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THE GERMANS LEAVE PARIS.

Tramp, tramp, tramp, Eighteen Hundred and Seventy-one; Tramp, tramp, tramp, Oh! when will they all be gone? Each step burns into my heart of their steady, unsparing march, Though they leave us a Place de la Concorde, nor take to Berlin our

Dark blue succeeds to light blue in long, ever lengthening line; Flags flying we ought to have taken, and bands playing "Wacht am

Tramp, tramp, through the Arch of our triumphs of many a bygone year, As they look up where Jena is written, it echoes their ringing cheer.

'Twas Napoleon took us to Berlin, and Napoleon brought them here; We, perhaps, may return the visit in no very distant year. Aye, let them thank God for his mercies; our turn may come to praise; But we'll leave the Parisians behind us, to bellow the "Marseillaise."

Tramp, tramp, tramp, with a squealing mob behind, Tearing the clothes off women whose words have been overkind. Can't you drown another policeman with some hundred men to one? The deed is as safe as heroic, oh! watch how the rascals run.

Back, back to your cabarets, yelpers-our shame is upon your head-Back, curs, to your cafes in Belleville, or we'll make the streets run red ; With Rochefort, Blanqui, and Flourens, and the rest of your coward crew, Drink yourselves dead with absinthe, it's the best you brutes can do.

Tramp, tramp; aye, at last they are vanished, bearing away our fame, And the music dies off in the distance—they have left us alone in our

Not so! France shall still speak to Europe-her sun is eclipsed, not

So, France without Paris for ever, there is life in the old land yet.

REVIEWS.

THE DESCENT OF MAN.*

As a literary production, we have nothing to say of this book but in praise. The style is clear and agreeable; it flows on easily without langour; there is a judicious mixture of anecdote and speculation; the reader's interest is carried on to the end, without being taxed by anything abstruse ;-it is, in a word, an eminently readable book. As a contribution towards philosophy, as a body of reasoning in support of a hypothesis, we cannot speak of it in the same language of unqualified

Perhaps, at the outset, in justice to Mr. Darwin himself, we ought to dismiss from our minds the ultra-Darwinism which desires to put development by natural selection, in the place of, as a substitute for, what we call creation. This is a development of Darwin, which Darwin himself, apparently, would repudiate. It is, however, a development which has assumed considerable importance in the eyes of, at any rate, many religious persons, who seem to be a good deal alarmed by it. There is really very little reason for their alarm. That property of the human mind,-call it instinct or call it reason,-in virtue of which we hold it to be a necessary truth that whatever begins to exist must have a cause—this causal inference to which Paley appeals as the foundation of natural theology-is not in the least affected in its mode of working by our acceptance of the theory of development by selection. Whether the universe of things, such as it exists at this moment, was called into, and is kept in, being by the immediate fiat of the Almighty; whether it is kept in being by the mere repeated action of permanent forces, operating in the way of ordinary generation; or whether, as Darwin teaches, the present high-wrought complexity has been slowly evolved through thousands of ages out of wider and coarser elements, the result is in each case the same : the whole, and every part, and each one most complex ingredient, must have had a cause, and a cause adequate to produce it. Our minds are so constituted that they cannot rest content with a mere sequence of lifeless and mechanical causes : they must work back until they reach, as the ground and cause of all these secondary causes, an intelligent volitional Being, in some way resembling that which is highest in the soul of man. At this point our curiosity can and does pause, not as comprehending, but as conscious that it has reached the end of its tether. The mind, knowing that it cannot in the least comprehend, or get behind, one of its own acts of free volition-every one of which is, on a smaller scale, a veritable creation-is for that very reason prepared to acknowledge that, when it has reached such a mystery as the will of an intelligent Creator, it has reached a limit which it cannot pass. Till it has reached this point, however, the search for causes cannot stop. But in all this, the question whether what we call creation was an instantaneous or a gradual process, really makes no difference whatever. Everything which exists in the last product must either have had a fresh cause, or have existed potentially from the outset. This can be made perfectly plain by one or two examples. Take, for instance, the capabilities of civilised man. These, we know, have, in many cases at least, been evolved gradually from man in a state of barbarism. Athens, under Pericles, became

