

May 13, 1871

THE INQUIRER.

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of Parliament or the country would accept any such contrivance.

We subjoin, also, as a most weighty testimony to the same effect, the admirable letter which the late Public Orator of Cambridge has addressed to the *Pall Mall Gazette*. It comes with peculiar authority from an eminent scholar who honourably resigned his fellowship rather than continue to be bound by the existing tests; and nothing can be added to its convincing reasoning:—

The third recommendation of Lord Salisbury's Committee on University Tests is as follows:—"That tutors, assistant tutors, deans, censors, and lecturers in Divinity be required to make the following declaration: 'I, A. B., solemnly declare that, while holding the office of —, I will not teach any opinion opposed to the teaching and Divine authority of the Holy Scriptures of the Old and New Testament.'" This recommendation, which puts the Bible where its authors would doubtless have preferred to put the Thirty-nine Articles, is thus framed apparently with a view to gain the adhesion of "orthodox Dissenters." But I trust that all who have, on principle, striven for the abolition of old tests will resist the imposition of a new one.

The great majority of "tutors and assistant-tutors" are engaged in teaching some branch of "mathematics" or "classics"—subjects into which it would be very difficult to introduce any allusion to "the teaching and Divine authority of the Old and New Testament." Never did I hear that any one had been accused of doing so. In their case the test is obviously not required. "Lecturers in divinity" are, so far as I know without exception, clergymen, who, as such, have already declared their "unfeigned belief in all the canonical Scriptures of the Old and New Testament." In their case, too, the test will be superfluous. Teaching is no part of the duty of "deans," at least at Cambridge. As for "censors," the tutors of Christ Church, Oxford are so called. The only "censor" at Cambridge is the officer who has charge of the non-collegiate students. He does not teach.

The persons, then, whom the test will affect are the few tutors and assistant-tutors who may be engaged in teaching certain branches of physical science and moral philosophy (taking the latter term in its widest sense). Assuming the measure to work ever so smoothly—assuming that it does not in a single case preclude the college from employing its best qualified teacher—is it worth while to put so vast and universally vexatious a machinery in motion for the sake of so small a result? And it is certain that all whose conscience would allow them to make this declaration would, without any declaration at all, from a sense of duty and from sincere belief, comply with its provisions. But I am persuaded that the measure so far from working "smoothly and well," would work disastrously ill, and that if any persons were found willing to qualify themselves for the office of teacher in physical astronomy, animal physiology, geology, jurisprudence, or international law, by solemnly declaring that they would follow the teaching of the Old Testament, they would be persons not otherwise qualified for the task they undertook. No student of science, animated by love of truth for truth's sake, imbued with self-respect, and having a due comprehension of scientific method—and such men alone are fit to teach—would submit to fetter himself by a declaration like this.

Even of those whose subjects could not bring them into conflict with Scripture many would refuse to make the required promise. For there is, be it right or wrong, a wide-spread and growing opinion, especially among the younger men, from whom the colleges must recruit their forces, that the imposition of any test is immoral, and the taking of any test humiliating. Even those who do not object to tests on principle may well object to take such a test as this when they call to mind for how many centuries men have been contending as to what "the teaching of the Old and New Testament" really is.

Already in many colleges, particularly, I am told, at Oxford, it is found very difficult to induce a sufficient number of the junior fellows to reside and take part in the tuition. If this additional impediment be thrown in the way, I feel sure that the difficulty will become an impossibility. And so Lord Salisbury will have effected the temporal destruction of the communities for whose spiritual interests he shows such misdirected zeal. It will not be the first time that the Universities have been brought to the verge of ruin by the religious persecution of the State.

WILLIAM GEORGE CLARK, Vice-Master.

Reviews.

The Descent of Man; and Selection in Relation to Sex. By Charles Darwin, M.A., F.R.S., &c. John Murray, Albemarle-street.

[FIRST NOTICE.]

Jam nova progenies cœlo demittitur alto. In penning this and similar lines, which are, by the way, so nearly, if not completely, in accord with the modern theory of evolution, Virgil no doubt meant to characterise the age in which he lived as a period of transition of the first magnitude in relation to the affairs of civilised man. And the history of centuries has borne out the truth of his view. But the present age has been surmised, not without reason, to be a period of transition hardly less important in human thought and human affairs. Of the truth of this opinion posterity will be the judge. But the new power which presents itself as exercising, or about to exercise, an influence of the first order in intellectual matters, is science; into whose mysteries everyone now rushes to be initiated, according to his capacity, with something of the same ardour as brought the Jews of old to the man clothed in camel's hair upon the banks of Jordan, or the young Athenians to the mystic threshold of Eleusis. This power, by a sort of European consent, is viewed, for the time being, as impersonated in Mr. Darwin; who has succeeded in indissolubly attaching his name to what bids fair to be regarded as the greatest discovery of modern times, and in a manner the crown and summing up of all our other discoveries in relation to the organic universe. And what portion of the universe, it may be asked, is not organic? This question may be entrusted to Mr. Darwin and his friends to answer. We may remark that scientific thought in general has passed through two or three well-marked stages. Its first great movement, after the liberation of Europe from her mediæval thralldom, was directed towards mathematics, and towards the parts of physics, such as astronomy, and mechanics in the most general sense, which are especially controlled by mathematics. If to these we add geography, we shall discern the outlines of the first movement in the sciences of observation and reasoning, with which the names of Newton, Leibnitz, Kepler, Descartes, Galileo are associated. Afterwards chemistry and mineralogy assumed a prominent place; and the law of combination in definite atomic proportions became, for a time, the central truth, and symbol of man's newest advance in the comprehension of the outward universe. No doubt these sciences are still running an honourable course fruitful in material benefit. But latterly, and for the last thirty years or so, a new current of popular interest has aided scientific men in bringing into the foreground, and giving the chief place in public estimation, to the subjects of zoology and biology. And the new and favourite science of geology has constituted itself as a union of the three preceding; while, by the immensity of its perspectives into past time, it has brought home to us the fact that science is concerned, not merely with giving an account of things as they now are, but that it also has to explore their changeful history during a development whether of hours or ages; their becoming, as it was termed in Greek philosophy. For man has to write, not only his own annals, but, as far as he can decipher them, the vast annals of the unfolding universe. In an age too careless about the study of antiquity, suddenly have remoter and yet remoter antiquities been disclosed behind the old, like mountains beyond mountains. Greece, Egypt, India, no longer adequately represent man's early history. Behind them are Etruria and Pelasgia; behind them are Nigritia, Celtic land, Turania, and Malaya; further on, the Europe of the lake-dwellings, and cave-dwellings, and the rein-deer period; the age of iron and brass, then the later stone age, the earlier stone age, or period of the flint-hatchets, and man contemporary with the mammoth. Nor is this all. We now hear from Mr. Darwin of our "semi-human progenitors," with tails and pointed ears, dwelling in trees; and beyond them we can discern the grotesque cities and bizarre communities of Ape-land. Strange discovery for modern man in the zenith of his intellectual power! Is it after all so true, then, that we are made out of the dust of the ground? Surely this discovery, foreshadowed as it may have often been in cosmogony or poetry, must have been reserved for these later times in order to check some super-abounding arrogance.

It is not for nothing that the man of the nineteenth century finds himself suddenly bracketed almost on a level with the monkey, in the austere classification of our naturalists. What, shall they share the same honours? Did God communicate somewhat of His resemblance to the animals? Was the spiritual breath of life charged, from the first, with traces of the Divine image? Who can say? But humanity, like the reveller in the old story, *impransi correptus voce magistri*, hearing, amidst its height of modern luxury, the proofs recited of an unsuspected affinity to the beasts that perish, thinks with sadness that it is only too true; but scarcely knows whether to load with praises or with execrations the Orphean bard, who has touched his lyre to such a strange purport, that it seems rather to untune the heavens. Surely nothing more serious can have accosted the human mind and spirit, since that sound amid the trees of the garden, which convinced Adam that he was naked.

Yet perhaps these new views, which are now so demonstrated as to seem almost irrefragable, are but the fulfilment of many an old presentiment. Nay, what are they but the latest and most authentic form of that cynical commentary which Nature, together with the wisest and soundest intellects, has always seemed to delight in appending to the overweening estimates of human greatness? They remind us of the fact, the dry unpalatable fact. Truth, said Goethe, has always an unpalatable side. The truths that have fallen from the lips of saints and sages, shall they be withdrawn, gainsaid? "No," nature and science seem to say; "let the old oracles remain; but take this as a qualification." Whether you are Stoic, Christian, prophet, saint, or sage, you must come down from every unreal eminence. At least, both sides of the question must be stated. Is man, in Hamlet's mouth, the "beauty of the world, the paragon of animals, infinite in faculties?" Immediately he becomes "that creature of dust," "Imperial Caesar," according to the same speaker,

"Imperial Caesar, dead, and turn'd to clay,
Might stop a hole, to keep the wind away."

