



# The New Orleans Times.

Chas. Darwin, M. A.; R. S. Etc.

This writer has created a somewhat questionable notoriety for himself, by championing a theory of evolution, now commonly named the Darwinian. His pretensions were at first very mild, shadowed forth in his book, on the "Origin of the Species" in which volume he proved himself the most difficult author to understand that it has ever been our lot to review. Throughout that work he catches shadowy ideas of great thinkers, and in his attempts to elaborate, not elucidate them, his efforts constantly befog our understanding, and, in almost every paragraph, he disappears from the comprehension of his readers. The persistence of the man, however, becomes a monomania, and opposition finally led him to declare his faith in the fallacies he has told so often.

In this course of practice his entire efforts prove him the unfairlest plagiarist and a most unconscionable pirate in the fields of science and literature. Often he starts with a suggestive idea uttered by some great scientist or metaphysician, and by twisting the original author's proposition out of all shape and comeliness, he puts a head on a monstrosity, tails on his ancestors, bestializes himself, and does dishonor to the great mind from which he quotes. So there is a great deal of unfairness in Charles Darwin's practices in the pathway to fame.

IN ARISTOTLE'S PHYSICAE AUSCULTATIONS, there is a simple reference to a dim and misty speculation that seems to have perplexed the people of those ages when humankind were just emerging from barbarism. This was the indefinite idea of metempsychosis, and was the natural result of that partial enlightenment which man sought when he was gradually escaping from isolation and the society of beasts to become sociable among the multitudes who were rapidly peopling earth. The world of men was haunted with shadows, mysterious shapes and imaginary hideous forms, in which the dead again lived.

hideous forms, in which the dead again lived. The thin veil between mundane life and immortality was so easily ruptured, pain was so horrible, and the soul so sensitive, that impressions were readily established, and hence dreams became the source of all ideal thought of the future and the foundation of devotional worship.

On this basis, the ephemeral shadows of hallucinations, the ghostly phantoms which haunted men and made them fear that they were nearly akin to beasts, Charles Darwin seeks to establish one of the most repulsive theories of evolution that ever exhibited the frenzies of a diseased intellect, or the frightful vagaries of a monomaniac's mind. Aristotle shadows out a dim, vague idea of the theory of evolution, but in a manner which recognizes the doctrine of specific creations. Pythagoras established a law founded on this idea, by which his disciples were enjoined to eschew meat, estimating that as the souls of men and inferior animals were exchanged at death by transmigration, so it was a criminal offence against nature to eat the bodies of what might be the habitation of the souls of our nearest relatives. Long before the time of this philosopher, the Egyptians held this belief and practiced the rules of conduct founded on the doctrine, and from them Pythagoras received, believed and promulgated the creed of the transmigration of souls. Many writers since that period, have dwelt on the same subject, speculations have been pronounced, and theories multiplied, but until in the latter century no one did more than state vague suspicions of the tenableness of the theory.

LAMARCK, IN HIS PHILOSOPHIE ZOOLOGIQUE, published in 1809, takes up the subject, and elaborates what Geoffrey St. Hilaire, Sr., had slightly touched on, more in irony than in earnest, however. Lamarck became the bold champion of the doctrine now denounced by Darwin. Then Dr. Wells aroused a spirit of inquiry in England and on the Continent, by publishing a paper, entitled, "An account of a white female, part of whose skin resembles that of a negro." This report and essay was read before the Royal Society in 1813, and though there is very little in it on which to rest an enthusiastic indorsement of the evolution theory as ut-

the indorsement of the evolution theory as uttered by modern writers, yet it proved to be the centre on which hinged all the latter-day publications, the chief of which in succession was a work issued by Patrick Matthew, in 1831, but which did not receive any special notice at the hands of the scientific or reading public.