* By Charles Darwin, &c. Murray. 1871. 2 vols,

what it was by a gradual process, of which history has recorded several stages. Can any one in his senses doubt that in the Pelasgic man-in the Greek, before he began to be what we call civilised-there existed all the elements, the entire potentiality, of that which in later ages took so cultivated a form? Unless we are able to conceive man as selfcreated, we must believe civilised man to have existed in the germ, potentially, in the rudest savage. Take another illustration. A race of men exists for centuries; suddenly there emerges a being superior in intellectual power to all who went before : say, a Shakspeare. Must we not suppose either a new creation, a fresh emanation from some fountain of life, or else that this divinely-gifted man really does no more than exhibit in act, and express in words, faculties which in a more or less rudimentary manner existed, though dormant, in his progenitors, and perhaps in every man? These are familiar instances of gradual development, yet they never lead us for a moment to question that these natures must have been what we call created. There is and can be nothing in any human being which has not been in some way given to him from without. What is true of the progress from the savage to the civilised man, of the interval which separates ordinary men from men of genius, is equally true of the progress, if such there have been, from the Catarrhine ape-our first progenitor, according to Darwin-to Mr. Darwin himself. In some form or other, every ingredient which makes up the last must have been given to it from without. Thus Darwinism, rightly understood, is perfectly consistent with the belief in God the

Thus we may come to the examination of Mr. Darwin's theory with minds unbiassed, dismissing the notion that momentous issues hang on its determination. It is simply a question of scientific curiosity. How much has Mr. Darwin done towards its solution? Really, not so very much. Not a single example, in all natural history or palæontology, of the definite transformation of one species into another. Nothing beyond a few fragmentary grounds of conjecture. The results of this work may be summed up as follows. There are in men certain rudimentary organs, common to him and to many, perhaps all, other mammals-useful to them, unmeaning in us. These indicate perhaps a common origin. A curious instance is the faculty of suddenly jerking up the loose skin in places-a power which cattle employ in whisking off flies. Mr. Darwin tells the story of a family, in which this power was so well developed, that they could flick off their heads any light object, such as a book, laid on them. Again, there happen sometimes monstrous and deformed births, in which some organ, commonly belonging to a lower animal, is exhibited in a man-as, for example, a hairy growth upon the ears, or perhaps, in some authenticated instances, a tail. Again, the human feetus singularly resembles that of many brutes. Another class of illustrations, pointing in the same direction, are connected with Mr. Darwin's new principle of sexual selection-a topic on which Mr. Darwin has heaped together a great mass of curious information, really amounting, in our opinion, to very little that bears upon his main argument. The rest of his book consists in an attempt to deal with the mental and moral characteristics of men and brutes, with the view of showing that there is nothing in the former of which the germs and rudiments at least do not exist in the latter. By degrading the former, and making the most of the latter, some little rapprochement of the two orders of being may be effected. It is difficult to speak of this attempt without some little severity-the result, Mr. Darwin would perhaps tell us, of our partiality for our own species. It may be so. We really feel no objection to the elevation of the brutes. It is very possible that we may do injustice to the powers of animals, whose language is unknown to us, and whom, through ignorance, we may despise beyond their deserts. The instincts of lower animals do certainly, in some respects, come wonderfully close to reason. They are susceptible of improvement through training, and, what is perhaps still more curious, through individual experience. Still, when all is said, brutes remain brutes, and men are men; nor do Mr. Darwin's anecdotes appreciably disturb the popular estimate of the comparative merits of the two orders of beings. Our chief objection is to Mr. Darwin's philosophy of the human mind. It is worth noting that his theories on this subject-which, as one might expect, are simply borrowed from writers who have made it their especial study-are borrowed exclusively from writers of that one school in metaphysics which most suits Mr. Darwin's theory, entirely ignoring the circumstance that there exists a school of thought widely antagonistic to theirs. Mr. Bain, Mr. Herbert Spencer, and Mr. Mill are freely quoted; Dr. Reid and Sir William Hamilton as completely ignored. The result, we cannot but think, is unsatisfactory in the extreme. The conscience-that sense of duty, the contemplation of which inspired in Kant a similar awe to that of the starry firmament-is first accounted for (or, in other words, explained away), and then it is easily demonstrated that this same conscience is shared by man with the brutes. Against this attempt we must protest, and, were it not for our limits, would gladly give at large the reason why. We have, however, transgressed enough, and shall content ourselves by closing this article with what will certainly prove more amusing than a metaphysical discussion-viz., a few anecdotes told by Mr. Darwin concerning the ways of the brute species.

Animals have a certain sense of fun. Even insects play together, as has been described by that excellent observer, P. Huber, who saw ants

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March 18, 1871.

