universal law of evolution.

From these considerations it becomes manifest that a recognition of the principle of the uniformity and universality of natural law

¹ Cf. Hegel's *The History of Philosophy*, vol. i. p. 36. Kegan Paul, 1894.

would have preserved Mr. Darwin and his followers from the fatal error of despising the wisdom of the ancients. For that principle renders it "as certain as a mathematical axiom" that all the earlier forms of knowledge or science must have contained within them the germ of all subsequent developments thereof. And thus it happens that, as knowledge increases, the old formulas become too narrow and circumscribed to express the *new aspects* of truth which have thus been evolved, so that it becomes necessary to discard them in favour of new ones more fitted to express these higher views of truth. Consequently the man who makes light of the ancient teachings, and who trusts entirely to the weak taper-light of the unaided human understanding, must necessarily fall a victim to his own foolish conceits. Wherefore it becomes evident that a proper comprehension of past modes of thought is essential to anyone who aims after new and higher views of truth. And thus, while we may admire the conservative instinct which prompts men to abide by the old formulas, even after the soul of truth which at one time they contained has taken its departure, still it is necessary that we should unsparingly condemn that slavish submission to "Authority," ancient or modern, which leads men to neglect the exercise of the God-given faculties of reason and intuition bestowed upon men for the purpose of leading them to higher altitudes of wisdom and knowledge.

Mr. Darwin and his followers, however, completely ignored the wisdom of the past, with results such as those which have been pointed out by us. To use the words of Carlyle, they forsook the "Eternal Verities" and thus went hopelessly astray amid the "Temporal Semblancies" of things. In fact, they may be likened to foolish mariners who, in setting out upon a voyage of discovery, began by throwing both chart and compass overboard, trusting to reach their destination through the favour of Chance, by means of dead-reckoning or the rule of thumb. And, sure enough, they did discover that of which they went out in search—a world, namely, which came into existence without the intervention of a Divine Creative Intelligence. They tell us also of a race of human beings discovered by them, who are possessed of organisms of the most complicated structure and endowed with faculties of the most marvellous description, but who have not been "created," having simply "grewed" like Topsy, as the result of chance or haphazard in the form of a natural system of "selective breeding." And this system of selective breeding, they tell us, is quite automatic and works of itself, being supervised by no Intelligence; but yet, from the very earliest and simplest forms of life—mere specks of animated jelly—there have gradually arisen a vast series of living beings of more and more complicated forms, culminating in the creature called Man.

Moreover, they tell us that the only agent or active principle in this system of cross-breeding of which they could find any trace was a "struggle for existence," which is said to have arisen out of the primordial undifferentiated protoplasm—a principle which said "Eat or be eaten." And further, we are given to understand that the inhabitants of this marvellous world possess eyes which were not "designed" for seeing with, and ears which were not "designed" for hearing with, and feet which were not "designed" for walking with; thus leaving us to infer that it was simply by the merest accident that they did not see with their ears, hear with their eyes, and walk upon their hands!

Heavens! what yarns these old Darwinian mariners have been palming off upon a too credulous world for over forty years past! And we, poor credulous, dull-witted, stay-at-home land-lubbers that we are, have been foolish enough to accept it all as gospel truth! have actually swallowed that most atrocious yarn as to man's origin and *descent*, through animal progenitors, from the primordial undifferentiated protoplasm. Man, apostrophied by Shakespeare in those noble sentences,—

"What a piece of work is Man! how noble in reason! how infinite in faculties! in form and moving how express and admirable! in action how like an angel, in comprehension how like a god! the beauty of the world, the paragon of animals!"

Reader! what, think you, must be the condition intellectually, morally, and spiritually of the generation which could evolve and accept such absurd and blasphemous doctrine as this? Think! Is it possible that the world, after the proclamation of the blessed Evangel during a period of more than eighteen centuries, could descend to a lower depth than this?

CHAPTER XIII

THE SOURCE OF MR. DARWIN'S ERROR

I N the foregoing pages we have endeavoured to show,—and not without success, I hope,—that natural selection, which is the fundamental principle of the modern scientific theory of evolution, is a complete fallacy. We have likewise shown it to be a mere groundless hypothesis, and consequently a gross superstition, which has been generally accepted and which continues to be held for the reason that it is the one theory whereby men think they can successfully exclude the principle of design in Nature!

But while it is true that we have thus succeeded in demonstrating the complete fallacy of Mr. Darwin's theory of evolution, still it has to be admitted that our task remains only half completed. For, besides proving that Darwinism is a fallacy, it is necessary that we should make clear to the reader how it was that Mr. Darwin came to fall into such manifest error, leading in his train nearly the whole

intellectual world. And this is all the more necessary because it will also serve to explain how it was that Mr. Darwin's theory met with a success so unequivocal and well-nigh universal that there is now hardly any department of intellectual activity where its influence is not felt.

In this connection we think it well to call the reader's attention to the following extract from *Talks to Teachers on Psychology*, by Mr. William Jones, from which it will be seen how pernicious the influence exercised by the Darwinian theory may be in a department where it is calculated to produce untold mischief. The first of these articles appeared in the *Atlantic Monthly* for February, 1899, from which the following is an extract:—

“It is impossible to disguise the fact that, in the psychology of our own day, the emphasis has been transferred from the mind's purely rational function, where Plato and Aristotle and what may be called the whole classic tradition in philosophy place it, to the so long-neglected practical side. The theory of evolution is responsible for this. Man, we now have reason to believe, has been evolved from infra-human ancestors, in whom pure reason hardly existed if at all, and whose mind, so far as it can have had any functions, would appear to have been an organ for adapting their movements to the impressions received from their environment, so as to escape the better from destruction. *Consciousness would thus in the first instance appear to be nothing but a superadded*

biological perfection—useless unless it prompted to useful conduct, and inexplicable apart from that consideration.

“Deep down in our own nature the biological foundations of our consciousness persist, undisguised and undiminished. Our sensations are here to attract or deter us, our memories to warn or encourage us, our feelings to impel and our thoughts to restrict our behaviour, so that on the whole we may prosper, and our days be long in the land. *Whatever of transmundane or metaphysical insight or of practically unapplicable esthetic perception or ethical sentiment we may carry in our interiors might at this rate be regarded as so much unessential superfoetation, part of the incidental excess of function that necessarily accompanies the working of a complex machine.*”

So much for the views of this “teacher of teachers”! And surely it cannot be possible for anyone to sink deeper into the mire of a Godless and materialistic evolutionism than this! If such be the teachings which are allowed to be given to the teachers of the young in America, then all we can say is, God help America! for otherwise its case were hopeless indeed. Surely a more heinous and utterly despicable pronouncement than this never before found utterance in a civilised land! Such doctrine, indeed, might suffice as the basis for a system of ethics, suited to the peculiar practices of Tammany Hall; but as a basis for instructing the rising generation of America!—Our sincere desire is that God

might save America from all such teachers and their teaching !

Returning to our subject, however, we have to remark that the view to which we referred above as regards the duties of a critic has been clearly and forcibly expressed by Thomas Carlyle, in his essay on "Novalis," to the following effect :—

"For we reckon it a good maxim, That no error is fully confuted until we have seen not only *that* it is an error, but *how* it became one ; till finding that it clashes with the principles of truth established in our own mind, we find also in what way it had seemed to harmonise with the principles of truth established in that other mind, perhaps so unspeakably superior to ours. Treated by this method it still appears to us, according to the old saying, that the errors of a wise man are actually more instructive than the truths of a fool."

Now it seems to me that the chief source of Mr. Darwin's error lay in the fact that, in the construction of his theory, he followed almost exclusively the illusive method of *deduction*, instead of adopting the safer and more accurate method of *induction*. The consequences arising from the adoption of the deductive method are such that Mr. Darwin's discoveries in the field of organic evolution could hardly have been otherwise than such as harmonised with his own preconceived ideas. It is an old saying that the eye can see only that which it brings with it the power of seeing, and hence it is only

natural that Mr. Darwin in his researches should have found only that for which he was looking.

Bacon's method of inductive reasoning makes it necessary that, in all researches after truth we should ignore our own preconceived ideas, so that, starting from first principles, we might work steadily upward therefrom, collecting from all sources such facts as may seem to have any bearing on the matter in hand. This having been done it then becomes necessary that a rigid exclusion and rejection of all the negative factors should be made, after which it becomes possible to form a judgment on the affirmative instances such as will stand the highest test possible to the human understanding. It is only by this means that we may hope to escape the pitfalls which are inseparable from the use of the deductive method.

Now it seems to me that the remarkable insight of Bacon was nowhere more clearly manifested than in his insistence on the necessity of all judgments, no matter upon what subject, being formed and verified in accordance with the facts of Nature and the principles of Nature's laws. His reasons for this were expressed in these words :—

“For man the servant and interpreter of Nature can do and understand so much, and only so much, as he has observed in fact or in thought of the course of Nature; beyond this he neither knows anything nor can do anything.”

This is certainly an observation of very great importance, for it calls attention to the fact—a fact which is too apt to be overlooked—that all knowledge and wisdom have been derived from a study of Nature and Nature's laws. Wherefore it becomes obvious that all our speculations, whether on matters of science or matters of philosophy, ought to be formed upon, and verified by, the facts of Nature and the principles of natural law. Only in this way is it possible to escape from the fallacies which are otherwise bound to creep into our abstract speculations. This is a principle which clearly rests on the idealist doctrine, that the whole of Nature is equal to the whole of Thought.

It was further stated by Bacon that—

“The induction which is to be available for the discovery and demonstration of sciences and arts must analyse nature by proper rejections and exclusions, and then, after a sufficient number of negatives, come to a conclusion on the affirmative instances, which, he adds, has not been done before except by Plato.”

In this process of induction, however, we are told that—

“All depends on keeping the eye steadily fixed on the facts of Nature, and so receiving their images simply as they are ; for, God forbid,” he adds, “that we should give out a dream of *our own imagination for a pattern of the world* ; rather may he graciously grant us to write an apocalypse or true vision of the footsteps of the creator imprinted on his creatures.”

It will thus be seen that, according to the Baconian method, it is only by a careful study of Nature and by faithful efforts to interpret Nature's laws, apart from our own preconceptions, that we can ever hope to arrive at the truth. In these ideas I think the reader will be able to discern the working out of a principle which is precisely the same as that to which allusion has been made in a previous chapter—the principle, namely, of the uniformity and universality of natural law. And it is by reason of the fact that all our thoughts and ideas are based ultimately on the facts of Nature that we can never be assured of perfect safety in our judgments unless these find verification from this source. On the other hand, when we act in opposition to this principle it is impossible for us to reason correctly on any subject whatever. As Bacon has it—

“Then and only then may we hope well of the sciences, when in a just scale of ascent and by succeeding steps, not interrupted or broken, we rise from particulars to lesser axioms, and then to middle axioms, and last of all to the most general.”

Such is a brief description of the celebrated Baconian method, a method which had the effect of creating a revolution in the scientific ideas of his own time, and which, indeed, was largely the means of giving birth to modern science. This method of Bacon's has been the subject of much admiring comment from his own time down to the present day, and although

it still continues to find commendation, its leading principles are now completely ignored by the modern scientist. The "true scientific method" of the present day is described as being one "starting from hypothesis, followed up and tested by verification." "The most powerful instrument in modern scientific research," we are told, "is the deductive method, which Bacon can hardly be said to have recognised." Moreover, we are told that "not one discovery can be pointed to which can be definitely ascribed to the use of his rules."¹ And no doubt this is perfectly true, for it is a manifest impossibility that any discovery could have been made by means of the Baconian method when that method has been completely ignored. But at the same time, it is equally manifest that the modern scientific theory of evolution, which we have shown to be neither more nor less than a simple abortion of the truth, could never have imposed upon the whole scientific world as it has done, had they accepted the guidance of Bacon's teachings.

Thus it will be seen that it is in no way surprising that Mr. Darwin should have been led astray in the manner indicated by us, for he simply followed in the old beaten track of the deductive method—a track which leads inevitably to the region of Half-truths, where truth seems chimerical, and where error assumes the guise of truth. And, indeed, this is the

¹ Cf. *Encyclopedia Britannica*, article on "Bacon."

pathway which has been followed by every self-satisfied worshipper of Intellect since the time of the Fall. Nor is it at all surprising that the world generally should have followed in the wake of these "blind guides"; for there can be little doubt that the world has well-nigh lost its soul owing to its insane mammon-worship, as a consequence of which the faculty of spiritual insight has been all but lost.