And so on. The old Stoic also was the butt of sarcasm, in the midst of his real moral elevation, or imaginary greatness:—

"Sapiens uno minor est Jove, dives,
Liber, honoratus, pulcher, rex denique regum;
Præcipue sanus, nisi quum pituita molesta regum."

And so as to this new theory of our semi-human or ape-like progenitors, which so strangely lengthens out our pedigree at the expense, perhaps, of our veneration for our ancestors. If it can be rendered fairly probable, or demonstrated with that degree of cogency which is compatible with the nature of the subject (and for the present we assume that it can be), we shall simply have to enquire what new morality it involves (if any); in what way a truth of the investigating intellect will verify itself to the reason and conscience, and what are the limits of its legitimate influence on those higher subjects of thought which relate to the pursuit of a moral ideal, and the working out of the great ends of human society. But we must not refuse to science the right of establishing the dogma or doctrine, which she so clearly needs to enable her to set her own house in order (for we are firmly convinced that without this doctrine at the centre, modern zoology must remain an irrational bewildering chaos), merely because of some incidental injury that it may seem to carry with it to opinions that are retained, rightly or wrongly, in the household of faith. Recovering from the first shock, we should do well to calmly estimate the substance of the message that is daily sounded in our ears. Are the heavens, after all, in any considerable degree untuned? Or is it only human pride that has received a wholesome admonition? Here we shall be a good deal aided by the very gentlemanly, temperate, skilful, and considerate manner in which Mr. Darwin has brought the subject before what must be deemed a reluctant public. Mr. Darwin, like all thorough scientific men, is perfectly frank in his statements, and above disguise. Yet his pages are not overladen with theoretical or general statement. He has consulted at once the needs of true and careful scientific induction, and the tastes of his readers, by filling his books with facts and details, new to a great extent, and in themselves fascinating to every naturalist. These, of course, acquire a much higher interest when seen in relation to that theory, which has attracted the attention, we might almost say the deliberate adhesion, of two-thirds of scientific and semi-scientific Eu-

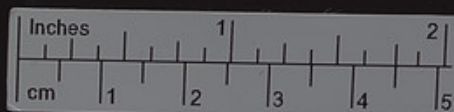
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rope, under the name of Darwinism, and to the full elaboration of which almost every zoologist of eminence has lent a hand; together with many who are not so eminent. Indeed, the general verdict of scientific men is so near to being unanimous (although Mr. Darwin modestly conceals this point, and the circumstance is not at all appreciated in England as it should be), and their thoughts have run for so many years in this particular direction, that we might hold ourselves, as mere laymen, almost absolved from the duty of attending to the evidence. Mr. Darwin specially cites, as among his pledged supporters, the honoured names of Wallace, Huxley, Lyell, Vogt, Lubbock, Büchner, Rolle, Hückel. He might, we are convinced, have added to the list. So that the hierarchy of those who ought to know has told us what we are to believe. And even archbishop Owen seems to have virtually abandoned the schismatical position to which he so long clung, more from temper, we believe, than from conviction. At any rate, his occasional charges to the inferior clergy have long ceased to have any perceptible effect. And we think that the theory of evolution, or specially, of the modification of animal forms and species by the twofold process of natural and sexual selection, reposes, in Mr. Darwin's pages, on a much more solid foundation of probable and inductive evidence than was ever before arrayed in its favour by any naturalist; even although the "Vestiges of Creation" is, in our view, in spite of some errors and crudities, a powerful and convincing volume. But knowledge of the facts bearing on the subject has been much enlarged since that work appeared; and Mr. Darwin's book is a much greater practical success; for he, and he alone, has found the way to riveting the theory in the general and popular mind of Europe. And it is from the publication of the present volumes, if we mistake not, that the historian of science will date the first establishment of a principle, which Mr. Darwin, after all, has been the first to bring into a really intelligible and acceptable form. He has grappled successfully not only with the other great difficulties of the subject, but also with the deep-seated objection which has been felt, particularly in this country, and most of all, perhaps, by the scientific world itself, to any large theories or cosmological speculations whatever. Great patience, great prudence, and a determination to submit to all the toil involved in approaching the subject by the strict method of experiment and observation, have been necessary to effect this. And the aid derived from numerous coadjutors, in England and on the Continent, particularly perhaps from Professors Huxley and Hückel, must not for a moment be put out of sight. At last, however, Mr. Darwin finds himself in the proud position of being able to say that he has "all but demonstrated" the great principle of the evolution of species from their primordial archetypal forms. This language, we are sure, is not lightly used. At the same time, while fully agreeing that Mr. Darwin has furnished a reasonable basis of belief, we cannot accept his statement as meaning that no more evidence is either desirable or possible. His investigations, we admit, give him the right to speak as he does. But that which is "all but demonstrated" may still admit of a great deal of additional confirmation, when it rests in part, as this does, upon cumulative evidence. It is probable that a great deal more evidence exists in the archives of nature, and far from impossible that it will in due time be forthcoming. We allude, of course, to that portion of the argument which consists in supplying, either from the present resources of zoology, or from the records of the geological past, primitive or intermediate forms, or common ancestors, first, for species in relation to contiguous species; then for the genera, in which these are included, in relation to contiguous genera, and so on; the intervals between the forms thus referred to a common ancestry becoming wider and wider, and the presumed period of their divergence from that common ancestry being pushed continually further and further back, till we succeed in establishing a similar affinity even between orders and orders, and between the great classes themselves into which animals are ultimately divided; so as to detect, with Mr. Darwin, the germinal or embryonic form of all the vertebrata in a small fish (or amphibian?) like the lancelet, and the common starting-point both of vertebrate and invertebrate forms in a small animal like the free-swimming larva of the present ascidians. The missing links, in such a

vast and complex system of genealogies, must continue to be immensely numerous. It is idle to suppose that we shall ever obtain the full materials, or even that our minds, limited as they are, could avoid being lost and baffled in the intricacies of the subject; or could easily conceive, even hypothetically, of the various phases of this complicated development, many of which, so far as known or plausibly conjectured, seem to be well calculated to astonish. But it is not unreasonable to suppose that several of the missing links will be supplied. Already sufficient has been made clear to warrant us in concluding to the existence of the general law, which assigns community of descent as the real cause, and satisfactory explanation of the close affinities of structure, which strike us in every department of the animal and vegetable creations. It is the admission of this law which rescues modern zoology from a state which we feel tempted to designate as little better than illogical impotence. But whatever further evidence of this sort be producible, it will probably be a work of time. And the theory of evolution teems with problems for the future. We doubt if much more will be done in unravelling the history of species, till clearer conceptions are attained of the past history of the changes of the earth's surface, and of their effects on organic life. This side of the subject appears to await investigation. It may be said, upon the whole, that Mr. Darwin has presented the subject as clearly and as convincingly as it is likely to be presented in a popular form to the present generation. Of course the principle of the argument consists in the exhibition, as existing in nature, of gradations of closely allied forms, not differing from each other by wider intervals than those which can be seen to be artificially surmounted, in the changes caused in animals under domestication. It is then shown that the forces concerned in these changes, and whose action is expressed in the "law of natural selection and of the survival of the fittest," have been operative from time immemorial in a state of nature, and really concerned in modifying not only the structure, but the mental habits and characteristics of animals; so that the wide structural and moral intervals we perceive are really an accumulation of the differences so produced. We must, of course, assume a force tending to produce slight variations, which, when guided and regulated by the principle of selection of the fittest, under the conditions of the struggle for existence, becomes a growing and developing power, capable of producing that "long gestation of the animal kingdom in the womb of Nature" which the author of the "Vestiges" gave us as in a few words the summary of his thought. Now the element of paradox, which is so often used to bring this theory into discredit, is very much lessened by the consideration of a certain class of facts. Indeed, this is the chief use of the argument from embryology, with which Mr. Darwin opens. When we think of the inherent improbability of such forms as the horse, the deer, the lion, or still more, the mammal, the bird, the fish, being derived from a common parentage, we are apt to forget that we are comparing these animals in their mature form. If we direct attention to the early and immature states, through which they pass in their development *ab ovo*, in order to arrive at that mature form, we shall be struck, in each case, with a wonderful series of transformations, in the earlier portion of which the embryos of the most different animals are scarcely distinguishable from each other. This fact alone removes the inherent improbability. If, in the process of ordinary reproduction, the most different animal forms are thus wonderfully drawn together at the outset, why should they not have been drawn together in antique periods, in those common ancestors, which presented in one and the same organism the yet unspecialised features of several of the succeeding races? This part of the argument, reposing on facts which are fully verifiable, and always within our reach, is of great importance as doing away with the inherent improbability which seemed to attach to the theory, and securing a fair consideration for the more direct evidence. We regard the theory of evolution and natural selection as in itself intrinsically acceptable, suitable to the actual state of modern knowledge, and to the general tendency of our period; and likely to take, even if it has not already taken, a controlling and co-ordinating position in comparative physiology, like that which Dalton's discovery of the law of definite proportions has taken in chemistry,

and the Newtonian principle of gravitation in regard to astronomical science. It is a principle that will tend more and more to be received as self-evident, and almost as a necessary axiom, by scientific students. And the time cannot be far distant when it will be a received article of popular belief. Perhaps room may have to be made in the theory for the occurrence of changes more abrupt than those at present contemplated. And the principle of the "correlation of variations" will, we doubt not, receive further attention. But even now, no scientific journal of any standing ventures to impugn the theory; though the scope and details of any particular presentment of it are the fit subjects for a searching criticism.