THE LIVERPO

chasing and pretending to bite one another, like so many puppies. They have benevolence and something like a feeling of retributive justice; two feelings combined in a female baboon, who, according to Mr. Darwin, had so tender a heart that she not only adopted young monkeys of other species, but stole young dogs and cats, which she continually carried about. An adopted kitten scratched the above-mentioned affectionate baboon, "who certainly," says Mr. Darwin, "had a fine intellect, for she was much astonished at being scratched, and immediately examined the kitten's feet, and, without more ado, bit off its claws,' (vol. I, p. 41.) Mr. Darwin proceeds to assert a fact which may perhaps be thought somewhat at variance with the experience of some of our readers. "There can, I think, be no doubt that a dog feels shame, as distinct from fear, and something very like modesty when begging too often for food." Dogs have magnanimity: "a great dog scorns the snarling of a little dog, and this may be called magnanimity.' "Monkeys certainly dislike to be laughed at, and they sometimes invent imaginary offences. In the Zoological Gardens, I saw a baboon who always got into a furious rage when his keeper took out a letter or book and read it aloud to him; and his rage was so violent that, as I witnessed on one occasion, he bit his leg till the blood flowed out." (vol. 1, p. 42.) Baboons are amenable to military discipline, and, herein superior to their human descendants, appear to know when to hold their tongues. "When the baboons in Abyssinia plunder a garden, they silently follow their leader, and if an imprudent young animal makes a noise, he receives a slap from the others to teach him silence and obedience; but as soon as they are sure that there is no danger, all show their joy by much clamour" (p. 79). Perhaps the most curious speculations of Mr. Darwin on this branch of his subject are those which serve to show how closely instinct resembles reason, in the circumstances of its being improved by practice, as shown in the familiar instances of old birds or beasts of prey being wilier and harder to catch than young ones; and of its being extremely variable in degree amongst individuals of the same species. "A man who trains monkeys to act used to purchase common kinds from the Zoological Society at the price of five pounds for each; but he offered to give double the price if he might keep three or four of them for a few days in order to select one. When asked how he could possibly so soon learn whether a particular monkey would turn out a good actor, he answered that it all depended upon their power of attention. If, when he was talking and explaining anything to a monkey, its attention was easily distracted-as by a fly on the wall, or other trifling object, -the case was hopeless. If he tried by punishment to make an inattentive monkey act, it turned sulky. On the other hand, a monkey which carefully attended to him could always be trained" (vol. i., p. 44).

In conclusion, we wish simply to remark that what we have here said, concerning which seem to us the shortcomings of Mr. Darwin's book, considered as reasoning in proof of a theory, must not be taken as expressing an opinion that the theory itself is not a sound one. Deficiencies of proof do not amount to disproof. What Mr. Darwin has really effected seems to amount to this: he has suggested an ingenious hypothesis, and he has put forward a great many facts, which, taken together, afford a certain degree of probability that his hypothesis may be the true one. Further than this we think he has not gone. We must regard the theory of development by natural selection as one that, before it can be securely accepted, still requires very much further development.

The Mark Lane Express and Agricultural Iournal.

LONDON, MONDAY, MAY 22ND, 1871.

About this time the world was created. So wrote the critic in the margin, when about half-way down the family tree of his Welsh friend; and so one feels very much in-clined to write when about half way through Mr. Darwin's new work on the DESCENT OF MAN. For proof here we are compelled to travel far beyond the bounds of accepted tradition or reliable record. "Man is descended from some lowly organized form"—because he is shaped very much as a monkey, or because certain animals exhibit very logical instincts. But when did the transition from a lower to a higher order of intelligence first occur? Clearly, at some period before the world was created. "There can hardly be a doubt that we are descended from barbarians"-but this is a very different thing from being descended from monkeys. The Greeks called the Romans barbarians, and this nation in turn passed the compliment on to the Gauls, who regarded every new country in the same light. In fact, the advance and civilization are to be traced in the rise and fall of Empires. Man became equal to and gradually the superior of his fellow man as he became more civilised. The luxurious excesses of the nobles had often a brutalizing or "reverting" effect; and the mere savage called upon to exhibit himself for their amusement had as the event proved the more mind of the two, and so became in turn the conqueror. Mr. Darwin shuddered at the sight of the Fuegians, "naked and bedaubed with paint, their long hair tangled, and their expression wild, startled, and distrustful;" and yet this is almost word for word the description of his own ancestors when they were first invaded. So far we are safe, but no further. The lowest type of barbarian is still a man; that is, a creature with a mind capable of cultivation and development, if only taken sufficiently early. But no system of "selection," however careful or however gradual, can imbue a dog or a horse or a monkey with reasoning powers. We may, as we do and have done, improve the appearance and increase the strength of these animals, but we can make little or no perceptible advance in the amount of their intelligence. The pointer or the turnspit may be partly bred and more thoroughly tutored to his purpose; we may succeed in obtaining more nose or more speed, but there is not the slightest proof that by selection in breeding we attain to more sense or even to any higher range of instinct. On the contrary, it is doubtful whether the thorough-bred horse reared for many generations on the most scientific principles possesses as much intelligence or instinct as the mountain pony, which has been bred almost as wild as the rabbit or the rat. Here, then, we are enabled to draw the great divisional line. The savage is capable of civilization, the mere animal is not. Take the chain from the leg of a monkey who has seen the world, and he will be as dangerous a brute as if only fresh caught.