Now it seems to me that a consideration of the method by which Mr. Darwin was so completely led astray in his conclusions as regards the origin of species should prove useful in serving to point a moral as to the unwisdom of following the illusive method of deduction.

It has already been narrated how Mr. Darwin on a certain occasion was visited by one of those fruitful ideas which at times flash in upon the mind like an inspiration from some superior realm. On that occasion the thought was strongly impressed upon Mr. Darwin's mind that the evident relationship existing between the present varieties of living beings and those which in former ages inhabited the earth, as seen in the fossil remains found in the various strata of the earth, would probably afford some explanation of the great mystery in which the origin of species was involved. He accordingly set himself the task of accumulating all such facts as might seem to have any bearing upon the subject, and by quietly meditating

upon such facts he hoped to discover some theory more in accordance with the principles of science than the discredited theological belief in a special création. By this means he gradually attained to the conviction that, in the principle of evolution, he had discovered a complete solution of the great "mystery of mysteries" which had baffled naturalists in all ages. And this conviction, as we have seen, received a powerful accession of strength when he discovered that the same general conclusions had been reached by an independent investigator. Immediately after receiving this unexpected confirmation of his own ideas, Mr. Darwin at once resolved to give publicity to the results of his twenty years of research and meditation.

Now such is a brief history of the genesis and development within the mind of Mr. Darwin of the modern scientific theory of evolution. That Mr. Darwin started with the hypothesis of development or evolution there can be very little doubt; and that this hypothesis was a true "deduction" from the facts is a thing which admits of no dispute whatever. But when Mr. Darwin proceeded to work out a rational theory of evolution, according to scientific principles, by means of further deductions from the various natural facts which he had accumulated, then he simply involved himself in a complete labyrinth of sophisticated error and wandered farther and farther from the truth. And thus the whole source of Mr. Darwin's error becomes

manifest. For the man who desires to learn from Nature must be prepared to go to her with free and unbiassed mind, and be content to receive her teaching with the open mind of a little child. But Mr. Darwin must needs take with him his "Scientific Principles," which are based upon a mechanical interpretation of Nature; and consequently Nature could not do otherwise than reflect back upon him the image of his own fantasy. In this manner Mr. Darwin was fooled to the very top of his bent.

Now it is precisely the same illusive method of deductive reasoning which is responsible for that sectarianism which is a scandal and a disgrace to the Christian name. For each of the various sects will be found to have for its basis the opinions of some teacher who, in the first instance, had become convinced of the surpassing importance of some particular phase of religious truth, founded, it may be, upon some isolated passage of Scripture. And such particular phase of truth, in all probability, assumes within the mind of its discoverer all the aspects of a veritable inspiration from heaven. This naturally has the effect of arousing enthusiasm in the breast of the discoverer, so that he at once proceeds to "search the Scriptures" in order that he may find therein a confirmation of his inspired and inspiring thought. And thus with the aid of a "Concordance" and Reference Bible he begins to collate all such passages as may seem to have any bearing

upon the matter, and from these he will find little difficulty in building up a complete system of doctrine, which may seem to him a veritable expression of Divine Truth. And the more his researches are continued only the more thoroughly does he become convinced that a divine "inspiration" has been guiding him throughout.

Having thus reached a condition of absolute certainty as regards the truth of the doctrine which has been "revealed" to him, the discoverer then assumes an apostolic character and begins to proclaim his new doctrine. And just in proportion to the earnestness and devotion with which he himself is inspired so will he be able to influence others. Moreover, his own convictions will be found to take deeper root within his mind in proportion to the number of converts which he succeeds in making. It is in this manner, generally, that new doctrines and new sects become added to that confused Babel of religious beliefs which is one of the more prominent signs of that degeneration and disintegration which foreshadows the coming dissolution of the present state of things.

Now in such a case as this the pernicious effects which arise from following the deductive method are fully apparent. For it is manifest that the religious sectary collates only such passages as appear to favour his preconceived ideas. In fact, it is not at all improbable that he may even—unconsciously it may be—"read

into " such passages a meaning entirely foreign to the text ; while, on the other hand, those passages which do not harmonise with his new doctrine will probably be either ignored entirely or explained away, or their obvious meaning may be modified in such a way as to bring it into harmony therewith. And thus it is that we find such a host of different religious sects, professing the most divergent beliefs, which all claim to have a sure foundation on the "Impregnable Rock of Holy Scripture." Presbyterians and Episcopalians, Calvinists and Unitarians, Baptists and Quakers—in each and every case these sects profess to base their peculiar system of belief upon the "sure Word of God."

Now the Sacred Scriptures may thus be likened to a mirror, wherein each man will find only the reflection of his own spiritual visage. And the same applies equally to the great Book of Nature, whose open pages contain a Divine Revelation for him who is competent to read therein. For it is manifest that each man who comes to read the message written therein by the very finger of God will find nothing more than a reflex of his own intellectual and spiritual visage. So true is it that man can see,—whether in the Sacred Writings or in the great Book of Nature,—nothing more than he brings with him the power of seeing. Thus the Spiritualist will discern in Nature a veritable manifestation of the great invisible All-Father,

—or, as it has been called “the living, visible garment of God.” The Materialist, on the other hand, will regard Nature as being simply a combination of Matter and Force which, by means of inherent mechanical laws, has been gradually evolving an ordered Cosmos out of the primeval chaos. Then again, the theologian of orthodox belief will discern in Nature the wonderful works of Almighty God, who, by His Word, called all things into being, and who still sustains and governs the whole by his Divine Providence. Thus each looks upon Nature from a different standpoint; and as conduct is ever the outcome of belief, so a man's life will be determined by his thoughts as regards the nature and origin of things.

Now I think it must be obvious to the reader that the source of Mr. Darwin's error was precisely the same as that of the religious sectary. For, while poring over the pages of the great Book of Nature, Mr. Darwin was much struck with one particular passage contained therein, in which the doctrine of “development” or “evolution” seemed to be clearly implied. And as this doctrine promised to afford a more rational explanation of the phenomena of the natural world than the old theory of “creation,” he at once set himself the task of collating as many “parallel passages” as he could find, hoping by this means that he might be able to arrive at some consistent theory which would have the effect of co-ordinating all the various facts of

the organic world, and thus give a complete solution of the dark enigma in which the origin of species was involved.

After some twenty years of patient research and meditation Mr. Darwin managed to collate quite a large number of such parallel passages, all seeming to point in the one direction, and all apparently confirming the inspiring thought which had been aroused within his mind by that particular "text" from the great Book of Nature which had been discovered by him in South America some twenty years earlier. With the aid of these he succeeded in forming the modern scientific theory of Evolution by means of natural selection, which for over forty years has maintained its position in the world of thought, producing quite a revolution in the scientific, philosophical, and theological beliefs of the world.

In all this, however, it is manifest that Mr. Darwin was led astray in a manner precisely similar to the sectary; thus showing the dangerous and illusive nature of the deductive method. For it was hardly possible that he could do otherwise than read his own thoughts into the various "passages" culled by him from the Divine Revelations of Nature, and consequently they could not fail to harmonise with the great thought aroused within his mind by that original "Text." And so also those "passages" which did not seem to harmonise therewith would naturally be passed over, or they would be

explained away, or, at least, their negative character would be minimised as much as possible. And thus Mr. Darwin succeeded in producing a scientific doctrine which is most certainly as great an abortion of the truth as any that ever proceeded from the mind of religious sectary.

Moreover, the parallel between Mr. Darwin and the religious sectary will be rendered the more complete when we reflect that, besides building up a new doctrine, it was requisite that he should overthrow the rival doctrine of the theologian. For, in order to establish his own theory, it was manifestly necessary that, in the first place, he should demonstrate the unsoundness of that of his opponent. And as this portion of his task was a matter of very little difficulty, it was quite natural for him to suppose that his own doctrine was being established at the same time that he demolished the doctrine of his rivals.

Thus it will be seen that the parallel between Mr. Darwin and the religious sectary is complete in every respect. Both start from an hypothesis which may be perfectly sound in itself: and upon this they proceed to build up a system of doctrine *from selected data*; with the result in both cases that a doctrine radically unsound is produced, though it may contain a greater or lesser degree of truth. In neither case do they dig deep enough in order that they might find a solid foundation on the eternal

principles of Nature's laws, which also are the laws of God. Instead, therefore, of building a permanent structure, perfect and harmonious in all its parts and firmly based on the solid rock of Eternal Truth, they have been raising structures on a foundation of sand, which the winds and waves of adverse criticism must certainly involve in complete ruin.

CHAPTER XIV

THE APOTHEOSIS OF MATERIALISM

THE foregoing chapters have revealed such an array of hopeless fallacies that it is probable the ingenuous, truth-loving reader must be filled with amazement at the fact that such a manifest abortion of the truth should have found credence amongst reasonable human beings for a single day, let alone for a period of some forty-five years. For if the facts of the case be such as represented by us—and this cannot be denied—then it is an absolute certainty that not even the most grotesque imaginations of the darkest ages of either Heathenism or Christianity have ever produced anything more absurd than this fetish created by nineteenth-century science. We have turned Mr. Darwin's theory inside out and outside in, and have found it to be as unsubstantial as the airy fabric of a vision. We have likewise seen how it was that Mr. Darwin came to go so hopelessly astray, whereby he became the means, like a "blind leader of the blind," of landing the whole world, almost without exception, in the ditch of Materialism. For, not-

withstanding the protests of Herbert Spencer and the other leading Darwinians, the fact cannot be disguised that the triumph of Darwinism was also the triumph of Materialism. In fact, there seems to be no escape from the conclusion that Mr. Darwin's theory only came to be accepted because it was found to put the coping-stone on the topmost pinnacle of the Temple of Materialism. It is beyond question, therefore, that the modern scientific theory of evolution is a virtual "Apotheosis of Materialism."

The term Materialism may be accepted as signifying that form of philosophic doctrine wherein Matter and the Laws of Matter are held as being sufficient in themselves to explain all the facts and phenomena of Nature. Accordingly it is found that Materialism has ever been opposed to the conception of God or Spirit, as well as to a teleological interpretation of Nature. In fact, from the time of Leucippus the repudiation of a principle of "design," as well as that of an immanent Divine Intelligence in Nature, has always been recognised as a fundamental doctrine of Materialism.

Now, by its very nature Materialism must represent the earliest and crudest form of philosophical doctrine. For it is evident that one of the earliest speculations of the human mind, in its endeavours to read the riddle of existence, must arise from the observation of that state of universal flux which is manifest

throughout Nature, all things being subject to change and decay, while at the same time it is seen that Nature preserves its stability. Wherefore it becomes obvious that man, as a rational being, must be impelled at certain times to seek for some explanation of the mystery. And hence the question will naturally suggest itself as to what is the nature of that "principle" or "substance" which underlies the visible phenomena of Nature—that out of which all things arise and to which they ultimately return, which remains ever the same, changing merely in its particular aspects. And, indeed, such is and must ever remain the problem of all philosophy. It is only natural, therefore, that the earliest philosophers should be found to place the "principle" in something of a material nature. For it is the material universe which most impresses the mind of man in his earliest attempts to solve the riddle of existence by means of speculative thought.

Now philosophy, as cultivated in the West, began with the early Greek sages in the sixth century B.C.; and I think there can be little doubt that it arose in consequence of a growing dissatisfaction with the theological conceptions of the Ancient Greeks. Thus Hegel tells us that philosophy first begins "when a gulf has arisen between inward strivings and reality," and when "the old forms of religion are no longer satisfactory." It was dissatisfaction, therefore, with the old explanations in regard

to the origin of things which led the Grecian sages to seek for some more rational explanation. And this it was which gave birth to philosophy.