This being so, why not, as we have said, look at the matter calmly? We propose nothing further in this article than to endeavour to indicate the place of the new theory on the field of thought, and in relation to existing beliefs and sentiments. There is enough of prejudice in respect to it, to say nothing of more reasonable misgiving. The Archbishop of York, in the address, remarkable for its ability, delivered by him the other day in Langham-place, took the ground that in opposing the evolution theory he was opposing "materialism;" which is, we suppose, something extremely dreadful. Now this appeal to a vague sentiment, which is pretty widely diffused both among the clergy and elsewhere, ought to be examined, and its precise meaning ought to be, if possible, ascertained. We hold the word materialism to be unfortunately ambiguous. Materialism, in that sense in which it is deserving of moral reprobation, and is a fit subject for clerical protest, must correspond to a tendency of decadence in society. It must mean, in an over-refined civilisation, the deliberate preference of luxury to duty, things outward to things inward, the sign to the thing signified, and of what is pleasurable to what is noble and arduous. It must mean the disbelief in virtue, the judgment according to appearances, the laying up of treasures "where moth and rust corrupt." But we fail to see that these various delinquencies, or any one of them, are at all implied in the present tendencies of science. If science, or a scientific theory, is spoken of as materialistic, it must be in quite another sense. Science, it is true, is primarily concerned with the study of the changes that occur in matter, and in organic structure. Through those changes it studies the action of invisible forces, without which material structure would not be so much as conceivable, and of which it is the more or less transparent veil. It views matter as an effect, of which force is the cause; and all the complex conditions of matter as indicating a corresponding complexity in the play of incident forces. We are compelled by our mixed bodily constitution, and by our relation to the world around us, to take note of these facts, to embark in these researches. But, apart from that, what is there low or debasing in our recognition of the part which matter, in obedience to disposing forces, or in its marvellous contexture as the wonderfully diversified recipient of the vital flame, has been ordained to support in the great drama of the universe? What is there in this that is unfavourable to virtue or to spiritual faith? A new conception of matter is in fact contained implicitly in our science. It is a truth too much lost sight of, that the distinction so often taken between *spirit* and *matter* does not correspond in the least to the old distinction between *good* and *evil spirits*; and that it is a most serious practical mistake to substitute, as is so often done, the former for the latter. The distinction between the spiritually good and the spiritually evil is, with certain reserves, valid enough within the sphere of moral and spiritual experience. Not so with the much abused distinction between the spiritual and the material. It is noteworthy, that the absurd opinion that matter was essentially evil was, in ancient times, the tenet of a set of heretics, who distorted the leading principles of Christianity by the extreme vehemence of their reaction against the Old Testament, and against everything Jewish: we allude, of course, to Marcion and Basilides and their schools. Matter, in fact, is in moral problems a simply neutral element. Materialism, therefore, in the sense in which it is blameworthy, is not predicable of science. In the sense in which it is predicable of science, on the other hand, it is not blameworthy. We doubt if the theory of evolution is more materialistic than the first chapters of Genesis. But, it may be said, it is dishonourable to the Creator to suppose that man was descended or modified out of a "man-like ape;" and this we sus-





pect to have been really the archiepiscopal thought. Well, but why more dishonourable than to suppose, with the inspired writer, that man was formed "out of the dust of the ground?" We cannot see the least real contradiction between the two views; they both unite in the admission of a pre-existing material; but the ancient cosmogonist depresses that material as low as possible, in order the more to exalt the sovereign efficacy of that "breath of life," without which, after all, the modern theory of evolution must be just as powerless for any practical purpose, as if it had never imagined such intermediate forces as natural selection, and the preservation of favoured varieties in the struggle for life. Science, no doubt, now fills up with definite ideas the blanks left in the older theory; it seeks to trace the *methods* of the Divine action, where religion was contented to point to that Divine action as an object of unreasoning faith; but apart from that, the difference merely consists in the use of a different set of phrases to cover the same ultimate mystery. Nor would there be any conceivable advantage for man, as far as we can see, accruing from the circumstance of his having been produced *directly* from the dust of the ground (if that could be substantiated). For such a circumstance, far from being especially honourable, would seem to assimilate him to the very lowest types of animals, or rather to the animalcules; and to remove him from the more creditable association with the higher mammalia, who all seem to have sprung from highly respectable progenitors, nearly resembling themselves in dignity, and in organic status. So that it is difficult to mend matters by recurring to the text of Genesis.

Yet let us learn to bear this new and grave calamity. We are not called on, like the Chinese, to worship ancestors; especially if that proclivity should turn out, curiously enough, to be much the same with the Egyptian superstition, and to lead logically to animal-worship. We suspect that mankind will acquiesce, with singular equanimity, in the new light thrown upon their remote antecedents. We believe our children and our grandchildren will come to regard their descent from Simian ancestors as probably true, but very possibly unimportant. Virtue and vice, the ideal and the real, the character of Hamlet, painting and sculpture, the Aristotelian unities and the Kantian categories, to say nothing of the Christian beatitudes, all remain pretty much where they were. The odes of Horace and the epigrams of Martial still have a flavour, and so have the songs of Shakespeare, and the effusions of Tom Moore. Will you betray your close proximity to the apes by shrinking from them? Should a great man disown his poor relations? It is for those not quite secure in virtue to be affronted at the chance company of the vicious. You have a right to bear the quarterings of a king of the monkeys, and to include the valiant Hunaman himself among your ancestors? Well, why fash your beard about that? By the way, that beard, that russet brown, that rutilant, that yellow or orange-tawny beard, where did you get it, how did you come by it, my good Sir? Under what circumstances, where, and how long ago, as measured by the precession of the equinox, was it prepared for you by sexual selection? Be sure of one thing, that the end justified the means, if nature, after such a profuse expenditure of generations, has arrived at last at you. "Εφύγον κακόν, εἶπον ἀμείνον," was the watchword of the old initiation; let it be ours also. The first man was of the earth, earthy. We need fear no contamination from the facts of our evolution or origin. The apes have more to gain, than we to lose, by those facts as they are now elicited; and by applying to Mr. Darwin, they may certainly hear of something to their advantage. By this time we are something more than semi-human, let us hope. Shall we say, three parts towards it? If, indeed, I do not bite nor rend, if I neither frisk nor climb nor swing, if I exhibit no palpable reversion to a remote ancestor, if I play no pranks, if I dance no polkas in mid-air, if I steal no fruit, if the green boughs do not cover me at night, if I know how to crack nuts with nut-crackers, then, even though I sometimes use the Cambridge sugar-tongs, it is clear I am not exactly a chimpanzee, I have ameliorated in the course of ages. What matters it, if that be so, whether the fierce gorilla, or the mild Hylobates, or the eccentric orang, be regarded as my more immediate ancestor? I can look without repugnance upon the portrait of the almost-human Ateles; and in the private sanctum,

where I think it right to pay a certain amount of respect to the memories of those who have preceded us,—

Effigies sacri nitet aurea cercopithecii.

S.

LITERARY NOTES.

THE REV. JOHN RICHARD TURNER EATON, of Merton College, formerly fellow and tutor, has been elected Bampton Lecturer for the year 1872.