Mr. Darwin's favourite argument is, of course, selection. By the law of battle the best and strongest males amongst birds, beasts, and fishes can command their choice of the females, and he extends this theory or principle fairly enough to savage nations, where the braves have the handsomest wives; the main exception to the rule being, of course, amongst civilised people, where the considera-tions of rank and wealth too often interfere—a not very flattering inference. Everything, however, is sacrificed to selection. Thus, "with our domesticated animals, when a foreign breed is introduced into a new country it is found, after several generations, to have undergone, wherever the means of comparison exist, a greater or less amount of change. This follows from an unconscious selection during a long series of generations." We should be very much inclined to doubt the force of this proposition. With animals of precisely the same breed those introduced into country would be found, after several generations, to have undergone a change not so much from unconscious selection as from change of food and climate. The texture of the sheep's fleece will vary as you transplant him from one country to another, as will the courage of the dog, and the size of the horse. The English race-horse goes directly back to the Arabian, and, as we are assured, not to the best Arabians either; and yet the English horse is now in every way infinitely superior to his desert-born ancestor. This can scarcely be altogether attri-butable to selection, as the Arabs are known to breed their horses with great care, and most probably from better material than we could in the outset command Climate and keep have, of course, a vast deal to do with the appearance and value of any animal, as of even man himself; and yet Mr. Darwin passes over such considera-tions as these as apparently of little or no consequence. In parenthesis to a sentence we have already quoted he says, "When a native breed is long and carefully attended to either for use or expenses the constant of the constant to, either for use or ornament," it also in time exhibits some change, or at least it should, for the better. And selection no doubt has much to do with any such improvement, although in many cases this is by no means the sole cause. Taking our choicest kinds of stock at this moment, there are many of these where the suspicion of a clever cross exists in a nearer or remote degree. Even the Shorthorn or the Southdown is not held to be quite free from alloy. Nevertheless, selection must be the A B C of breeding, and we only quarrel with the theory when carried to the lengths to which it is in THE DESCENT OF MAN.

The book is altogether rather an interesting than a convincing one. Great labour has been employed in making a collection of facts bearing upon natural history, which only tend to disappoint us in their application. Thus the anecdotes of instinct, of memory, and affection displayed by animals have really little or no weight when put in the balance against the human understanding. Any little lad who could not reason as well as the most intelligent retriever or most highly educated monkey would assuredly be regarded as an idiot; and here we see in a moment the invincible barrier which separates the several races, Still, Mr. Darwin has his followers, and no question but that in the scientific world it is fast becoming the fashion to go rather beyond the time when the world was created, Some year or so since we had the pleasure of hearing Professor Huxley lecture on the Pedigree of the Horse; Professor Huxley lecture on the realgree of the Horse; not of Kingcraft, or Macgregor, although it was just previous to the Derby, nor even deigning to notice the Godolphin or the Darley Arabian. Admitting in the outset that the horses and asses of a remote period, long before any indications of the existence of man had been found, resembled in nearly every respect the horses and asses which now run wild in many parts of Asia and Africa, the Professor proceeded to trace these to the hipparion, an animal with two little hoofs or fingers, and

thence to his "hypothetical ancestor," the anchitherium, with three toes in the fore-limb; or further back yet, to the plagiolophus minor, "which differs from the horse only in degree, and not in kind." The Professor here brought his pedigree to a point, triumphantly asking if the horse did not succeed the hipparion, was it created afresh out of nothing? Of course, this kind of argument might be extended ad infinitum, as, for instance, was the plagiolophus minor created out of nothing? or how was his origin brought about? Mr. Huxley is a disciple of Mr. Darwin, who, as we have endeavoured to show, traces the pedigree of man back in much the same way to some lowly organised material, although without the same connecting links to his story. A horse may have been originally a plagiolophus minor, but if we are to put any faith in the first chapter of Genesis, man in the outset held dominion over every other living thing. And this dominion was the man's mind, which Mr. Darwin builds up from some inferior foundation!

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