The earliest of the Greek philosophers was Thales, who was one of the seven Greek sages who lived in the sixth century B.C. By him Water was regarded as being the "principle" of things—that out of which all things grew and into which they were ultimately resolved. This, as Hegel points out, was the beginning of philosophy, for it was a recognition of the fact that the essence or truth of all things is *one*; that all things proceed from the one and that all are again resolved therein. Another form of this primitive materialistic philosophy was that of Anaximenes, who considered the "principle" of things to be Air; while Heraclitus believed Fire to be the substance from which all things have arisen and into which all things are ultimately resolved. Thus it will be seen that the ancient Greeks once more returned, with Heraclitus, to the beliefs of their ancestors, the early Aryans, who were worshippers of Agni or Fire. It is to be noted, however, that those early philosophers, unlike the materialistic scientists of these latter days, combined with their materialistic doctrine the belief in an immanent intelligent principle (the *Nous*) as pervading the whole.

The first system of philosophical doctrine, which may be regarded as being definitely and

exclusively materialistic was that known as the atomic theory, which originated with Leucippus and was afterwards developed by his friend Democritus. The fundamental basis of the metaphysic of Democritus is set forth by Lange in his *History of Materialism* as follows:—

- I. Out of nothing nothing arises ; nothing that is can be destroyed. All change is only combination and separation of atoms.
- II. Nothing happens by chance, but through a cause and of necessity.
- III. Nothing exists but atoms and empty space.
- IV. The atoms are infinite in number and of endless variety of form. In the eternal fall through infinite space, the greater, which fall more quickly, strike against the lesser, and lateral movements and vortices that thus arise are the commencement of the formation of worlds. Innumerable worlds are formed and perish successively and simultaneously.
- V. The variety of all things is a consequence of the variety of their atoms, in number, size, figure and arrangement. They have no internal conditions, and they act on each other only by pressure and collision.
- VI. The soul consists of fine smooth round atoms, like those of fire. These atoms are the most mobile, and by their motion which permeates the whole body, the phenomena of life is produced.¹

¹ Cf. *The History of Materialism*, vol. i. p. 18.

Such is the fundamental basis of the materialistic philosophy, as it was formulated by Democritus. Matter and the Laws of Matter were regarded as offering a sufficient explanation of all the various phenomena of Nature, while Mind was regarded, not as being the "world-building force," but simply as constituting one of the forms or modes of matter. Previous philosophers had regarded Mind and Intelligence as being a principle inherent in Nature, but Democritus looked upon Mind as being merely "a phenomenon taking its origin from the mathematical constitution of certain atoms and their relations to certain others."¹

Now this theory, with but slight modifications, still remains in force, and is the currently accepted doctrine amongst the materialists of the present day. Like Democritus of old, the modern scientist still endeavours to explain the intellectual processes from the "universal laws of all motion." But they are beginning to find out the futility of such a conception, for Lange admits this to be its weakest point, seeing that "its explanation stops short where the highest problems of philosophy begin."

The system of ethics which was evolved by Democritus naturally took the form of Hedonism, happiness being regarded as the chief and only object of human life. As a philosopher, however, Democritus could not fail to recognise the fact that true and abiding happiness

¹ Cf. *The History of Materialism*, vol. i. p. 30.

could not be attained by the mere gratification of the senses. On the contrary, he regarded happiness as consisting in that "cheerful calmness of spirit which is only to be obtained by the man who has secured the mastery over his desires." Temperance and purity of heart united with culture of the emotions and development of the intelligence—these he regarded as being the means whereby man may attain the goal of true happiness notwithstanding all the vicissitudes of life.

The materialistic doctrine was further developed by Epicurus on similar lines to those of Democritus. He also denied everything in the shape of design or purpose in Nature. Moreover, according to his teaching, the motions of the heavenly bodies are not dependent on the wish or impulse of a divine being, nor are they divine beings in themselves, but all is governed by an eternal order which regulates the interchange of origination and destruction. Thus, as Hegel remarks, it is evident that the method of Epicurus is directed more especially against "the senseless superstition of Astrology." Now, while it is doubtless the case that much senseless superstition has at all times been associated with Astrology, still I am convinced that an important element of philosophical truth lies at the base of this much misunderstood branch of science. And this truth will once again become clear when a true spiritual conception of the Universe shall have

taken the place of the crass materialism of the present day. However, there can be no doubt that Epicurus gave voice to the sceptical tendency of his own generation; and as the natural philosophy of the present day is, to a large extent, formed on lines similar to that of Epicurus, it is manifest that we have fallen on a similar sceptical age.

Epicurus likewise taught the same Hedonistic doctrine as Democritus, that happiness is the one end and object of man's life. Like Democritus he also was very far from regarding happiness as being synonymous with the gratification of sensual desires. Peace of soul and freedom from pain he regarded as being the only lasting pleasures and the true aim of existence. The virtues also were derived by him from wisdom, which teaches that a man cannot be happy unless he is wise, noble, and just, and that he cannot be wise, noble, and just without being happy.

Now it is a somewhat remarkable circumstance that the past two or three centuries have witnessed a recrudescence of these ancient materialistic doctrines. Notwithstanding the inspired philosophic teaching of Socrates, Plato, Aristotle, besides many others of lesser note,—not to mention the divine wisdom contained in the teachings of Jesus of Nazareth, which gave its highest expression to the truth contained in all previous philosophies,—we still find the scientists of our own day basing their

theories on the assumption that Matter and the Laws of Matter afford a sufficient explanation of all the varied phenomena of Nature. Indeed, it seems to me that Materialism has been more rampant during the past half-century than, perhaps, at any previous time in the world's history. Modern science at the present day still professes to deduce all things from the action and interaction of matter and its forces, while the theological interpretation of Nature is still scouted by the modern scientist. Moreover, the Hedonistic doctrine, which makes happiness the chief end and object of man's life, is still unblushingly proclaimed as being the only true rule of life for the guidance of man.

Thus it will be seen that modern science accepts all the principles of the ancient materialistic philosophy, and in virtue of such principles this great and mysterious Universe has come to be regarded as one vast World-Machine, which has come into being without the intervention of any Mechanist, and at the same time it is conceived that no Intelligence guides or controls its infinitely complected movements.

But it is a very marvellous circumstance, and one which surely ought to have given pause to our materialistic scientists and philosophers, had they but thought of it, that man, whom they affect to regard as being one of the most insignificant parts of this vast World-Machine, should yet be considered capable of containing

within that small brain of his a complete *idea* of this same World-Machine. Surely it ought to have been apparent to our scientific teachers and guides that the part could not be greater than the whole, which would certainly be the case if intelligent purpose or design be not manifested in Nature.

Now it is no doubt true that Darwin, Huxley, and Spencer, as well as most of the other evolutionists, have repudiated the charge of Materialism, when directed against the modern scientific theory of evolution. And the reason is obvious, for it has come to be generally recognised that the materialistic theory does not cover *all* the facts of the case. Indeed, from the time of Kant it has been generally admitted that, underneath the phenomena of the material world, there must be a something which constitutes the *substance* of things ; though what the nature of that substance may be is a question which is regarded as being entirely beyond the reach of scientific research. And for this reason the modern scientist has been constrained to adopt the barren and cheerless creed of agnosticism. By a voluntary act, therefore, modern scientists have effectually destroyed their spiritual organs of vision, thus leaving themselves in a condition which is infinitely worse than the rankest materialism. For, as Lange has shown in his *History of Materialism*, the latter form of philosophic doctrine, when honestly and earnestly followed out to its legitimate end, must lead to

the goal of Idealism ; while agnosticism, by its very nature, forbids all progress beyond the phenomenal. The materialist, therefore, so long as he honestly perseveres in his quest after truth, may hope to reach some near approximation thereto : but there is absolutely no hope for the agnostic, seeing that he has barred against himself the only door which can by any possibility lead to the discovery of truth. Thus it will be seen that the agnostic is neither a materialist nor a spiritualist ; in fact, he is merely a nondescript who has resolutely determined not to accept the guidance of his intuitional or spiritual faculties, even although his intuitions may be vouched for by the wisest and best in all lands and in every age of the world's history. Mr. Huxley on one occasion claimed that the science of to-day is the modern representative of ancient Stoicism. But such a comparison is in no way justified ; for the modern scientist has neither the earnestness nor the spiritual insight of the ancient Stoic. The latter, we are told, regarded this world as being a living entity ; while God they regarded as being the "Fiery Reason" of the world. Consequently the Stoic philosophy manifests the same anthropomorphism, teleology, and optimism which are to be found in the philosophy of Aristotle, as well as in that of all the greatest philosophers of past times.

From these considerations it will be seen that the modern scientist, however loudly he may pro-

test, cannot hope to free himself from the charges of Materialism. For his scientific principles are admittedly those of Democritus and Epicurus, while his system of ethics has no other foundation than theirs. If evidence were wanted in proof of this assertion there would be no difficulty in supplying such from the writings of Mr. Darwin and his followers. In fact, the whole philosophical writings of Herbert Spencer, the philosopher *par excellence* of the modern scientific theory of evolution, might be cited in evidence of the truth of our assertion. For it is not to be questioned that the Synthetic Philosophy is from beginning to end a development of materialistic principles, modified only in some slight degree by the deification of a purely impersonal force. Moreover, Mr. Spencer's system of ethics is simply a restatement of the system propounded by Democritus and Epicurus. Thus he tells us that the true test and essence of Goodness, Virtue, Morality is merely conduciveness to happiness;¹ that happiness is the supreme end of man's life;² and further, that Duty is merely "an abstract sentiment," generated in a manner analogous to that in which abstract ideas are generated.³ To confute a doctrine so manifestly false ought surely to be a quite unnecessary proceeding at this time of day. That happiness,—or better still, blessedness,—is a concomitant of good, virtuous, and

¹ Cf. *The Data of Ethics*, p. 8.

² *Ibid.*, p. 172.

³ *Ibid.*, p. 124.

moral conduct we may freely admit ; but to say that happiness is the end or object of such conduct is an unwarrantable assumption ; although it must be admitted to have a certain specious semblance of truth. Happiness or blessedness in the true sense comes as the result of the conscious attainment by man of the "ends" or "purposes" of his existence ; and these ends or purposes, we have every reason to believe, cannot be obtained except "through much tribulation." It is *perfection*, and not mere pleasure or happiness, which is the end and object of man's life ; and the fact that happiness or felicity attends each onward step towards that goal is simply evidence of a growing harmony between the outward life of man and that internal impulse which prompts him ever onward and upward. Surely it ought to be unnecessary at the dawn of this twentieth century of the "Christian" era to waste speech on a matter so obvious as this.

Seeing, therefore, that the doctrines of modern science, notwithstanding its professed agnosticism, are based upon the materialistic principles of Democritus and Epicurus, it becomes manifest that the ready acceptance by the scientific world of Mr. Darwin's theory was on account of its seeming to offer a full confirmation of their materialistic doctrines. For there can be no doubt that the Darwinian theory is the only scientific doctrine ever promulgated which professed to supply a rational and scientific

explanation, based on facts, of the principles advocated by Democritus and Epicurus. There seems to be no other imaginable reason why such an abortion of the truth as Darwinism should have been thus so readily embraced by the scientific world. In his foolish heart and darkened understanding the scientist of Mr. Darwin's day believed that his new theory of evolution afforded the necessary scientific foundation for his materialistic beliefs; and by this means he hoped to be able to banish from his own mind, as well as that of others, what he had come to regard as merely a superstition—the belief, namely, in a *living God*, the infinite Heaven-Father proclaimed by Jesus of Nazareth.

It thus becomes obvious that the Triumph of Darwinism was synonymous with the Apotheosis of Materialism. And when, some twenty-five years ago, the leading scientists met together at the rooms of the Royal Institution for the purpose of celebrating “The Coming of Age of *The Origin of Species*,” all the gods, both of Heathendom and Christianity, were hurled from their high seats, and Materialism was exalted to the very heavens and set up in their place. Then it was that Mr. Huxley, officiating as the Prophet and High Priest of Darwinian Science, was in a position to declare that this materialistic stone which the builders rejected had at length become *the headstone of the corner*.