MESSRS. WILLIAMS AND NORGATE will publish by subscription, in September next, a work by the Rev. Edward Higginson, entitled "Ecce Messias; or, the Hebrew Messianic Hope and the Christian Reality." We extract from the prospectus the following passage on the nature of the work:—

"The title of this book will probably recal the 'Ecce Homo' of a few years past, and also the various imitations and antidotes which that book elicited; as the 'Ecce Deus,' 'Ecce Agnus Dei,' 'Ecce Spiritus Opus.' It seems strange that the great Scriptural *All hail Messias* should not have been put forth in that sequence; for this is pre-eminently the Scriptural thesis respecting Jesus of Nazareth. 'What think ye of Christ?' 'Of a truth this is the Prophet.' Others said, 'This is the Christ.' But some said, 'Shall Christ come out of Galilee?' What was the Jewish expectation as seen in the Old Testament; and what the Christian realisation as claimed in the New. To this investigation the present volume is devoted. It is no new subject of inquiry with the author; and the revival of intelligent religious discussion in England has led him to put into writing the mature thoughts of many years, in the hope of contributing to a reasonable and reverent opinion on the subject."

THE CHURCH CONGRESS.—A meeting of the Executive Committee of the Church Congress was held at Nottingham on Friday last, the Ven. Archdeacon Trollope presiding, and the Ven. Archdeacon Emery being present as the Standing Secretary of the Congress. The Subjects Committee reported that they had completed their list of subjects, of which the following are the heads:—"Education," "Christian Evidence," "Church and State," "Origin of Church Endowments," "Parochial Councils," "Promotion of Unity," "The Influence of the Declaration of Papal Infallibility," "Foreign Missions," "Clerical Education," "Church Patronage," "Hymnology and Church Music," "The Moral State of Society," "The Deepening of the Spiritual Life." The Bishop of Lincoln will preside. The Bishop-Suffragan of Nottingham, the Earl Nelson, the Dean of Durham, Dr. Westcott, Regius Professor of Divinity at Cambridge; Dr. Lightfoot, Canon of St. Paul's, and Hulsean Professor of Divinity at Cambridge; Dr. Barry, of King's College, London; Dr. Benson, of Wellington College; Mr. Farrer, of Marlborough College; Rev. Canon Gregory, Rev. Prebendary Harris, Rev. Prebendary Macdonald, A. J. Beresford Hope, Esq., M.P.; G. S. Welby, Esq., M.P.; the Revs. J. C. Ryle, E. H. Bickersteth, G. H. Wilkinson (St. Peter's, Pimlico), G. Body, Benjamin Shaw, Esq.; J. Clabon, Esq., and others have undertaken papers or addresses. The Congress will be held at Nottingham, on the 10th, 11th, 12th, and 13th of October.

A METHODIST CHAPEL is about to be opened in Rome. This will be the sixteenth heretical temple which has been started by the Revolutionary party, under the eyes of the Chief of Catholicism.—*Westminster Gazette*.

THE ARCHBISHOP OF MOSSUL has paid a visit to Oxford, where he visited the principal objects of interest, and was very cordially received. On Monday evening he was entertained at dinner in the hall of Balliol, and among those who met him were the Master (Professor Jowett), the Revs. Dr. Payne Smith (Dean of Canterbury), E. Palmer (Latin Professor), Woolcombe, Rawlinson, and Canon Oakeley of Islington, the last-named of whom dined in the hall for the first time since his old days as an Anglican. The Archbishop is engaged in writing a work in Syriac on the testimony of the East to the supremacy of the West.

THE ARCHDEACON OF ESSEX, in a charge delivered on Monday to the clergy and churchwardens at Chelmsford, speaking of the Burials Bill, said he would not deny the Dissenters the privilege of bringing their dead into their churchyards, nor would he force upon any the solemn and beautiful service of the Church; but still it was too much to demand that persons almost of any creed should, under the walls of their churches, have the right to use ceremonies and utter professions shocking to all devout Christians, and which might almost be said to desecrate the place where they were spoken.

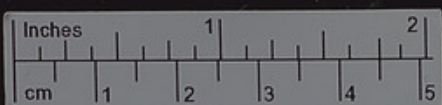
Our Contemporaries.

MR. MIALI'S DISESTABLISHMENT MOTION.

The *Times* of Tuesday observes that Mr. Miall has exhausted on his motion all his powers of emphasis, without approaching the nicety of the question. With almost feminine eagerness, he urges Parliament to do the desired work "at the earliest practicable period," without staying to consider what is meant by a period of time, or in what sense a period is practicable. Yet this use of the word betrays, what Mr. Miall cannot wholly ignore, that the work is an affair of time. In fact, the Church of England is being disestablished, piecemeal, indeed, but effectually, and not slowly. The more jealous and sensitive members of the Church of England already feel themselves the subjects of a painful and tedious operation, which some of them would wish us to interrupt, others to finish altogether, so as to put them out of pain. But that the work of Disestablishment is in progress, even this very session, cannot be disputed, the only question being as to the pace, which is not fast enough for Mr. Miall. That really is the question for Parliament. It is scarcely possible to doubt that this century will see the consummation Mr. Miall so devoutly wishes. In the face of the great changes at home, and the still greater changes abroad, in the face of Papal Disestablishment itself, we cannot expect anything else. As things are, the Church is being trained to independence; it is being weaned from supremacy and dominion; one by one it is losing its titles, weapons, and prerogatives. Wait till its education is completed. The real grievance is not the political one. It is the social form of it. No probable parliamentary measure, no conceivable revolution, will abate the social grievance. The Church of England will hold its ground under any circumstances, and assert its superiority much as it now does, a little too much, perhaps, in the pride of exclusive caste, high culture, and good connection. It would not be improved in these respects by any amount of deprivation, spoliation, or humiliation its worst foes could inflict on it. Turn a good man out of doors, and he becomes, in spite of himself, an ascetic, a confessor, a martyr. He will be and do a great deal he never thought of when he was the institution of his parish and the pillar of an establishment. Of course Mr. Miall will brave all this. He sees no terror in a whole army of ousted, hungry, and persecuted parsons. They will only condemn themselves if they break out into field preaching or other excesses. Possibly this is just what Mr. Miall hopes and desires. It is the element he hopes to live in. But the *Times* cannot think Parliament will be equally charmed with the prospect. Even successful capitalists have ideas about village churches, and wish to spend the rest of their days in peace and quiet. They certainly will imperil this sweet anticipation if they turn the Church of England into the streets and lanes.

The *Daily News* maintains that the principle laid down by Mr. Miall that a man "suffers injustice at the hands of the State when the State places him at a disadvantage on account of his ecclesiastical association or his religious profession," is fundamental to modern Liberalism, and is fatal to Church Establishments. It is a vital principle of modern thought which is gradually wearing away the very foundations on which all religious exclusion rests. Very few who heard Mr. Miall, and saw the reception his speech met with on the Liberal benches below the gangway, could have much doubt of the eventual adoption of the policy he recommends. There was probably a widespread conviction in the House that Mr. Miall was merely before his time; that his motion pointed out the path in which the legislators of some years hence will have to walk. On the Church side the Union between Church and State is breaking down. It is no longer one of affection, or even of protection; it is one of bondage. As to the result to the State of the dissolution of the union, there is hardly room for the possibility of discussion. The political loss, under the existing system, is incalculable. The mere waste of legislative time over ecclesiastical squabbles would need a great advantage to outweigh it.

The *Telegraph* remarks that if the same terms were granted to the Church of England in the event of disestablishment as were awarded across the Channel the English Church might be set free from the control of the State with something like eighty millions sterling in its coffers. Does Mr. Miall seriously believe that the separation of Church and State under these circumstances would necessarily make the Church of England more tolerant or put her really on a social equality with the Nonconformists? Another



May 20, 1871

THE INQUIRER.

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Reviews.

The Descent of Man; and Selection in Relation to Sex. By Charles Darwin, M.A., F.R.S., &c. John Murray, Albemarle-street.

[SECOND NOTICE.]