#### THE VESTIGES OF CREATION. N

This was the next book in order, published in 1844, and as it was written by a master hand, and though full of absurdities and crudities in science, yet its boldness of expressed and suggestive thoughts and opinions on all subjects, aroused the utmost excitement among all classes of readers and thinkers. In this great original compendium we find a departure from nearly every harsh and cruel idea in which bigotry and fanaticism had involved and fettered the society of mankind, both in its social and religious relations. Enlightenment dawned on the people, and though every departure was termed infidelity, the boon of free thought was too great a pleasure to forego, and the world cut loose from the trammels of asceticism, and claimed liberal latitude in every avenue of thought, science and religion. In this vast storehouse of theories we find the germs and suggestive ideas of every paleontological and ethnological writer who has championed the subjects since that period. The subtle pronouncements of the "Vestiges of Creation" were enlarged in every succeeding edition, until the author's last revision in 1853. Since then it has been the real text book from which every theory on this subject was and is evolved. It, too, has the great advantage of being plain and easily understood, while all of Darwin's speculations and attempts at improvement are incomprehensible and repugnant to the masses, whether viewed as reading matter or doctrine.

#### AUTHORS ON THE SUBJECT.

At various periods there have appeared touches of thought on this subject in the essays of Professor Owen (metempsychopist); Geoffrie St. Hilaire, Sr., (naturalist); Dr. Freke, (psychologist); Herbert Spencer, (geologist); Lecoq, (botanist); Brown, (paleontologist); Baden Powell (philosopher); Professor Rudolph Wagner (anthropologist); Huxley, (naturalist); Dr. Guenther, (on Fauna); Max Muller, (linguist); Lyell &

(on Fauna); Max Muller, (linguist); Lyell & Sedgwick, (geologist); Agazzis, and many other philosophers and scientists who have contributed to the rich field of all latter day science. From their suggestions and expressions Darwin has gathered a compendium, the sum total of which is contrary to every idea expressed by these great witnesses, and which are the most unfair and unjust applications that have ever been perpetrated by a modern author.

As an example of this habit, we refer to his quotations from "The Hand; its Mechanism," by Sir Charles Bell (Bridgewater Treatise). In the manipulation of these extracts he uses the same logic and sophistry an infidel applies in taking part of a verse in scripture to prove the opposite of what is meant, to wit, his own atheism. The beautiful treatise referred to is one of the most charming books ever written, and is specially intended as a tribute from a noble mind to the grandeur and wisdom of Divine providence. Hence we are indignant at any attempt made to wrench its beauties into the support of the ugly and repulsive ideas involved in Darwin's theory, especially as there is nothing in the essay that serves as an endorsement of that author's new departure.

Professor Lewes, in various essays, takes less high ground on this subject, and latterly seems to have abandoned the field, doubtless finding himself overshadowed by the more pretentious and less able champion whom we review. These co-

workers have also failed to place their views in an attractive shape, so that even what they tell is too tedious a tale to find hearers among the masses. In this, their failure to touch the consonant chords of approval in the human breast contrast unhappily with the beautiful and charming, suggestive thoughts expressed by Hugh Miller's bright records, and Liebnitz on Monads, from neither of which authors do we find any extracts in the essays of the evolution theorists.

Darwin's first three volumes contain an immense amount of not only untenable speculations and theories, but also huge quantities of the most incomprehensible stuff that ever wearied a reader. In his *Origin of the Species*, there is comparative modesty in the advancement of his obnoxious ideas, but in his *Descent of Man* there is no conscience or decency exhibited on his part, for it is a memoir more fitted for an epitaph on the tomb of all the dead beasts of the past and darkest ages, than to be reckoned an essay on truth and acceptable science. Those who are desirous of learning what the whole of his books amount to, will find a sharp and disgusting summary of the idea involved in chapter 31, part second, of "The Descent of Man."

#### OPPONENTS OF THE DOCTRINE.

Arrayed against Darwin and his army of knights errant in this field of enquiry, we find the names of those great thinkers, Sir Charles Bell, Sir John Lubbock, Sir Charles Lyell, and the resistance of the intelligence of the masses who inhabit earth. In every beautiful thing of body and mind, and in the repugnance of every species of mammals to mixing, and in fact to the repulsion law of nature which prevents offspring from monstrous alliances, we find a sufficient basis for protest against the doctrines of descent by sexual and natural selection which Darwin is persistently uttering and elects himself to champion.