CHAPTER XV

A STATE OF TRANSITION

THE recrudescence in these latter days of the old materialistic doctrines of Democritus and Epicurus is, to me, a phenomenon pregnant with much significance. For I am convinced that it is no mere accidental circumstance, as the reader may be apt to suppose, but that it clearly indicates the approaching end of one of those evolutionary cycles in the world's history which mark the various progressive stages in the moral and intellectual development of the human race. There can be little doubt that Democritus and Epicurus made their appearance during a period when the decay of the old theological beliefs of the Greeks was in progress—beliefs whose poetic symbolism had given a meaning to life, but which were now at length growing obsolete. For a new and higher light had begun to arise on the intellectual horizon, rendering a continued belief in the gods no longer possible to the more advanced minds of that period. It was manifestly a period during which the world was in a state of transition from a lower to a higher stage of moral and intellec-

tual progress ; but the new and higher light had not yet fully arisen over the eastern horizon, so that in the early dawn of a new day men had not yet become quite familiar with their new spiritual surroundings. In such circumstances the ancient priesthood would naturally be found striving against the new light which was coming into the world ; but the world's moral and intellectual advancement made it imperative that the old beliefs should gradually sink into decay and ultimately pass away, preparatory to the advent of new and higher views of truth. For this is the appointed destiny of all earthly systems, were they of the very highest. The *forms* wax old and pass away, in order that the *spirit* which for a season dwelt therein may find a higher and more fitting embodiment. It seems to me, therefore, that these old materialistic doctrines may be regarded in the light of a necessary solvent cast into the world's alembic for the purpose of bringing about the dissolution of those crystallisations of thought from which the spirit of the old beliefs had fled.

Now in such periods of transition it is manifest that materialism becomes one of the necessary stages in the moral and intellectual progress of the world. For, in the case of the man who desires to preserve his intellectual rectitude, it is an absolute necessity that he should endeavour to find some reasonable justification for the beliefs according to which he seeks to regulate his life. And when such a man finds that the

current beliefs will not harmonise with the principles of truth established within his own mind, then it is obviously necessary to the moral and intellectual well-being of that man that such beliefs should be discarded forthwith. For the man who makes a pretence of believing that which his reason tells him cannot be true most distinctly sins against the light of truth and outrages his own moral nature. Indeed there cannot be a doubt that any belief whatever, so long as it is honestly held and resolutely followed out, is infinitely preferable to that *half-belief*, or *pretence* of belief, in things manifestly unreasonable, which is one of the common features in the religious life of the present day. And thus when doubt is thrown upon the old religious beliefs, and when these begin to lose their credibility, it becomes necessary that the man of honest mind who desires to preserve his intellectual rectitude should strive earnestly to discover some explanation of the great riddle of existence which will be more in harmony with reason and with the nature of things. Wherefore, seeing that Materialism is the first and crudest stage in philosophy generally, it is only natural that the individual man should feel himself compelled to make a fresh start from the same basis. Moreover, it has to be recognised that materialistic beliefs, when honestly held and faithfully followed up, are calculated to have a most important influence on the development of higher forms of truth. For if it be true that

the natural world and the spiritual world are but diverse aspects of one great Reality, then it is manifest that Materialism must contain one half of the truth. And it is certainly most unwise to neglect that half, seeing that the things of the natural world must necessarily be a reflex of the things of the spiritual world, the laws of Nature being also a reflex of the laws of Spirit.

Thus it becomes evident that the materialistic doctrines of Democritus and Epicurus were simply honest endeavours on their part to formulate some more rational conception of the world than that contained in the empty theories of an effete theology. For it had become impossible for the man who made use of his reasoning faculties to continue holding the old beliefs and still retain his self-respect. It is not surprising therefore to find that Materialism, both in ancient and modern times, is the open and declared enemy of religion—or, at all events, of the old forms of religious belief. Thus we are told that Lucretius regarded the annihilation of religion as being the most important business of man's life.

It is manifest, however, that Materialism, while it is always opposed to the old religious beliefs of the world, is designed to subserve a highly important purpose in the moral and intellectual evolution of our race. For its effect is to bring man back to the *reality* of things, as manifested in Nature which is the supreme

teacher of man. Seeing, therefore, that the material and the spiritual worlds are but diverse aspects of one great Reality, it becomes manifest that there cannot be two distinct kinds of truth, one for the material and one for the spiritual world, as so many have vainly imagined. For it is an incontrovertible axiom that Truth must be *one*, even as God is one; and hence a complete harmony must be found to exist between the natural and spiritual aspects of truth. And this is evidently what Bacon meant when he said that "man, the interpreter of Nature, can do and understand so much, and only so much, as he has observed in fact or in thought of the course of Nature; beyond this he neither knows anything nor can do anything." Thus it will be seen how necessary it is that even our highest thoughts and ideas should find a verification in natural facts and principles if we desire to be preserved from falling victims to our own foolish imaginations.

But when it comes to be assumed that Materialism gives expression of the whole truth as regards the nature of things, then it necessarily becomes false. In other words, when the materialistic philosopher becomes convinced that truth may be attained by the exercise of the intellectual faculties alone, then he has reached a condition when it is hardly possible for him to avoid being led astray by the foolish imaginations created by his own fantasy. This finds appropriate expression in

the following extract from the writings of John Pulsford, which has recently come under our notice :—

“ If you regard Nature with a tender awe, with a thoughtful delight, she will breathe through you the Divine Spirit, and open to you the secret door of her mysteries. Would you turn her into a corpse and dissect her? she will have her revenge on you. By false scents she will keep you at arm’s length, and by illusory surface-appearances she will mislead you, so that your profane soul may not come near to her vital centre and sanctuary.”

I think it must be admitted by the ingenuous reader that this last contingency is precisely what has happened in the case of our profane and materialistic scientists.

When viewed in this light we have a sufficient explanation of the fact that materialism, though it has undoubtedly been fruitful in the domain of physical science, has ever been characterised by the utmost barrenness in the domain of art, as well as in that of moral and intellectual culture generally. For it is evident that Materialism must have the effect of paralysing the higher nature and of obscuring the light which shines within the soul of man. At the same time it has to be admitted that Science, which is the legitimate offspring of Materialism, while it has done little, if anything, towards the moral or spiritual elevation of the world, has, nevertheless, been engaged upon a work of the very highest use and importance. For it has

been steadily plodding along, slowly and with infinite pains gathering from all branches of natural research facts of the very highest interest and importance, such as shall enable thinkers in this coming age to grasp new forms of truth, hardly dreamt of by those of the present age. In fact, there can be little doubt that, from the time of Bacon onwards, Science has been busily engaged upon the task of constructing that "natural and experimental history, sufficient and good," which he regarded as being the necessary basis for all true advancement in the fields of science and philosophy. This, undoubtedly, is the rich legacy which a materialistic Science, for over three hundred years past, has been accumulating for the benefit of humanity.

Now it seems to me that the conditions existing in the intellectual world during the past three or four centuries are similar in many respects to those of the corresponding period immediately preceding the commencement of the Christian era. For the world is now, as it then was, in a state of unrest, and all things seem to indicate that the old order of things is passing away and that we are now standing upon the very threshold of a new order of things. At the beginning of the sixteenth century a new light began to dawn upon the earth, and this had the effect of rendering the old religious beliefs obsolete. That these old religious beliefs were originally filled with a deep spiritual

significance—a significance which does not appear upon the surface—I think there can be no doubt whatever. For it is difficult to imagine that the human mind was less rational when these beliefs were formulated than it is to-day. But we can well understand how, in the process of the ages,—owing to rigid formalism, no doubt,—that deeper spiritual meaning was gradually lost sight of, until nothing remained but the dry husk of the “letter,” which is necessarily barren and unfruitful. In circumstances such as these it was manifestly impossible that those old beliefs, from which the spiritual essence which had formerly given them life had departed, could continue to give satisfaction to earnest and thoughtful minds. And this naturally resulted in that revolt against certain of these ancient beliefs, together with the practices arising therefrom, which ultimated in the great Protestant Reformation of Luther’s time. That great upheaval, as we have already remarked, was undoubtedly a step in the right direction. It was only a step, however, though it was one which rendered many subsequent steps necessary, with the result that a continuous disintegration of the old beliefs, together with the systems which were based thereon, has been going on ever since. And there can be little doubt, I think, that these various steps were manifestations of a desire to read back into those ancient beliefs the truths which were originally contained therein. But the result has

only been to give rise to a large number of hostile and divergent sects, and this has had the effect of making confusion worse confounded.

It is manifest, however, that, in the case of those who are guided entirely by the intellectual faculties, those old religious beliefs could possess no redeeming features whatever. And hence it was impossible for such, if they desired to retain a single shred of intellectual honesty, to continue giving their countenance to doctrines so manifestly contrary to the reality of things. Consequently they were compelled to seek for a more rational explanation of the great mystery of existence. Moreover, it was only natural that, like the early philosophers, they should have been led back to Nature, which is the foundation of all truth. Wherefore it is manifest, as we have already remarked, that the materialistic science of the present day is a direct outcome of that spiritual movement which began with Erasmus and Luther in the beginning of the sixteenth century.

From these considerations it becomes manifest that once again, as in the time of Democritus and Epicurus, the principle of Materialism has been cast into the alembic of the world's thought, in order that, like a chemical solvent, it may have the effect of disintegrating those crystallisations of ancient religious belief from which the living spirit of Truth has long since fled. Moreover, seeing that the materialistic principle has reached its highest culmination in the modern scientific

theory of evolution, and that this theory has now entered into every department of human thought—thus making it impossible for any honest mind to continue holding these old religious beliefs—it is manifest that the time has at length arrived for a new and higher revelation of the truth. Science, we are told, has for some considerable time past been looking for some new and all-important development of natural truth which shall serve to co-ordinate and vivify the many important discoveries which have been made during the past century. In the religious world also, many are praying earnestly for the advent of some new and higher development of Divine Truth, such as shall have the effect of ending that state of doubt and uncertainty wherein the truths of religion have been so long involved owing to the discoveries of science. Indeed, it seems to me that the expectation of a “second advent” of the Christ, which has been so deep and widespread for more than half a century, is simply an instinctive manifestation of that universal hope which animates all earnest and true-hearted souls throughout the world. And thus, as we have already remarked, it is manifest that the world to-day occupies a position very similar to that of nineteen centuries ago, when the Jews were looking anxiously for the coming of their promised Messiah, and when the nations generally were filled with the expectation of some great event which would have the effect of altering the whole course of the world’s history.

And, indeed, there are not a few at the present day who are confident in the belief that the mountain-tops are already tinged with that golden glow which speaks of the near approach of the "Sun of Righteousness."

That some new revelation of Divine Truth is necessary to the world's salvation was surely never more apparent than it is at the present day. For the nations of the earth have long been steeped in a gross *practical* materialism, while mammon-worship is more prevalent to-day than, probably, at any period during the whole history of the world. And there is no country in which this is more sadly apparent than in "Christian" England, which fancies herself to be a light to the world, a pattern to humanity. At the same time it must be admitted that, with all their mammonisms, there is a higher degree of unostentatious piety and more aspiration after spiritual things amongst the British race than, perhaps, amongst any other people in the world. The Church, also, in all its various branches, has long since been eaten up by the dry-rot of a lifeless formalism, which is the direct result of a materialistic interpretation of spiritual truth. And thus an institution which ought to have been the light of the world is in reality filled with darkness, and thus quite unable to afford light or leading to any earnest soul desirous of knowing the truth. Modern literature also has come under the influence of the same blighting spell, and though some few

rays of the "new light" may be reflected therefrom, still these are all but lost in the mephitic vapours of materialism, agnosticism, and atheism which ascend from out that Stygian pool.

As an example of the pessimism and spiritual blindness which at present characterise some of the higher walks of literature, the reader may be referred to an article by Maurice Maeterlinck, which appeared in the *Fortnightly Review* for June, 1900, on "The Evolution of Mystery." In this article the writer speaks of man as "appearing for an instant in limitless space," his one appreciable mission being "the propagation of a species that itself has no appreciable mission, in a universe whose extent and duration baffle the most daring, the most powerful brain. Yes," continues the writer, "it is a truth—the vastest and most certain of truths, if one will—that our life is nothing and our efforts the merest jest, our existence and that of our planet only a miserable accident in the history of the world."