We have dwelt the rather, in the first part of this article, upon the topic of "materialism," because it is a string that will be often harped on, and because it seemed a pity for an influential member of the episcopate, together with the clergy under his guidance, to be taking up a position from which they will certainly have to recede. It might be said with greater truth that the evolution-theory implies pantheism. But pantheism is a religious result which has followed in all ages from the intellectual contemplation of the universe. We also deeply regret the existence of so wide a gulf between the teachings of the pulpit, and the practical intellectual interests of the modern world; a gulf which, we fear, the addresses now being delivered in Langham-place, however well-intentioned, will go but a short way towards removing. We suppose that the development-theory in science is part and parcel of a renovation of thought, which well-wishers to religion ought to accept, and even to facilitate; notwithstanding that it must eventually reach theology as well. No weapons can be forged against it which do not derive the main portion of their strength either from prejudice, or from inadequate appreciation. Indeed, the natural principles, which it has elevated into cosmological forces of such a vast historical significance, are simply those which have been perfectly familiar, for a long time past, both to those engaged in the profession of gardening, and to the fanciers of animals. How is it that the flowers of our present gardens differ so remarkably from those which, as we can see by any botanical engravings of a former period, flourished in the parterres of our great-grandmothers? The taste of the public has demanded little less than a revolution in this domestic flora, and the skill of the professional gardener has responded. We have little doubt that the old saying, *Omnia mutantur, nihil interit*, in which the ancient physicists summed up their wisdom, has received an enlarged and a deeper meaning, now that a new generalisation, founded upon a much vaster array of facts, has finally broken up the unspiritual and irreligious opinion, which viewed the fairest realms of nature as destitute of an eventful history, destitute of a living and creative breath, and given over to immobility and stagnation. The doctrine of progress, and of an ascensional movement in the universe, has been rendered valid through unnumbered ages, and impliedly extended in its operation over past, present, and future time. Yet this is received with mere apathy, or antipathy, by those who minister at the altar of a God who declared His purpose to make all things new!

Before the appearance of the present volumes, remarks such as these might have been premature. The theory was, it is true, so demonstrated to scientific men, that very few of them refused it. But for a wider public, there were reasons which might have justified a suspension of the judgment. Indeed the difference is immense, in one respect, between Mr. Darwin's first presentation of the subject, and the fuller and more perfect theory he has now laid before us, accompanied with such a wealth of illustrations. In the "Origin of Species" we heard of little except conflict, the law of battle, the struggle for existence. It is quite true that this, as a recent writer (Mr. R. H. Hutton) has remarked, gave a higher meaning, and so to speak, a final cause, to a class of facts that have always been held to be embarrassing from the natural theologian's point of view. Still, that aspect of the evolution-doctrine had in it something depressing; it tinged creation with a somewhat sombre hue. We may even say it was the Ahimanic aspect. But now, Mr. Darwin has introduced Ormusd. In fact, who can fail to see in the principle of connubial love, acting by sexual selection in remote ages, the lineaments of a truly demiurgic angel? Who can fail to see that the preference of the opposite sex, upon whatever characteristics founded, must have been a chief determining condition, with regard to the power of the individual to leave behind a numerous progeny? Mr. Darwin has developed in an admirable manner this inviting theme. We seem to see again in his pages the young Love of the mythology, emerging from the primæval egg-shell to shed a tender light on chaos; again assuming the power to evoke

animals and men, even if not gods and dæmons, underneath his wonder-working agency. There is much complexity and much difficulty inherent in the attempt to estimate the various modes in which sexual selection may have acted as a formative force. The magnificent development of ornamental plumage in birds, such as the eyes in the train of the peacock, and the polyplectron, and the ball-and-socket ornaments of the Argus pheasant, are traced by Mr. Darwin to this cause. The whole discussion throws an unexpected and a not unpleasant light on the characters of the higher animals, particularly birds. But looking further into the recesses of past time, we shall divine that the separation of the sexes was itself, in a sense, gradual; and that even animals high in the scale retained various traces of a former androgynous condition. It is thus that Mr. Darwin, in a bit of speculation as original as it is profound, explains the fact, to which he thinks he sees his way, that for a long time the male mammals produced milk, just as the females, for the nourishment of their young. Of course the lower members, both of the animal and the plant-world, place beyond a doubt the fact of a primitive reproduction not requiring the separation of the sexes. Thus Venus was born, and Love was born. But if the bright colours of animals came from sexual selection, whence, we would ask, those of flowers, or the equally bright and curiously sheeny and complex colours which we find in minerals? It can scarcely be said that onyx and jasper, opal and chalcedony ever indulged in the felicities of mutual admiration, like the Argus pheasants. We suspect that nature is not only a very great colourist, but that, like certain artists of our day, she has more than one palette, and more than one method of laying on her tints, and that she can colour fairly well, without being at the same time engaged in superintending a flirtation. It is needless to remark that in the attempt to decipher the past history of animated races on our planet, a great deal will be brought forward that is more or less conjectural; but we are not for that reason to suppose that the main pillars of the whole theory rest on an insecure basis.

We confess, however, that we feel better satisfied about the general theory of evolution, than about many important points which arise in connection with the descent of man. We admit that Mr. Darwin has thrown great light on the possibility, we do not mind saying the probability, of the descent of a human from a Simian stem. There are some curious anatomical facts bearing upon this question. We see no reason to believe that the animal world was ever cut up into distinct species, as a chess-board is divided into black and white squares. Many facts adduced by Mr. Darwin prove that the variations between individual and individual have a wider range than is usually supposed. At the same time, the process of integration which constitutes a separate species must be viewed as a fact of the first importance in the plan of nature, since it is this which has prevented separate lines of development from interfering with each other. But the particular questions, at what points, or at how many points, a semi-human may have diverged from a Simian stem, and the further questions as to the genealogical relations to one another of the various races of man, do not seem to us well cleared up in Mr. Darwin's book, and still less, in the scientific opinion of the time. And we cannot help owning to an opinion which we think we could justify if space permitted, that science has not yet succeeded in making a true and sufficient statement of the difference which separates man from the lower animals. The anomalies which seem to result from the attempt to solve this question simply from the data of anatomy, are such as to suggest the further question, whether that method of classification is not over-rated over the whole field of zoology? Clearly, there is a vast difference between the dissection of a dead structure, and the observation of a living animal. Why should the former process be almost exclusively relied upon by science? The main physical difference between man and the quadrumana must lie in the cerebral system. But how could it be possible to observe the brain in action, as a living structure? That we are in reality ignorant of the chief structural differences between man and the quadrumana, we should have thought followed as a matter of course.

If now we glance finally at the relation which these new decrees, promulgated from the very Capitol of European science, bear to the traditional elements, with which they seem to come in

contact, we shall find that much misapprehension has arisen on this point. Towards the elder cosmogonies, we might say that the new science bears no direct relationship at all. It would seem that the religious sentiment, or doctrine, has, in the absence of any genuine science, from time to time occupied ground beyond its own precincts, which it had, strictly speaking, no need to occupy, but which it merely held in trust for the legitimate cultivator. That trust it may be called upon to relinquish. If it be said, however, that we need no system, no definite ideas or beliefs, upon the subject in question, and that we have nothing to do but to confess our ignorance, the old cosmogonies may serve to refute the notion. They certainly were not written from any such point of view as that. Meantime it is well worthy of remark, though it has been but little dwelt on in connection with the subject, how much modification of cosmological thought has already taken place, within the sphere of religion itself. Taking the Mosaic system as our starting-point, it would not be difficult to show that the direction of divergence, among religious thinkers, has been almost always towards a view like that of evolution. The first stage of divergence would be that presented by the Hebrew Psalter. It is remarkable, although seldom noticed, that this body of psalms, the composition of the most various authors, although replete with sublime allusions to the creation, never once notices the theory of the "six days;" which seems to have dropped out, as if by a common consent, from the entire poetry of the Hebrews. And the doctrine of "wisdom," in the Apocrypha, equally amounts to an innovation on the old cosmogony. Again, Philo, though in his treatise "De Mundi Opificio" he has gone considerable lengths in the defence of Moses—if, indeed, it be to Moses himself that the sublime cosmogonical picture, prefixed to the great historical and legislative documents of Israel, is to be attributed—yet did not so support the old cosmogony as to abstain from placing a new one by its side. A similar allegation, without a doubt, can be sustained as to the authors of St. John's Gospel and of the Pauline Epistles. Indeed, the Christian development became responsible for an entirely new turn of thought, and constitution of doctrine, with reference to cosmogony; one which brought with it, in course of time, an attendant halo of absurdities, such as we see in the writings, already alluded to, of the Gnostics. But, in view of such a doctrine as that of the "first-born of creation" (*πρωτότοκος πάσης κτίσεως*), what became of the "six days?" Clearly they were held as superseded by another, and a sublimer mediatorial agency; in a creed which seems to say, "born, not made," with reference to all the phenomena of the universe. Yet this has never been argued as a triangular controversy; but Christians have been contented to assume their case to be contained in the first chapters of Genesis. But the cosmology proper to the Christian faith is, we contend, that of evolution from, or through, a first principle; and its tendency is to contemplate the myriad results of creation as flowing from, or included in, a single original creative act. Now, the Darwinian theory bears the same sort of relation to the cruder speculations of the old zoology, which the Christian cosmology, thus defined, bears to the Mosaic. No doubt, part of the intention of the "six days" of Moses was to disabuse the mind of the cycles upon cycles with which Oriental imagination had uselessly loaded spiritual thought. Yet the special creative fiat would correspond tolerably well to the special births of species which Greco-Roman speculation attributed to the teaming womb of earth; when, as Milton puts it, "the grassy clods now calved." It may be said of those, whether ancients or moderns, who remained satisfied with this sort of conception, that they were but very imperfectly acquainted with the real nature, and the multitudinousness of the facts to be accounted for. Indeed, the classic world only produced two real naturalists, Aristotle and Pliny. The area of observation was not extended enough, nor the powers of observation keen enough. It is only in quite a recent period that the wide intervals of structure existing, in particular, between the various classes and orders of invertebrate life, have been properly appreciated by zoologists. The ancients viewed somewhat obtusely the differences between the smaller animals, and the minuter points of differentiation in the large ones. In such a state of mind, the separate animal species whose existence had to be accounted for, might present themselves as about forty or fifty. The immense num-