There is a degradation embodied in the belief of Darwinism that will ever shock sensitive and refined people. Even the very obscurity in which the plea of this kind of descent is involved will ever be obnoxious to the white denizens of earth, for we love to move amid beautiful things and not live as representatives of

ful things, and not live as representatives of the musty remains of dead dogs' bones, the ashes of apes, and the exuvial of negroes. Nor is it pleasant to follow the distortions of a distempered mind which agitates a hobby, until, like the man who tells a lie so often he finally believes it to be true. Darwin has thus translated his own and the hallucinations of other monomaniacs until he exhausts everything that offers a hope of establishing his theory. To this view he does not hesitate to pervert the references made by him to the speculations of great authors on various anatomical analogies, and these are oftener more ingenious than fair—even where he finds slight bases on which to build his unstable and doomed system. Yet sentimentalists and dogmatists who are forever antagonists of everything, are found uttering belief in this apostle's creed, and priding themselves on their having been passed through the grades of a low brute formation, baboons and apes, orangs and blacks, to at least receive the external form and appearance, and not quite that great distinguishing perfection of mankind—the mind. Linger on the confines of this debateable land, in the shadowy realms filled with the manes of brutes, the author writes his fitting dream on thin tablets of mist. The intelligence of man repels the record, and the ephemeral fame of the author, like the pageant which has passed from sight, leaves not a vestige behind to mark his labor.

#### EVOLVING A SOLEMN JOKE.

The absurdity and repulsiveness of the doctrine of descent from inferior grades of beings are too evident to merit criticism. The process of evolution as defined by the disciples of the faith is a horribly solemn joke on the claims of the Caucasian race as the superior and final creation of God. The doctrine of formation through natural and sexual relation on the part of inferior creatures to establish the crowning work of Deity is a sad commentary on the eccentricities and follies of modern vagaries, by which every idea is run into extremes. The soul of mankind which respects itself and assumes the high place of being the last, best and most favored of God's own handiwork, must out of respect to our own dignity reject the idea that mankind are simply modified apes and negroes, bleached and made hairless by climate,

negroes, bleached and made hairless by climate, made to stand upright, and educated by combinations of instincts into merely a superior kind of baboon.

We prefer to believe that from the earliest moment of the appearance of vitalization on earth, creation has been experimental and specific throughout every grade of past and present existence, each species being a gradual improvement, after the lesser proved pleasing and satisfactory to the Creator. When at last man was made, adapted to the peculiarities of the regions where each specific race first appeared, and the white man finally was declared to be the crowning beauty of earth, the world of heaven declared that creation was complete and praised the Almighty Father of the Universe for His glorious conception and beautiful design. But God saw His own work was incomplete, for all creatures in every order of formation required mates to complete the sexual duality necessary for propagation.

#### WOMAN THE FINAL CREATION.

Then the Creator said to the listening angels: "We will make a helpmate unto man, and because she will bring grief and sorrow unto him, whereby he may the better know how to appreciate pleasure, we will name her woman." Then, knowing how perverse the creature would ever be, while earth remains, to make a fitness in things terrestrial, he took the most crooked part of man, and out of the rib consummated the perfection of creation. Thus woman was born, and the earth bloomed with the beauty and loveliness whose charms evoke our admiration and love for our mother, sister, sweetheart, wife. Centuries afterward, a sudden spark of his recognition of this work appeared, when he put it into the keeping of his own inspired Son to record the final deed of creation, and nobly the bard tells the story when he says:

Auld nature swears the lovely dears,  
Her noblest work she classes, oh!  
Her prentice hən' she tried on man,  
An' then she made the lasses, oh!

The mosses that grow over the manes and tombs of countless ages have recorded the history of progress in every feature of intellectual advancement and refinement of mind, and every deed done on earth by man is an apotheosis of the greatness and grandeur of God. But in no instance has any change been made in the



the greatness and grandeur of God. But in no instance has any change been made in the original races and species of creation, the varieties being merely formations within the limits of species, and no hybrids having occurred between distinct species. Hence we reckon on the best grounds for argument that the Darwin theory is a fallacy, and see in it, as the Mistick Krewe has happily done, only a subject for caricature and mirth.

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