Surely a more hopelessly pessimistic utterance than this was never before given forth in the whole history of our race! Such, however, is largely the tenor of the belief which is now held amongst those claiming to be the leaders of modern thought, although it may not generally be so plainly and openly expressed. And that belief is due almost entirely to the promulgation of the modern scientific theory of evolution.

We find, however, that the writer is able to

discern in man an instinct which causes him to worship "Fatality," leading him also to regard whatever pertains thereto as being "incontestible, solemn, and beautiful." But it is evident that M. Maeterlinck thinks it desirable that such an instinct should be completely rooted out. "For," says he, "man has at last, through his study of the habits of spirit and brain, of the laws of existence, the caprice of fate, the maternal indifference of Nature—man has at last, and laboriously, acquired some few certainties that are worthy of respect." Consequently he considers that the hour has come for the "revision of the symbols, the images, sentiments, beauty, wherewith we still seek to beautify the spectacle of the world." If, indeed, a poet were to arise "who could discover in natural science the unknown that surrounds us, or in his own heart the equivalent of the ancient Fatality—that is, a power of equally resistless predestination, a form as equally admitted"—then, he maintains, "such a poet would infallibly produce a masterpiece." But, alas and alack! such a hope is manifestly out of the question; for such a poet "would have to solve the mighty enigma whose word we are all seeking."

Now just let the reader reflect a little on the spectacle presented by this modern Man of Letters, thus giving expression to the thoughts of many minds, while at the same time he reflects the darkness which prevails generally

in the hearts of men. And yet the secret of this mighty enigma, for whose word the whole world is seeking, has been shouted from the housetops for more than eighteen centuries, and has been staring in men's faces for over forty years, so that it is impossible they could have failed to learn that magic word had they not shut their eyes and stopped their ears against the truth. How truly was it said of old that, in the latter days, "darkness would cover the earth and gross darkness the people."

But the fact is, that the "Unknowable," which modern science has conjured into being, and of which Herbert Spencer was the prophet and apostle, has for many years been brooding over the intellectual world, like an infinite Death's-head. From its fathomless eye-sockets no light of loving sympathy shines forth upon the unhappy children of the Earth. No loving word issues from between those serried rows of teeth, ensanguined with "ruthless rapine," as Tennyson has told us, which seem ready to devour the hapless children of Time. In short, the whole aspect of this dread Unknowable is fearful and terrible, and the hideous and appalling grin upon its stony countenance leers upon mankind as if in fiendish mockery. Such is the monster which modern Science, like a new Frankenstein, has called into existence, and which has largely supplanted the loving Heaven-Father revealed by Jesus of Nazareth. And if M. Maeterlinck had not been blinded by

the materialistic and agnostic views of the present day he could not have failed to recognise in that term, "Father in Heaven," the one word which serves to unriddle the whole enigma of human existence. But, in common with the intellectual world generally, he bows down before the "Unknown and Infinite," which, he says, has "neither personality, intelligence, nor morality."

All this, however, as M. Maeterlinck informs us, might be supportable enough, were it not for the instinct which tells man that it is the merest figment of the imagination. Thus we are told that "it is not the incomprehensible in Nature that masters and crushes us, *but the thought that Nature may possibly be governed by conscious superior reasoning will, one that, although superhuman, has yet some kinship to the will of man.* What we dread, in a word, is the presence of a God; and speak as we may of Fatality, of Justice, of Mystery, it is always God whom we fear; a being, that is, like ourselves, invisible, infinite. It is not the unknown in Nature," continues M. Maeterlinck, "that fills us with dread; it is not the mystery of the world we live in. It is the mystery of another world we dread; it is the moral and not the material enigma."

Such is the manner in which M. Maeterlinck lays bare his soul before the readers of the *Fortnightly Review*, and the reason for this deliverance seems to have been that his mind

had been sadly disturbed by some writing of Ibsen's, wherein the poetic muse had compelled him to endow the Unknown, under the name of "Fatality," with "personality, intelligence, and morality." Thus M. Maeterlinck goes on to ask, "Does the interpreter of life who succeeds in arousing this fear, bring us thereby nearer to truth, and is it his mission to convey to us sorrow and trouble and painful emotions, or peace, satisfaction, tranquillity and light?" The latter, however, the writer is constrained to admit, is no easy task, for, he tells us, "the traditional interpretation will insist in reasserting its sway, even at the very moment when we strain every nerve to escape from its bondage." Yes, "even while we deny it," he says, "it is the face of God that reappears; and from beneath the flagstones one had believed to be sealed down for ever, comes once again the rumour of the very ancient flame of hell. Let us," he continues, "always remember that we are steeped in the unknown, *for this thought is of all the most sustaining and salutary.* But the neutrality of the unknown does not warrant our attributing to it a force, or intentions, or hostility, which it cannot be proved to possess."

Now what does the reader think of the spectacle thus presented to us of one claiming to be a teacher of men who deliberately closes his eyes and stops his ears to the whispers of Intuition, telling him of the existence of a God and of his inexorable laws? And what does he think

of the pathetic appeal which he makes to the poet Ibsen, praying him that he would cease from harrowing the souls of his readers by depicting a living God under the guise of the ancient "Fatality"? And further, what does he think of the request made to Ibsen, that for the future he would prophesy only *smooth things*, prattling sweetly of "peace, satisfaction, tranquillity, and light," even when it is manifest that there is no peace, when universal dissatisfaction reigns, and when strife and darkness prevail upon the earth? I think it must be admitted that M. Maeterlinck has opened for us a door whereby we are enabled to discern how disastrous have been the consequence of some forty odd years of agnostic and materialistic science. For, like the ostrich, M. Maeterlinck deliberately thrusts his head into the sand, in order that he may shut out the visions called up before him by his own poetic genius; and, in fact, this is practically what the whole world is doing to-day. Surely such blindness as this has not been frequently witnessed in the past history of the world! And the condemnation of the world lies herein, that they will not open their eyes nor unstop their ears in order that the light of God's Truth might shine into their darkened minds.

But, for those who have eyes to see, it is manifest that the light of a New Day has begun to dawn upon the eastern horizon. And amongst the first to perceive the beginning of this new dawn was the "mighty Fichte," who, we are

told, "announced the dawn of a new historical epoch, by the outpouring of the Holy Spirit upon all flesh." And this spirit, which was to lead the disciples into all truth, he conceived as being none other than the "Spirit of Science," which has revealed itself in these latter days; which Spirit, he said, "teaches us in revealed knowledge the absolute unity of human existence with the divine, which was first revealed to the world in a parable, by the Christ. The revelation of the Kingdom of God," he continues, "is the essence of Christianity, and this Kingdom is the kingdom of Liberty, which is won by the absorption of our own will into the will of God."

These are true and weighty words which the reader will do well to lay to heart. This branch of our subject, however, will receive attention in our concluding chapter on Spiritual Monism.

CHAPTER XVI

SPIRITUAL MONISM

LANGE, the author of *The History of Materialism*, brings that most interesting work to a conclusion with the following reflection :—

“ Often already has an epoch of Materialism been but the stillness before the storm which was to burst forth, and give a new shape to the world.”

Now it seems to me that the opinion thus expressed clearly indicates that this gifted historian was one of those who are possessed of that peculiar sensitiveness of nature which renders such open to those intuitive conceptions which rise spontaneously in the mind, and thus frequently enable them to forecast the trend of future events. For it is an undoubted fact that, for many years past, there has been an accumulating mass of evidence all tending to show that the world has now reached a most critical period in its history ; and this evidence points unmistakably in the direction of a speedy consummation of the old and the dawn of a new order of things. Moreover, it is absolutely

certain that such a change cannot be brought about without a tremendous upheaval throughout the whole earth; and it is equally certain that no beneficial change can be effected without an upheaval of this nature. For there are undoubtedly elemental disturbances in the spiritual atmosphere which render a period of storm and tempest inevitable, just as the advent of the gentle Spirit of the Springtime is preceded by conflicts in the meteorological world, resembling the storming of the winter "Jotuns" as the period of their reign draws to a close.

But what, then, may be expected to take the place of the old systems which have now grown obsolete, and whose reign is manifestly coming to an end? That these old systems contained within them the germs of a new order of things there can be no doubt whatever, for Nature is uniform and constant in her modes of operation; but none of these systems individually can hope to survive the moral and intellectual transformation which is now in progress. It assuredly cannot be ecclesiastical Christianity, which has so long misrepresented the true principles of the doctrine of the Christ. Nor can it be Comte's Religion of Humanity, or Spencer's worship of the "Infinite and Eternal Energy," or Haeckel's "Monistic religion," or that Secularism which has its basis on the materialistic philosophy. What, then, can it be?

To this question Lange hazards a reply in the following terms :—

“If it comes to the dissolution of our present civilisation, it will hardly be that any Church, and still less Materialism, will succeed to the inheritance, but from some unexpected corner will emerge some utter absurdity like the Book of Morman or Spiritualism, with which the justified ideas of the epoch will fuse themselves to found a new centre of universal thought, to last perhaps for two thousand years.”

Now the inference contained in the above extract is clearly based on the fact that Christianity, which at its inception was the most utter of “absurdities” in the eyes of the ancient Jews, Greeks, and Romans, but which ultimately succeeded to the heritage of the ancient world, after having absorbed into itself all that was best in the ancient thought, maintaining its position for close upon two thousand years. Thus it will be seen that Lange was of precisely the same opinion as Paul when he said that God makes choice of the foolish, the weak, the ignoble, and the despised things of this world to confound the wisdom of the wise, yea, and of things which are not to bring to naught the things which are.

Now there can be no doubt that Spiritualism, to which reference was made by Lange, is just one of those foolish and despised things for

which the greatest of futures may be prognosticated.

To those who have never given much attention to the subject this may seem rather a bold assertion to make ; but it must be understood that it is not the thing which *calls itself* Spiritualism, and, which has been making considerable stir in the world for over fifty years, to which we refer. The true name for that cult is Pseudo-Spiritualism ; or perhaps a better name would be that of " Psycho-Materialism," for its principles are anything but spiritual, and its philosophy—so far as it has any—is decidedly that of a psycho-materialism.

Now it must not be supposed that this is a statement made by one who does not possess an adequate knowledge of the subject. For the writer has devoted a considerable portion of his time during some ten or twelve years to an impartial and unbiassed investigation of the subject, and during that period he has seen and learned enough to convince him that even the most seemingly miraculous of the " spiritualistic " phenomena have a basis of absolute truth. Indeed, so convinced was he upon this point that he spent considerable time and money,—which he could ill afford,—in endeavours to promote the cause of " Modern Spiritualism." For he was fully persuaded that this so-called Spiritualism was a thing of the very utmost importance to the world—that, in fact, it was no less than a fuller accomplishment of the

prophecy of Joel, referred to by Peter in his address to the Jews on the day of the Pentecost, which speaks of the outpouring of God's spirit upon all flesh prior to the coming of "the great and terrible day of the Lord."

Nor has he altogether changed his mind in this respect, for he is still convinced that the spontaneous phenomena of so-called Spiritualism have been ordained by the Higher Powers to a wise end, in view of that wave of materialistic error which has swept over the world coincident with the advent of Darwinism nearly fifty years ago. For those phenomena have shown clearly and unmistakably that consciousness and personality do not cease with the death of the mortal body. This fact has been demonstrated over and over again, and although it has been scouted by men of science,—with one or two honourable exceptions,—it is at last beginning to find some slight recognition in the scientific world. For, after many years of psychical research, not only do we find telepathy, or thought-transference, besides other psychical phenomena, beginning to find a certain degree of recognition amongst men of science, but the continuity of intelligence and personality after the change called death is now admitted by more than one of the scientific men of the present day to have been fully proved. Amongst these may be mentioned the name of the late F. W. H. Myers, whose book on *Human Personality* was recently

issued, as well as that of Dr. Richard Hodgson, who, after ten years of patient investigation, obtained through the instrumentality of the celebrated "medium," Mrs. Piper, what he regarded as being a complete scientific demonstration of the fact that intelligence and personality do not cease with the death and dissolution of the physical organism.