ber of specific forms, the closeness of their gradations; above all, the *manifoldness* of their affinities, which renders a circular arrangement possible from whatever point we start as centre; these dominating facts, which almost force upon the mind the doctrine of development, were not really above the horizon either for the classical or the mediæval world. It could not appear to them, as it does to us, as absurd to suppose the animal series to be the juxtaposition of distinct births, or flats, as it is to suppose a curve made up of a multiplicity of detached points. What we expect to see in nature, even *a priori*, is continuousness of variation, not a succession of discontinuous states. We find that underlying unity, *plus* a modifying principle, has been the road really taken by nature for the production of almost endless variety. And we cannot doubt its being vastly more efficient than any which the wit of man could have devised. In one thing all cosmogonies agree, in asserting the essential unity of the universe as rooted in a spiritual force. This is the postulate of religion. We may further observe that Scriptural religion, and the great moral interests which are inseparable from it, are based upon the doctrine that man came into the possession of a spiritual nature and of the "image of God;" but as to *how* this occurred, and after what antecedent changes, Scripture is nearly, or wholly silent; the fact itself, of man's ultimate constitution as a spiritual, intellectual, and moral being, is, therefore, the proper and sufficient basis of its teaching.

In the above remarks we have entirely abstained from introducing the special contents of Mr. Darwin's volumes otherwise than incidentally. To have brought even one small sub-section of his argument properly before our readers would have required our whole space; nor do we feel qualified to enter into the scientific criticism of his statements. We have essayed a task more in harmony with the aims and character of this journal, by sketching the general outline of his theory, and marking some points whether of harmony or of contrast, which either assimilate it to, or separate it from, views and theories that have previously prevailed. And we have sought, however inadequately, to abate the force of some prejudices and prepossessions, and even to indicate some rather decided advantages, which the theory possesses from a moral and religious point of view. But as we have been able to put down scarcely a tithe of what must occur, under any one of these heads, to a reflective person, we commend the subject to the further consideration of our readers.

We shall conclude by giving an interesting summary of Mr. Darwin's position, in his own words:—

The main conclusion arrived at in this work, namely, that man is descended from some lowly-organised form, will, I regret to think, be highly distasteful to many persons. But there can hardly be a doubt that we are descended from barbarians. The astonishment which I felt on first seeing a party of Fuegians on a wild and broken shore will never be forgotten by me, for the reflection at once rushed into my mind—such were our ancestors. These men were absolutely naked and bedaubed with paint, their long hair was tangled, their mouths frothed with excitement, and their expression was wild, startled, and distrustful. They possessed hardly any arts, and like wild animals lived on what they could catch; they had no government, and were merciless to everyone not of their own small tribe. He who has seen a savage in his native land will not feel much shame if forced to acknowledge that the blood of some more humble creature flows in his veins. For my own part I would as soon be descended from that heroic little monkey, who braved his dreaded enemy in order to save the life of his keeper; or from that old baboon, who, descending from the mountains, carried away in triumph his young comrade from a crowd of astonished dogs—as from a savage who delights to torture his enemies, offers up bloody sacrifices, practices infanticide without remorse, treats his wives like slaves, knows no decency, and is haunted by the grossest superstitions.

Man may be excused for feeling some pride at having risen, though not through his own exertions, to the very summit of the organic scale; and the fact of his having thus risen, instead of having been aboriginally placed there, may give him hopes for a still higher destiny in the distant future. But we are not here concerned with hopes or fears, only with the truth as far as our reason allows us to discover it. I have given the evidence to the best of my ability; and we must acknowledge, as it seems to me, that man, with all his noble qualities, with sympathy

which feels for the most debased, with benevolence which extends, not only to other men, but to the humblest living creature, with his god-like intellect, which has penetrated into the movements and constitution of the solar system—with all these exalted powers—man still bears in his bodily frame the indelible stamp of his lowly origin.

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SHORT NOTICES.

Three Hymns. Set to Music by Russell Martineau. No. 1, "Beneath our Feet;" No. 2, "The Christian Warrior;" No. 3, Holy, Holy." (Novello and Co).—Considerable skill and feeling are manifested in these three compositions, which are of a somewhat elaborate character, and they are well worth the trouble requisite to master the occasional difficulties presented. Of the three pieces we prefer No. 2, which is, perhaps, the simplest; No. 1 being a more important composition, including solos for alto, tenor, and bass, with trio and chorus. No. 3 exhibits some effective fugal writing, and is agreeably relieved with passages for the voices alone, which require good singing to ensure their success. We hope Mr. Martineau will be encouraged to further efforts, and that we may soon see his name attached to works of a larger calibre.

Thoughts Suggested by Mr. Voysey's Addresses in Glasgow is a generous reply, by the Rev. J. Page Hopps, to some of the Orthodox criticisms on Mr. Voysey's recent utterances. Mr. Hopps has quite the best of the critics, but we cannot but express the opinion that Mr. Voysey would exercise a higher and more lasting influence if he dwelt rather upon his great affirmations than upon mere denials.

Rowena; or the Poet's Daughter. A Poem. By James Cargill Guthrie. (Hodder and Stoughton).—The outside of this book is very elegant, and there is a pretty frontispiece of a rock-bound bay and the sleeping ocean; and the author seems to have a high conception of the poet's theme. The lines are smooth, and the descriptions of scenery show a true love of nature in its milder aspects; but we cannot say that the author has true poetic inspiration, or that his work ranks higher than the ordinary drawing-room verses, of which we already have far more than enough. The subject is a good one, the conflict in a poet's mind between the desire for riches and enthusiasm for his art, represented in the form of a colloquy with his daughter Rowena, whose eloquent vindications of the dignity of the poet's work form the most attractive lines in the volume.

Examination of Gillespie (Provost).—This is an analytical criticism, by Mr. T. S. Barrett, a member of the London Dialectical Society, of the argument *a priori* for the existence of a Great First Cause, as developed by a Scotch metaphysician, Mr. W. H. Gillespie, in his work entitled "Necessary Existence of God," not long ago reviewed in these columns. Mr. Barrett advocates the *a posteriori* theory, and denies that the belief in the existence of a Deity is either innate or intuitive. The controversy is of a kind which never has been, and, probably, never will be, settled on purely logical grounds.

LITERARY NOTES.

THE famous journal the *Revue des Mondes* has been suppressed by the Committee of Public Safety.

THE REV. J. A. FROUDE, the historian, has taken steps, under the Clergy Disabilities Bill, to divest himself of his clerical designation.

THE REV. R. DEMAUS, author of the "Life of Latimer," is preparing for publication a "Life of Tyndale," the first translator of the English Bible. The work will contain many original documents which have never been printed before.

A RUSSIAN archimandrite has translated the protest of Dr. Dollinger against the dogma of Infallibility, and published it with a commentary of his own. In the preface to this work he says that hitherto he had thought the Jesuits were worldly wise, but that his belief in their sagacity was completely shattered by their conduct at the Œcumenical Council. "Those must be blind indeed," he proceeds, "who are so incapable of making use of the spirit of the times to advance their own ends. Seldom has any corporation committed so suicidal an act as the holy fathers did on this occasion, for in their wish to throw dust in the eyes of the Catholic world they have opened the road to its reformation, and taken the first step towards filling up the cavern of obscurantism. The wheat will be cleared of the chaff, and the mountain which has so long pressed on the hearts of true Catholic Christians will totter on its base when men like Professor Dollinger and his brave followers fight for the truth against falsehood."

Our Contemporaries.

THE DISESTABLISHMENT DEBATE.