Now it is, no doubt, a very important point gained when it is thus recognised by men of science that conscious existence does not cease with the extinction of life, for such a recognition has the effect of cutting away the very foundation from underneath the materialistic philosophy. But beyond this the results of some fifty-five years of spiritualistic phenomena and teaching reveal nothing but a hopeless mass of confusion. For it is impossible to tell whether the memory which is thus found to survive the dissolution of the body persists for a long or short period; nor is any definite reliable information obtainable as to the condition and prospects of the so-called spirits, or as to many other matters upon which light would be very desirable. In fact the most hopeless diversity of opinion prevails, one communication being generally contradicted by another, so that anything like a connected body of thought is entirely out of the question. Moreover, in many instances such communications are characterised by the most inveterate lying, as the writer and many others have found to their cost.

For my own part I have come to the conclusion that the so-called "spirits" are simply psychic relics of the human organism—not the true spiritual ego, but the *thought-body*, or empirical ego, which has been built up during a man's earth-life—and that these exist in an etheric world of their own, which is interblended with our natural world—*i.e.* the "Astral world" of the occultists. These psychic entities have been known and recognised amongst all nations and in all periods of the world's history, being identical with the *manes* of the Romans, the "Clithonian Power" of Greece, the *fravashis* of Persia, and the *pitris* of India. From my own personal experience of these so-called "spirits" the conclusion was forced upon my mind that such could not possibly be the higher spiritual and immortal principles of our deceased relatives, but that they could be nothing more than psychic emanations of the personæ—*i.e.* the *anima bruta*, as distinguished from the *anima divina*. The former, or "earthly mind," being possessed by men in common with the brute creation, while the latter is the peculiar possession of man.

Moreover, this is the explanation as regards these so-called "spirits" which is given by mystical writers generally; and it illustrates the existence of what Swedenborg has called "discrete degrees of consciousness" in connection with the human personality. We are told that the *anima bruta*, which thus outlives the human

organism, is of a fluidic material nature, more or less refined in character, and that under certain conditions it can become manifest to the senses. It is said to be the depository of the memories, the loves and the hatreds of one earth-life. On the other hand, the *anima divina*, or spiritual ego, which is the true man, is said to have a destiny different from this, for we are told that it mounts up to its proper sphere and continues its evolution. It is the latter, we are told, which transmigrates, while the former never becomes reincarnated.

But while it thus appears that these etheric beings are absolute unsubstantialities—mere reflects of man's earth-life, in fact—still I think there can be little doubt that it is by means of these that the spiritual realms are able to establish objective communications with those on the earth-plane. At the same time, however, it has become manifest to me that those unsubstantial entities are subject not only to influences emanating from the higher spiritual realms, but from those of the lower as well, just as man is subject to the influences of both. And hence, while they can unquestionably become the means of reflecting light from above, they can likewise be used for the furtherance of the purposes of the powers of darkness. This, it seems to me, is the true explanation of that mixture of light and darkness which has characterised the so-called spirit-communications from the very first, and which has been a cause of so

much perplexity to the honest and ingenuous seeker after truth.

Now, besides this Pseudo-Spiritualism, which cannot possibly have any future, there is a *true* Spiritualism which has begun to dawn upon the earth and which will certainly continue to brighten more and more into a perfect day. It is to this that the heritage will assuredly belong when the present systems of belief have passed away, for it undoubtedly contains within it all the essential elements of those systems of belief, from which the spirit has long departed owing to a rigid adherence to the *letter*, as well to the illusive glammers of the materialistic conceptions which have hitherto prevailed.

This *true* Spiritualism, to which we have given the name of Spiritual Monism, is the equivalent, viewed from the spiritual standpoint, of Haeckel's monistic theory. Unlike Haeckel's philosophy, however, this gives man assurance of the existence of God, Freedom and Immortality, and the reader will certainly find therein a much more reasonable and philosophical interpretation of the "Riddle of the Universe" than that of Professor Haeckel.

In developing our system of Spiritual Monism it will be necessary for us, as briefly and concisely as possible, to begin with a statement of the essential principles of the spiritual philosophy.

Now the materialistic philosophy, as we have

already explained, is based on the conception that Matter and the Laws of Matter are sufficient to account for all the varied phenomena of Nature. And hence we find that Materialism starts with "Atoms and Empty Space," as being the fundamental principles lying at the root of the whole philosophy of Nature. This is a conception, however, which manifestly could not afford complete satisfaction either to man's head or to his heart. For it certainly does not afford an adequate explanation of the varied facts of Nature, nor does it satisfy those longings of the human soul which pertain to the nature of man, and whereby he is raised above the brute creation. Moreover, there can be little doubt that the materialistic doctrine has been hitherto adopted mainly for the reason that it seemed to be the only reasonable alternative to the absurd theories of an effete and irrational theology; but that it has ever satisfied the intellectual or the emotional in man's nature is a thing which we cannot believe.

The theory of Spiritual Monism, on the other hand, starts from Nature as it is revealed to our senses, and from thence we are compelled by the Law of Causality—which is one of the necessary laws of all thinking—to infer the existence of an adequate producing Cause.

Now the term Nature, as used by us, is meant to signify the totality of the visible Universe—one all-embracing whole, together with its varied modes of operation.

Seeing, therefore, that Nature embraces all that is or ever has been or ever will be of manifested existence, we reach the conclusion that a Cause adequate to the origination of all this must by its very nature be infinite and eternal.

It will thus be seen that, by means of a simple process of deductive reasoning, based on facts which cannot be disputed, we reach the conception of an Infinite and Eternal Cause from which all things have proceeded.

Now in order that we may form a rational judgment in regard to the nature and attributes of this Infinite and Eternal Cause it is only necessary that we should examine the effects which have been thereby produced. For there can be no doubt that "*effects* are merely transformed *causes*, modified by the transformation—mere changed appearances."¹ In fact, the *effect* can be neither more nor less than the *cause* in manifestation. This is evidently what Sir John Herschel meant when he said that causes and effects are simultaneous. Moreover, this is manifestly the truth which lies at the base of the great universal law of evolution, as we have abundantly shown elsewhere:² and it also finds expression in the saying of the Master, that "the tree is known by its fruit."

Now it is obvious that Man is the highest visible product of Nature, for all the facts of

¹ *Aspects of Theism*, p. 68, W. Knight, LL.D.

² Cf. *The Law of Evolution*.

organic evolution clearly indicate that the whole combined energies of Nature, so far as our cognisance extends, have been directed towards the production of that high form.

Seeing, therefore, that Man is the highest product of Nature—being thus equivalent to the *fruit* or seed of the great Tree of Universal Existence—and seeing that Reason and Intelligence are the distinguishing characteristics of Man, it follows of necessity that Reason and Intelligence must be inherent properties of the Infinite and Eternal Cause of the manifested Universe.

Thus it will be seen that we have reached a position, as definite and conclusive as that of any mathematical demonstration, from which it becomes possible to assert without fear of contradiction that the manifested Cosmos must have had an adequate producing Cause, and that this Cause must be the Infinite and Eternal Fount of all Reason and Intelligence.

Wherefore, seeing that this is the definition of the Being whom we call God, we can now affirm that *God is the Infinite and Eternal Mind of the Universe.*

Now if the question be asked, From whence did this Infinite and Eternal positive Mind of the Universe originate? we can only bow the head before the ineffable mystery of Being. For it is a manifest impossibility that the finite mind should be able to solve the whole mystery of infinite Being. But, constituted as we are, as

parts of a Universe constituted as it is, we cannot possibly escape the conclusion of a Divine Intelligence pervading all things, which must represent the Infinite and Eternal Mind of the Cosmos.

Now it is manifest that Mind cannot exist or find a manifestation unless it possesses some negative element or medium whereby it may develop itself, or whereby it may become *object* to itself. And hence we find that, together with the infinite Positive Mind, there exists a negative element or medium, called Substance, which may be defined as the universal Ether—or perhaps it would be better to say, the noumenal essence of the universal Ether. This, however, is not to be understood as being something entirely distinct from Mind, but as being the negative aspect of the great Positive Mind of the Universe.

Thus we reach the conception of an Infinite Monas, possessing the dual aspects, positive and negative, of Mind and Substance. And from such a conception it is not difficult for us to form a rational theory as regards the origin of the world considered as one vast organic unity.

Now while we must conceive of God, the great positive Mind of the Universe, as being infinite and eternal, it does not follow that the manifested Cosmos is also infinite and eternal. For we know that the various parts of the Universe have had a beginning in time, and we

have every reason to believe that each will have a period to its existence. We may fairly conclude, therefore, that what is true of the parts must be equally true of the whole. And thus we can conceive of a time, before manifestation began, when the Infinite and Eternal Positive Mind of the Universe was in a state of quiescence, resting within the bosom of the infinite Sea of Substance. This is the time spoken of by Hindu sages as the "Night of Brahma." It finds a reference also in the Rig Veda to the following effect :—

"Before there was anything, before there was either death or immortality, before there was any distinction between night and day, there was that One. It breathed breathless by itself. Other than it there nothing since hath been. There was darkness then, everything in the beginning was hidden in gloom—all was like the ocean without a light."¹

There is also to be found a reflection of the same idea in the writings of Herbert Spencer, who speaks of a past during which there have been successive evolutions analogous to that which is now going on, and of a future during which other such evolutions may go on—ever the same in principle but never the same in concrete results.

When, however, the Divine Mind awoke into conscious activity, then we can understand how

¹ Rig Veda, x. 129. 2. Quoted by Max Müller in the Hibbert Lectures on *the Growth and Origin of Religion*.

a limitation would be at once set up in the infinite Sea of Substance; and within that limitation the Divine *Logos*—the “nucleolus” or seed-germ of a new creation—would become localised. The Divine Logos,—or the thought born within the infinite Divine Mind,—would necessarily be an embodiment of the “Idea”—to use Platonic language—of which the Universe would be a gradual revelation. And it is for this reason, doubtless, that the Eternal Logos has been designated the “Archietypal Man.” This is that Eternal “Word” which was in the beginning with God and which was God; by whom the worlds were made, and without whom nothing was made that was made.

Guided by the analogy of what takes place in the case of microcosmic evolution, therefore, we can well understand how the divine “nucleolus” or seed-germ would begin to surround itself with a “nucleus,” and that gradually a “cosmic cell” would be formed within the infinite Sea of Substance, in the form, most probably, of a great “Central Sun.” After which, by means of segmentation, other “cells” would be formed, and these, circling in their orbits around the great Central Sun, or parent-cell, would likewise give birth to further cells in a similar manner, which would circle around their own particular parent-cells, while all would revolve around the great Central Sun. Thus, by following the analogy of the evolution

of the Microcosm, we can readily understand how cosmic-cell would be added to cosmic-cell and cosmic-organ to cosmic-organ until the vast organism of the Cosmos had reached the full development of the Archietypal "Idea" embodied in the Eternal Logos or Archietypal Man. This will serve to explain that mystical conception of the Universe as being the "Grand Man," which was taught by Swedenborg, and which has been a feature of mystical teaching in all ages.

It is only in this way, by arguing from things known to things unknown, and from the individual and particular to the general and universal, that we can ever hope to attain a rational and philosophical conception in regard to the evolution of the Cosmos. The Nebular Theory is no doubt a very ingenious one, but, to use Hegelian phraseology, it is utterly without "Notion." The theory which we have thus set forth, however, serves to explain the doctrine of Schelling, by whom the creation of the Universe was regarded as being an act of eternal knowledge; while philosophy he considered to be "the free reproduction in the reflective consciousness of this act of knowledge."

Having thus reached a conception of the creation or evolution of the Universe which is not only reasonable and philosophical, but which is in no way opposed to the principles of a true science, we can now advance to a con-

sideration of the question as regards the origin and evolution of Mankind.

Now in dealing with the question as to the origin and evolution of mankind it becomes necessary for us to conceive the various cosmic-cells which constitute the macrocosmic organism as being living organic beings, of which the various cells which compose the human organism are the microcosmic analogues.¹ This doctrine, although it may be new to modern ideas, has been held from time immemorial, and, in fact, it forms the basis of that worship of the celestial bodies which was at one time almost universal. It is a truth, however, which has been almost entirely lost in that materialistic darkness, both religious and scientific, which has spread over the whole earth. But when the various worlds in space are regarded as living organic beings, in which the masculine and feminine principles are combined, then we can readily understand how such cosmic-cells, having reached the maturity of their powers, would at once begin the essential function of all organic existences, viz. the production of seed each after its kind. And the law of evolution teaches us that this process would necessarily be a progressive one, begin-

¹ Such a conception may be scouted by the superficial reader, but it is not one whit more improbable than the fact that the microscopic cells which compose the human organism are separate living organisms—a fact which is vouched for by the foremost physiologists of the present day.

ning with simple organisms and gradually advancing until at last such organisms began to assume form in the image of the Eternal Logos or "Archietypal Man." Thus we may reasonably infer that the various worlds, or "cosmic-cells," which people space have produced, or will produce, various order of human beings, each in accordance with the state of progressive evolution which the individual worlds or cosmic-cells have attained. And it may further be reasonably inferred that, at certain periods in the history of these cosmic-cells, "swarms" of these organic beings would be thrown off in the shape of new cosmic-cells, which would eventually find their appropriate spheres within the infinite organism. And thus we may readily understand how new worlds are being continuously evolved in order to supply the places of others which, having fulfilled their destiny, are being continually destroyed.

It will thus be seen that we have now reached a reasonable and philosophical conception in regard to the creation or evolution of the Universe, as well as of the various orders of Humanity which we may reasonably conclude to be associated therewith. And I think it cannot be denied by the ingenuous reader that our hypothesis is a much more reasonable one than that which has recently been broached by Dr. Alfred Russel Wallace, who imagines that our planet alone of all the myriad worlds which people space has witnessed an evolution of

rational beings such as man. This is a conception which would certainly be a supreme illustration of the old saying, "*Parturiunt montes, nascitur ridiculus mus.*" Moreover, our reading of the "Riddle of the Universe" is certainly a more reasonable and philosophical one than that contained in the latest deliverance of Ernst Haeckel of Jena.

Now the full significance of our theory will begin to appear before the mind of the reader when the fact is recognised that Nature is the visible manifestation of God—or, in other words, that it is the negative, materialised aspect of the Infinite Divine Mind of the Universe. For it can thus be realised that man, being an integral portion of Nature, must likewise be an integral portion of the Divine Mind, of which Nature is a visible manifestation. And from this it follows of necessity that the self-consciousness of man must be a portion of the self-consciousness of God. This is the true explanation of the Kantian doctrine of the "Unity of Self-consciousness," which alone makes synthetic judgments *a priori* possible. Moreover, it shows that subject and object are one, as being the outer and inner of one great Reality. And further, it shows that Reason, as Kant held, is an organic whole. For it thus becomes manifest that whatever man knows or can know, he knows only in virtue of his being a participator in the universal Reason. And just in the same

way it is manifest that man only lives or can live by reason of his being made a participator in the infinite Divine life.

These great truths will be more readily apprehended if we adopt the old Norse conception, already alluded to, and regard all existence under the figure of a tree—one great organic whole. For by this means we can well understand how the great Tree of Universal Existence embraces within itself every form of animated being, some representing the roots, others the trunk, others again the branches, and others the leaves, while man, as being the highest product of Nature, must represent the fruit or seed. And thus it becomes manifest that every living being, each in its own order and degree, constitutes a part of the one great Tree of Universal Existence, deriving its life and consciousness from the life and consciousness of the whole. And further, we can thus recognise that each living being, according to its order or degree, must possess certain attributes of the infinite Divine Mind which finds a manifestation in the great Tree of Universal Existence; while man, as being the fruit or seed thereof must be possessed, in a rudimentary degree, of all the powers and attributes of the infinite Divine Mind, just in the same way that the fruit or seed of the ordinary tree contains all the essential elements of the organism by which it was produced.

By means of this conception we further learn

that Man is not only an integral portion of the great Tree of Universal Existence, but that he constitutes the very end and object for which that Tree exists, just in the same manner as it is the one end and object of the natural tree to bear fruit after its kind. Moreover, it is obvious that Man, *so long as he remains united to the parent-tree*, must continue to be a partaker of the Divine Nature and to be animated by the Divine Mind of which that Tree is a visible manifestation.

Now all this is so very simple and obvious that it would be a marvel if it had not suggested itself to intuitional minds, living in close communion with Nature, in earlier and less sophisticated times than ours, as this conception of Iggdrasil, the Ash-Tree of Existence, shows it to have done in the case of our Norse forefathers. And the fact that such a conception, together with all that is involved therein, is entirely foreign to modern thought only serves to show how sadly we have deteriorated in comparison with those ancient children of Nature.

This metaphor of a great Tree of Universal Existence will further aid us in unravelling the mystery which lies at the root of the story of the fall of man. For, notwithstanding the fact that this doctrine is repudiated by modern science and modern criticism, it has an undoubted basis in actual reality. Indeed, man is conscious that he is a fallen being, and the very existence of

conscience in man is quite sufficient proof that his intuitions in this respect have not led him astray. For if we suppose man's present condition to be the result merely of evolution, then it is manifest that he could have no more consciousness of sin or responsibility than the birds of the air or the beasts of the field. And I think the reader will agree with me in stating that the only way in which such a fall could possibly occur was through man becoming separated *in his mind* from the great Tree of Universal Existence. This is manifestly the meaning of the *parable* or allegory of the fall of man through eating of the Tree of *Knowledge*. For it is by means of his instinctive perceptions, arising within the heart, that man realises his position of sonship to the eternal Heaven-Father; but it is by means of knowledge, or science, arising within the head, that man conceives himself to have a separate existence, and thus learns to bow down before an extraneous Deity, which can never by any possibility be more than his own highest ideal. As a result of this severance from the great Tree of Universal Existence it is manifest that the life and consciousness of Man could not remain identical with those of the Infinite Divine Mind, but from thenceforth he could only live the life of *self*, his whole consciousness being bound up in the *self*, or lower animal Nature, which is equivalent to a *living death*. "In the day that thou eatest thereof thou shalt surely die"—

such is the pronouncement of God in the parable of the fall of man; and this assuredly is what has happened in the case of man. Thus when man ate of the Tree of Knowledge he forfeited his right to the Tree of Life. The curse was pronounced "*Dust* thou art, and unto *dust* shalt thou return"; and thus it is that man has ever since been subjected to the materialistic illusions of the natural world. And it is most assuredly this which is responsible for the introduction of sin into the world together with all its attendant trouble and sorrow. For it is the principle of *self*, of *individualism*, which has caused man to regard his fellow-man as being a stranger and a possible enemy against whom he thinks it necessary to protect himself.

And here it is necessary that we should remind the reader that the story of the Fall of Man is not history in the ordinary sense of the term; but that it is a symbolical representation, under the form of a parable or allegory, of certain facts which took place in the history of our race, I think there can be no doubt whatever. When viewed in this light it becomes manifest that Adam and Eve do not represent the physical progenitors of our race, but that their relationship to mankind is one of a purely spiritual nature. Adam and Eve may thus be regarded as symbolising the earliest development of humanity which had sufficiently advanced to reflect the *image* of the great Creator. This is a view which will be found to harmonise with

that of the Swedish *seer*, Swedenborg, who regarded Adam and Eve as being symbolical of the "most ancient Church." Moreover, this view is one which gives a new meaning and significance to this ancient writing, and one which offers a reasonable and philosophical interpretation of the facts connected with human evolution.

Now I think that our interpretation of the great problem of human existence will be found to respond to every test. For it is calculated to serve as the basis of a true and rational Spiritualism or Idealism, which is in no way opposed to the principles of a rational Materialism, but of which, indeed, it may be regarded as the necessary corollary. It will likewise be found to offer a complete and satisfactory explanation of the manifest opposition between duty and inclination, of which all men are conscious, as well as of the great problem of Freedom and Necessity, which has been under discussion from time immemorial, and of which there has hitherto seemed to be no rational solution. For our theory shows that man is still possessed in his innermost being of a reminiscence of the divine consciousness which was his before the Fall, but that he has now come under the dominion of his lower nature—or the "flesh," to use New Testament phraseology—so that he cannot do the things he would. Consequently he is out of harmony

with himself and with the Divine Spirit which animates the Universe, so that there is a division, a conflict, going on in his whole being. Thus it is manifest that man is in bondage to his passions and desires; and this is the cause of his wretchedness. For there can be no doubt whatever that the entire misery of the world is due to the fact that each man has a dim consciousness of his heavenly birthright, and that it is his *duty* to act as becomes a son of the living God; and thus he is constrained to cry out with the Apostle, "O wretched man that I am, who will deliver me from the body of this death?"

From these considerations it is manifest that man, separated from the great Tree of Existence, is not a free agent, but that he is in bondage to his passions and desires. At the same time, it is equally manifest that he recognises himself as being solely responsible for his acts, and when he sins he feels and knows that he is transgressing the whole law of his being, and that he must suffer the inevitable consequences of his wrong-doing. Thus it will be seen that our theory offers a complete solution of the great problem of Freedom and Necessity. For man knows himself to be a "free agent," otherwise there could be no feeling of responsibility. That freedom, however, can now be recognised as residing in man's innermost and highest nature as being an integral part of the Infinite Divine Mind. But at the same

time he is equally conscious that he is the slave of Necessity as regards his lower nature which wars against his higher nature, and thus he finds himself subjected to a bondage as rigorous as that of Israel in Egypt. Moreover, it has been the manifest purpose of Religion from the earliest times, not only to keep alive in man the consciousness of his fall and degradation, but also to mitigate the severity of his bondage by means of sacrifices and ordinances, so that he might eventually be enabled to free himself from the bondage of sin and death by means of that supreme sacrifice of *self*, of which all preceding sacrifices were the prototypes. And thus the highest forms of religion will be found to have as their one end and object the provision of a means whereby man may attain complete spiritual freedom, and thus be brought into harmony with himself and with the Infinite Divine Mind. This is true of the Buddhist religion, which teaches how man may attain Nirvana, or complete union with the infinite source of Being, through the sacrifice of *self* and the complete extinction of desire. But it is more especially true of the religion of the Christ, who brought the "glad tidings" of reconciliation between God and man; which also speaks of *at-one-ment* through the sacrifice of the *self*—the sacrifice of the lower nature to the higher nature—the great anti-typical sacrifice to which all the sacrifices under the law pointed. And the discerning mind will

not fail to see in the "Kingdom of Heaven"—that kingdom which is within—as proclaimed by Jesus, an idea similar in all respects to Gotama's doctrine of Nirvana, only on a much higher level of spiritual insight. It was a recognition of this fact, no doubt, which led those by whom the Christian traditions were arranged, as we now have them, to introduce certain elements of the Buddhistic mythology which are manifestly contained therein.

Thus it will be seen that the whole problem of Freedom and Necessity finds at last a very simple solution. For it is manifest that man, so long as he lives in accordance with the essential law of his being, is free as God himself. When, however, he puts himself outside of that law he is no longer free, but becomes the veriest slave of Necessity.

This will be found in strict accordance with Hindu philosophy, which teaches that man is spiritually free, but that physically and mentally he is subject to the strictest necessity. Kant also recognised that God, Freedom, and Immortality are postulates of the "Practical Reason," though he had previously declared that these ideas were opposed to the dictates of "Pure Reason." Schopenhauer came very near the truth when he sought for freedom of will in man's entire nature and essence. Thus he says :—

"Man never acts but as he wills to act, but yet at the same time his acts are always necessary.

The reason is that he already *is* what he wills ; and the fact that his acts, under the influence of given motives or circumstances, follow with absolute necessity from what he is and wills merely proves that his actions are the unerring expression of his individual essence."

Now this theory of Schopenhauer's cannot possibly be maintained, for man is conscious that his acts in many cases are in direct opposition to his individual essence. However, there can be no doubt that it is an approximation to the truth, for a man's acts, generally, are the direct expression of his character. But assuming it to be true that a man's acts are the necessary expression of his character, and that it is impossible for him to act otherwise than in conformity with such character, then it is manifest that he cannot be held responsible for his acts as such. Seeing, however, that man knows himself to be a responsible agent, then he is manifestly responsible for the *character* which renders such acts inevitable. But this opens up the question of man's pre-existence as well as that of "acquired destiny,"—a doctrine which, although not generally accepted, will yet be found to have an assured basis in actual facts.