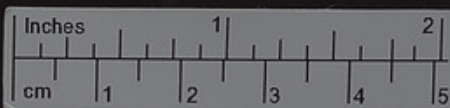
The *Spectator* thinks that Mr. Miall and Mr. Leatham represent respectively the statesmanlike and the rhetorical arguments that may be urged for the disestablishment and disendowment of the Church of England; and of both of them it may be said that there is an indefinable want somewhere,—not of intellectual ability, not of earnest personal conviction, not of pungent expression, but one which produces the effect of a want of faith in the popular forces behind them, and therefore diminishes the moral effect of their speeches, giving to very considerable efforts the air of partial failure. In both speeches, with all their high measure of success, there was a marked absence of what, for want of a better word, is usually called popular *weight*,—not conviction, or breadth of view, or taking and effective form,—but that sense of uttering the full and urgent belief of a large and increasing multitude which often vivifies a very poor speech into importance, and the absence of which will sometimes make a very able speech dwindle into comparative insignificance. Now, Mr. Miall and Mr. Leatham gave, on the contrary, the air of striving in their own inner minds to believe that their principles had taken a vastly greater hold on the imagination of the nation than they really had, and when Mr. Miall concluded his brief reply by emphatically prophesying the near triumph of his cause, he gave the impression of a prophet who was striving to make up by the intensity of his personal faith for a certain sense of disappointment in relation to the visible and earthly signs of any approaching fulfilment of his prophecy.

After remarking on the unnatural division drawn by Liberationists between secular and spiritual interests, which has necessarily the effect of shutting our eyes to the spiritual elements really present in secular affairs, the *Spectator* adverts to the theory of a widely comprehensive Church:—

Could not the Church be widened so as to again comprehend the larger part of the nation, instead of making the growth of the nation a reason for rending the Church in sunder? We confess that this is the solution to which we still look, and look hopefully. It may be quite true, as Mr. Miall said, that the Church has not carried into our rural parishes as much "sweetness and light" as we might have hoped; but it is also true, as Sir Roundell Palmer said, that it has done not a little to sweeten and enlighten the bare and rugged lot of the people of those rural parishes, and that if its influence were withdrawn their condition would be far worse than it now is. And one thing is certain. If the Church does her work imperfectly, she does it less imperfectly than she did, and that this is greatly owing to the competition of the Dissenters. Disestablish the Church, and we doubt if the competition of the various sects among themselves would be half as serious and energetic as is the competition of these sects with the Establishment now. If you want a really energetic and healthy competition you must have a standard, and a conspicuous standard, of comparison. What would the Opposition be without a Government? You must have one body which bears a greater burden of responsibility, has a higher opportunity of success, and a greater culpability in case of failure, than the others, if you would have real and efficient competition. Is it not certain that what Dissenters now aim at is to discharge their responsibilities so as to surpass the Church in faithfulness, and that they think comparatively little of each other? We should lose this advantage,—and it is a very great one,—if we destroy the one body on which the State imposes a heavy responsibility, even if it also bestows on it a certain casual dignity; and we do not see what we should gain except a vicious enhancement of that spurious and artificial distinction between things spiritual and secular, which is even now beginning to falsify the landmarks of our social and political life.

The *Examiner* urges that the separation of Church and State must become a watchword of the Liberal party, simply because it is always the first to recognise the changes demanded by the progress of society. In the interest of all parties—of the clergy-men, of the people, and of the Government—there should be a fair field and no favour, there should be no bribes to clever men, no premium on certain opinions. To this—a free Church in a free State—the progress of society is rapidly carrying us, and Mr. Miall's temporary check will, before long, be converted into a victory.

The *Church Times* (Ritualist) writes:—We are not in the least afraid of disestablishment. The manner in which the Catholic school have been



of Parliament or the country would accept any such compromise.

We subjoin, also, as a most weighty testimony to the same effect, the admirable letter which the late Public Orator of Cambridge has addressed to the *Pall Mall Gazette*. It comes with peculiar authority from an eminent scholar who honourably resigned his fellowship rather than continue to be bound by the existing tests; and nothing can be added to its convincing reasoning:—

The third recommendation of Lord Salisbury's Committee on University Tests is as follows:—"That tutors, assistant tutors, deans, canons, and lecturers in Divinity be required to make the following declaration: 'I, A. B., solemnly declare that, while holding the office of —, I will not teach any opinion opposed to the teaching and Divine authority of the Holy Scriptures of the Old and New Testament.' This recommendation, which puts the Bible where its authors would doubtless have preferred to put the Thirty-nine Articles, is thus framed apparently with a view to gain the admission of 'orthodox Dissenters.' But I trust that all who have, on principle, striven for the abolition of old tests will resist the imposition of a new one.

The great majority of 'tutors and assistant tutors' are engaged in teaching some branch of 'natural science' or 'classics'—subjects in which it would be very difficult to introduce any allusion to 'the teaching and Divine authority of the Old and New Testament.' Never did I hear that any one had been accused of doing so. In their case the test is obviously not required. 'Lecturers in divinity' are, so far as I know without exception, clergymen, who, as such, have already declared their 'unqualified belief in all the canonical Scriptures of the Old and New Testament.' In their case, too, the test will be superfluous. Teaching is no part of the duty of 'deacons,' at least at Cambridge. As for 'canons,' the rulers of Christ Church, Oxford are so called. The only 'canon' at Cambridge is the officer who has charge of the non-collegiate students. He does not teach.

The persons, then, whom the test will affect are the few tutors and assistant tutors who may be engaged in teaching branches of physical science and moral philosophy (taking the latter term in its widest sense). Assuming the measure to work one so smoothly—assuming that it does not in a single case preclude the college from employing its best qualified teacher—it is worth while to put so vast and universally vexatious a machinery in motion for the sake of so small a result. And it is certain that all whose concern would allow them to make this declaration would, without any declaration at all, from a sense of duty and from sincere belief, comply with its provisions. But I am persuaded that the measure so far from working 'smoothly and well,' would work disastrously ill, and that if any persons were found willing to qualify themselves for the office of teacher in physical astronomy, animal physiology, geology, jurisprudence, or international law, by so solemnly declaring that they would follow the teaching of the Old Testament, they would be persons not otherwise qualified for the task they undertook. No student of science, animated by love of truth for truth's sake, imbued with self-respect, and having a due comprehension of scientific method—and such men alone are fit to teach—would submit to fetter himself by a declaration like this.

Even those whose subjects could not bring them into contact with Scripture may well refuse to make the required promise. For there is, be it right or wrong, a wide spread and growing opinion, especially among the younger men, from whom the colleges must recruit their forces, that the imposition of any test is immoral, and the taking of any test humiliating. Even those who do not object to tests on principle may wish to take such a test as this when they call to mind for how many centuries men have been contending as to what 'the teaching of the Old and New Testament' really is.

Already in many colleges, particularly, I am told, at Oxford, it is found very difficult to induce a sufficient number of the junior fellows to reside and take part in the tuition. If this additional impediment be thrown in the way, I feel sure that the difficulty will become an impossibility. And so Lord Salisbury will have effected the temporal destruction of the committee for whose spiritual interests he shows such misdirected zeal. It will not be the first time that the Universities have been brought to the verge of ruin by the religious persecution of the State.

WILLIAM GORDON CLARK, Vice-Master.

Reviews.

The Descent of Man; and Selection in Relation to Sex. By Charles Darwin, M.A., F.R.S., &c. John Murray, Albemarle-street.

[First notice.]