From what has been thus advanced I think the ingenuous reader cannot fail to be convinced that the doctrine of Spiritual Monism, which it has been our privilege thus to formulate, is one of the very highest importance. For it is

calculated to introduce harmony into the religious beliefs of mankind, instead of that discord and confusion which have hitherto prevailed. Moreover, I am fully convinced that every true disciple of Jesus of Nazareth who gives it his thoughtful consideration will speedily recognise that it sheds a new light on the teachings of the Master, and that it gives its true meaning to the doctrine which he proclaimed. It will likewise be found to harmonise with the spirit of Gotama's teaching, as well as with that of the highest philosophy of India and Greece, while at the same time it gives their true meaning and significance to the monotheistic beliefs of the Jews and Mohammedans.

Now it seems to me that the great success which has attended the operations of the Salvation Army is entirely due to an instinctive recognition of the principles which have been thus formulated by us. For such success is certainly not due to their crude theological beliefs, or to their trust in the saving efficacy of the "Blood of Christ." It is not beliefs such as these which constitute the secret of that spiritual power which is exercised by this great organisation over the hearts and lives of hundreds of thousands in all parts of the world. The true secret of that power and influence rests solely and entirely in the fact that they possess a whole-hearted belief in Jesus of Nazareth as being a "Teacher sent from God," as well as an

unfeigned determination to follow him as their sole Teacher and Guide. Consequently the doctrine of the Fatherhood of God and the Brotherhood of all mankind are with them not mere pious beliefs or articles in a "Creed" which they content themselves with repeating once a week, but these doctrines constitute the active, guiding principles of their whole organisation. The drunkards and harlots, therefore, and the wastrels of society generally, are regarded by them merely as erring brothers and sisters, to whom they go with a loving message, saying, "Come with us and we will do you good." And it is by means of a heartfelt repentance for the folly and wickedness of the past, as well as of a new-found confidence in the love and tenderness of the divine Father in Heaven, that they are enabled to leave the old, bad paths of self and sin, and to live the new life of sonship towards God and brotherhood towards all mankind. Thus they become once more grafted into the "True Vine," and the Holy Spirit breathes into their hearts the spirit of sonship, whereby they are enabled to cry Abba, Father. Thus it is not by reason of their belief in the "atoning blood of Christ"—in the "vicarious sacrifice" of an innocent victim on their behalf—that they become assured of salvation. But it is because of their renunciation of the false life of selfhood—because they have crucified the "flesh," or lower nature—that they become "born again," and the higher, spiritual nature begins to revive.

It is in this way that they are enabled to realise their position of sonship to the divine Father in Heaven ; and it is this which inspires them with an overflowing zeal to "win souls for Christ." Moreover, what is true of the Salvation Army in this respect is true of all those who have experienced the regenerative influences of the gospel of Jesus Christ, no matter to what denomination they may belong. A man's beliefs are of secondary importance as compared with his acts. "He that heareth these words of mine," said Jesus, "and doeth them, I will liken him unto a wise man that built his house upon a rock."

There is another movement which is likewise inspired by the principles which we have thus laid down, although its followers generally have little realisation of the fact—that is the Socialistic movement. And it is for this reason, doubtless, that we find it, too, manifesting phenomenal growth and spreading itself all over the world like a green bay tree. It is true, no doubt, that Socialism, as a general rule, is opposed to the Christianity of the Churches ; but, like the Salvation Army, its watchword is "Deeds, not Creeds." Those having eyes to see, however, cannot fail to recognise the fact that it is doing more towards the introduction of God's Kingdom on the earth than all the Churches in Christendom put together.

But besides these great movements which are manifestly hastening the coming of God's king-

dom on the earth, there are various other movements in which the principles of Spiritual Monism, as formulated by us, find expression. Amongst these may be mentioned "Christian Science" and "Modern Theosophy," as well as the "New Thought" movement generally. These movements have spread far and wide, although they may not be so much noticed in England as in America, where the disciples of Mary Baker G. Eddy are to be found in tens or hundreds of thousands. Indeed, the "Christian Science" movement has assumed such vast proportions that Mark Twain, laying aside his humorous vein, has recently been engaged upon a serious crusade against it. He need not be at all alarmed, however, for the vagaries of "Bakerism," as well as those of Theosophy and the New Thought movement, will all be shed in due season; but the truth which is common to them all will abide. And that truth is the same which was preached by Jesus of Nazareth over eighteen centuries ago.

From all these circumstances I think the conclusion is warranted, that the principles of a Spiritual Monism, as these have been set forth herein, are destined to find a speedy acceptance amongst the more advanced minds of the present generation. Moreover, it seems to me that the British, the American, and the Japanese Governments are the appointed instruments whereby such principles will eventually become established throughout the earth. For, not-

withstanding the gross materialism and mammonism by which these nations are characterised, there can be no doubt that the principles lying at the root of the governments of these countries are in closer *rapport* with the principles of a Spiritual Monism than those of other nations. These governments stand pre-eminently for liberty and true progress. France also has been visited by gleams from the rising spiritual Sun; and the principles of Liberty, Equality, and Fraternity, in whose name she waded through rivers of blood a century ago, are essentially those of a true Spiritual Monism. On the other hand, Russia, with her Peace-loving Tzar, as well as Germany, with her bellicose Kaiser and *his* "Crown of Thorns," both stand for principles which are the direct reverse of these. The principles of *Self* on a national scale, leading to material aggrandisement and to dreams of universal empire—this is the ideal to which both Russia and Germany have committed themselves, and in the attainment of which they will not stick at trifles. Japan, whose progressive ideas are shown in the fact that she proposes to adopt the principles of Christ's teaching as the basis of a national religion, is at present engaged in a life-and-death struggle with Russia, whose aggression in the Far East was threatening her very existence as a nation. This struggle was practically forced upon her by her mighty adversary, whose solemn engagements to evacuate Manchuria were re-

peatedly broken. But, strong in the righteousness of her cause, and animated by a patriotic enthusiasm such as the world has rarely witnessed, she has done much to humble the pride and arrogance of the "Colossus of the North," and she bids fair to vanquish her one-time supercilious enemy. Japan has the moral support of England and America as well as that of most other nations which admire the noble qualities of valour and patriotism in a just cause. Russia finds moral support in Germany alone, and if she should succeed in embroiling other nations in her quarrel, as she seems disposed to do, then Great Britain will have to fight for her very existence. In the event of such complications arising, then it is manifest that we shall have all the necessary conditions for a veritable Armageddon. For I do not see how any of the nations can escape being drawn into the maelstrom. The final result, however, cannot be in doubt for a single moment. For "Cæsarism" is clearly doomed, and the great ones of the earth shall no longer be allowed to usurp the prerogatives of the Deity, but "the Lord shall be King over all the earth." Nevertheless, there must of necessity be a time of great tribulation before this result, so long and ardently desired, can find a realisation. We know, however, that the darkest hour precedes the dawn, and thus we can rejoice in the assurance that at length the Sun of Righteousness shall arise, with healing

in his wings. Should this be the result of the present complications, then all who love truth and righteousness may possess their souls in patience, for the hour of their salvation draweth nigh. If, however, these troubles should pass over for a time, it will only mean a postponement of the evil day; for peace can never be established on a sure basis until the great Battle of Armageddon has been fought out.

CHAPTER XVII

CONCLUSION

WE have now reached the conclusion of our task, and I think the attentive reader cannot fail to be convinced that our case against the Darwinian theory of evolution has been fully established. For it has been conclusively demonstrated that natural selection, the essential principle in that theory, is merely a groundless hypothesis, which has come to be accepted for the sole reason that it is the one theory whereby men think they can dispense with the principle of "design in Nature," and thus exclude the idea of a "living God." Wherefore we have not scrupled to characterise the Darwinian theory as a mere superstition and a gross abortion of a great and all-important truth.

At the same time we have not been slow to recognise the fact that the spread of the modern scientific theory of evolution has been an intellectual movement of the very highest importance and significance. In fact we are quite convinced that Darwinism has been a necessary phase of thought in connection with the transi-

tion from a lower to a higher understanding of the laws of Nature, which are also the laws of God. And there can be little doubt that the spread of Darwinism has contributed in a pre-eminent degree to the world's intellectual progress, for it has been the means of effectually breaking down the barriers of obsolete theological beliefs which had long been obstructing the intellectual progress of the world. Wherefore we have not hesitated to affirm our conviction that the names of Mr. Darwin, Mr. Huxley, and the other leading Darwinians, are entitled to rank with those of the foremost Liberators of our race. Their work, however, has been chiefly that of hardy pioneers, by whom a pathway has been opened up in the desert, so that others may enter in and cultivate the land. And hence it would have been too much to expect that Mr. Darwin and his followers should have been able to discern the full meaning of the principle which it was their privilege to introduce. It is not surprising, therefore, that Mr. Darwin's materialistic and mechanical conceptions of an evolution by means of natural selection should have ceased to satisfy the minds of those coming after him. Still, it is not to be questioned that the work performed by Mr. Darwin and his able lieutenant, Huxley, has been one of no ordinary importance, for, as a result of their efforts, the doctrine of evolution has now become firmly established as the one great principle which serves to explain the opera-

tion of all the laws of Nature. And this broad generalisation, which the world owes to their devoted labours, has had a most stimulating effect on the thought of the world, so that its influence has now come to be felt in every branch of intellectual activity. That the theory of evolution should have become mixed up with a principle so utterly indefensible as that of natural selection was a misfortune; but at the same time this is a matter of comparatively little moment in view of the fact that the doctrine of evolution itself has now come to be all but universally recognised. For it has been clearly demonstrated by us that the doctrine of evolution, in its true interpretation, is not in any way dependent on the truth of Mr. Darwin's theory of evolution—a fact which was practically admitted by both Mr. Huxley and Mr. Spencer; and consequently that principle, which has all along proved a stumbling-block to intuitive minds, can now be discarded with advantage to the cause of truth.

The vast importance of the doctrine of evolution has not yet received adequate recognition in the field of religious science and philosophy. To a greater or lesser degree the old religious beliefs, founded on a literal interpretation of the Book of Genesis, still continue to dominate the minds of most thinkers who make a study of the problems of religion. And thus it is that the various attempts which have been made to introduce some sort of harmony between the

facts of science and the doctrines of religion have all ended in comparative failure. But, indeed, it was impossible that such attempts could succeed, seeing that the essential principles lying at the root of the orthodox religious conceptions are radically incompatible with the doctrine of evolution. And thus it has once more become manifest that the attempt to put the "new wine" of modern science into the old bottles, or wine-skins, of theology, is as futile a task to-day as it was some nineteen centuries ago. New wine requires to be put into new wine-skins, in order that both may be preserved. Hence it becomes manifest that the religious ideas of the world will have to be reconsidered and remodelled in view of the new scientific truth which has dawned upon the earth in these latter days. For it must never be forgotten that we are primarily indebted to Mother Nature for all our ideas, even the very highest, and consequently if we lose hold of her teaching nothing can save us from becoming the victims of superstitious error.

In our former work, *The Law of Evolution*, a new "Philosophy of Christianity" was developed by us for the purpose of indicating the only means by which it is possible to bring the essential principles of the doctrine of the Christ into harmony with the principles of the law of evolution. Our efforts in this direction, however, do not seem to have met with a sympathetic reception amongst the religious critics,

by some of whom—including Ian Maclaren—the views advanced were greeted with derisive sneers. Now, to the writer personally, this is a matter of no concern whatever, but if the views which it has been our privilege to advance be in accordance with the Truth—and we challenge our critics to prove the contrary—then it is certainly a matter which intimately concerns the critics referred to. For in that case they are unquestionably fighting against the Truth,—a course which can only end in disastrous consequences to themselves. In the present work we have further developed our views as to the religious aspects of the doctrine of evolution; and our chapter dealing with Spiritual Monism may be taken as a direct challenge to Ernst Haeckel and all who hold similar views to those set forth by him in his latest work, *The Riddle of the Universe*.

In now bidding adieu to the reader, we can only express the hope that the time spent in our company has not been wholly unprofitable, but that our communion may have had the effect of awakening new and higher views of Divine Truth in many minds.