Man seems proprius cultu demititur alto. In penning this and similar lines, which are, by the way, so nearly, if not completely, in accord with the modern theory of evolution, Virgil no doubt meant to characterize the age in which he lived as a period of transition of the first magnitude in relation to the affairs of civilised man. And the history of centuries has borne out the truth of his view. But the present age has been examined, not without reason, to be a period of transition hardly less important in human thought and human affairs. Of the truth of this opinion posterity will be the judge. But the new power which presents itself as exercising, or about to exercise, so conspicuous a part in intellectual matters, is science; into whose mysteries everyone now rushes to be initiated, according to his capacity, with something of the same ardour as brought the Jews of old to the man clothed in camel's hair upon the banks of Jordan, or the young Athenians to the mystic threshold of Eleusis. This power, by a sort of European consent, is viewed, for the time being, as impersonated in Mr. Darwin; who has succeeded in indelibly attaching his name to what bids fair to be regarded as the greatest discovery of modern times, and in a manner the crown and summit of all our other discoveries in relation to the organic universe. And what portion of the universe, it may be asked, is not organic? This question may be entrusted to Mr. Darwin and his friends to answer. We may remark that scientific thought in general has passed through two or three well-marked stages. Its first great movement, after the liberation of Europe from her medieval thralldom, was directed towards mathematics, and towards the parts of physics, such as astronomy, and mechanics in the most general sense, which are especially controlled by mathematics. If to these we add geography, we shall discern the outline of the first movement in the sciences of observation and reasoning, with which the names of Newton, Leibnitz, Kepler, Descartes, Galileo are associated. Afterwards chemistry and mineralogy assumed a prominent place; and the law of combination in definite atomic proportions became, for a time, the central truth, and symbol of the outward universe. No doubt these sciences are still running an honourable course fruitful in material benefit. But latterly, and for the last thirty years or so, a new current of popular interest has added scientific men in bringing into the foreground, and giving the chief place in public estimation, to the subjects of zoology and botany. And the new and favourite science of geology has constituted itself as a union of the three preceding; while, by the immensity of its perspective into past time, it has brought home to us the fact that science is concerned, not merely with giving an account of things as they now are, but that it also has to explore their changeful history during a development whether of hours or ages; their becoming, as it were, in Greek philosophy. For man has to write, not only his life's annals, but, as far as he can decipher them, the vast annals of an unfolding universe. In an age too careless about the study of antiquity, suddenly have remoter and yet remoter antiquities been disclosed behind the old, like mountains beyond mountains. Greece, Egypt, India, no longer adequately represent man's early history. Behind them are Etruria and Pelagias; and behind these are Nigritia, Celtic land, Turania, and Malaya; farther on, the Europe of the lake-dwellings, and cave-dwellings, and the ruder period; the age of iron and brass, and the later stone age, the earlier stone age, or period of the mammoth, and man contemporary with the first-moth. Nor is this all. We now hear from Mr. Darwin of our 'semi-human progenitors' with tails and pointed ears, dwelling in trees; and beyond them we can discern the grotesque, stupid and bizarre constitution of Ape-like, Stupid, and inferior forms of the dumb of the intellectual power! Is it after all so true, then, that we are made out of the dust of the ground? Surely this discovery, forthcoming as it may have often been in congenerous or poetic mind, must have been reserved for those later times in order to check some super-abundant imagination.

It is not for nothing that the man of the nineteenth century finds himself suddenly bracketed almost on a level with the monkey, in the antediluvian classification of our naturalists. What shall they share the same houses? Did God communicate secret of His resemblance to the animals? Was the spiritual breath of life charged, from the first, with traces of the Divine image? Who can say? But humanity, like the reveller in the clouds, sees his height of modern luxury, the proofs recited of an unexpected affinity to the beasts that perish, thinks with sadness that it is only too true; but scarcely knows whether to lead with praise or with execrations the Orphan bard, who has touched his lyre to such a strange purpose, that it seems rather to utter the heavenly harp than anything more serious than the human mind and spirit, since that sound amid the trees of the garden, which convinced Adam that he was naked.

Yet perhaps those new views, which are now so demonstrated as to seem almost irrefragable, are but the fulfilment of many an old promise. Nay, what are they but the latest and most authentic of the old cynical commentary which Nature, together with the wise and prudent intellects, has always seemed to delight in appending to the overweening estimates of human greatness? They remind us of the fact, the dry, unpleasant fact. Truth, said Goethe, has always an unpleasant side. The truths that have fallen from the lips of saints and sages, shall they be withdrawn, gossamer? 'No,' nature and science seem to say; 'let the old errors remain; but take this as a qualification.' Whether you are Stoic, Christian, prophet, saint, or sage, you must come down from every unreal eminence. At least, both sides of the question must be stated. In man, in Hamlet's mouth, the 'beauty of the world, the paragon of animals, infinite in faculties!' Instantly he becomes 'that creature of dust,' 'Imperial Caesar,' according to the same speaker, 'Imperial Caesar, dead, and to be laid away.' Might you a hole, keep the world dry.

And so on. The old Stoic also was the butt of sarcasm, in the midst of his real moral elevation, or imaginary greatness:—

"Sapientia non minor est Jove, dires, Liber, honestas, pulchre, sed desique regni." Principes sciam, nisi quoniam pectus coarctat est."

And so as to this new theory of our semi-human or 'ape-like' progenitors, which so strangely lengthens out our pedigrees at the expense, perhaps, of our veneration for our ancestors. If it can be rendered fairly probable, or demonstrated with that degree of cogency which is compatible with the nature of the subject (and for the present we assume that it can be, we shall simply have to enquire what new morality it involves, if any; it is what a truth of the investigating intellect will verify itself to the reason and conscience, and what are the limits of its legitimate influence on those higher subjects of thought which relate to the pursuit of a moral ideal, and the working out of the great ends of human society. But we must not refuse to assume the right of establishing the dogma or doctrine, which we so clearly need to establish her to set her own house in order (for we are firmly convinced that without this doctrine as the centre, modern society must remain an irrational bewildering chaos), merely because of some incidental injury that it may seem to carry with it to opinions that are retained, rightly or wrongly, by the household of faith. Recovering from the first shock, we should do well to calmly estimate the substance of the matters which are daily so assailed in our ears. Are the heavens, when we see any considerable degree untended? Or is it only human pride that has received a wholesome adulation? Here we shall be a good deal aided by the very gentlemanly, temperate, skillful, and considerate manner in which Mr. Darwin has brought the subject before what must be deemed a reluctant public. Mr. Darwin, like all thorough scientific men, is perfectly frank in his statements and shows no disguise. Yet his pages are not overflooded with theoretical and general statement. He has condensed at once the substance of his readers, by filling his books with facts and details, not to a great extent, and in themselves fascinating to every naturalist. These, of course, acquire a much higher interest when seen in relation to that theory, which has attracted the attention, we might almost say the deliberate adhesion, of two-thirds of scientific and semi-scientific En-

peet to have been really the archiepiscopal thought, Well, but why more disabsonance than to suppose, with the inspired writer, that man was formed "out of the dust of the ground?" We cannot see the least real contradiction between the two views; they both unite in the admission of a pre-existing material; but the ancient consequential deprement that material as far as possible left the matter to exalt the sovereign efficacy of that "breath of life," without which, after all, the modern theory of evolution must be just as powerless for any practical purpose, as if it had never imagined such intermediate forms as natural selection, and the preservation of favoured varieties in the struggle for life. Science, no doubt, now fills up with definite ideas the blanks left in the modern theory; it seeks to trace the methods of the Divine action, where religion was contented to point to that Divine action as an object of unreasoning faith; but apart from that, the difference merely concerns in the use of a different set of phrases to cover the same ultimate mystery. Nor would there be any conceivable advantage for man, as far as we can see, accruing from the circumstance of his having been produced directly from the dust of the ground (if that could be substantiated). For such a circumstance, far from being especially honourable, would seem to assimilate him to the very lowest types of animals, or rather to the animates; and to remove him from the more creditable association with the higher mammals, who all seem to have sprung from highly respectable progenitors, nearly resembling themselves in dignity, and in organic status. So that it is difficult to mend matters by recurring to the text of Genesis.

Yet let us learn to bear this new and grave calamity. We are not called on, like the Chinese, to worship ancestors; especially if that proclivity should turn out, seriously enough, to be much the same with the Egyptian superstition, and to lead logically to animism-worship. We suspect that mankind will services, with singular equanimity, in the new light thrown upon their remote antecedents. We believe our children and our grandchildren will come to regard their descent from British ancestors as probably true, but very possibly unimportant. Virtue and vice, the ideal and the real, the character of Hamlet, painting and sculpture, the Aristotelian virtues and the Kantian categories, say nothing of the Christian testament, all remain pretty much where they were. The odour of Horace and the epigrams of Martial still have a flavour, and so have the songs of Shakespeare, and the effusions of Tom Moore. Will you betray your close proximity to the apes by shrinking from them? Should a great man down his poor relations? It is for those not quite secure in virtue to be affronted at the chance company of the vicious. You have a right to bear the same advantages as the king of the monkeys, and to include the valliant Humanism himself among your ancestors? Well, why shun your beard about that? By the way, that beard, that russet brown, that rufous, that yellow or orange-lavender beard, where did you get it, how did you come by it, my good Sir? Under what circumstances, where, and how long ago, as measured by the promise of the equinox, was it prepared for you by sexual selection? Be sure of one thing, that the end justified the means, if matters, after such a prodigious expenditure of generations, have arrived at last at you. *Ergo, ex eo, ergo, quod dicitur*, was the watchword of the old initiation; let it be ours also. The first man was of the earth, earthy. We need fear no contamination from the facts of our evolution or origin. The apes have more to gain, than we to lose, by those facts as they are now elicited; and by applying to Mr. Darwin, they may certainly bear something to their advantage. By this time we are something more than semi-human, let us hope. Shall we say, three parts towards it? If, indeed, I do not bicker now, if I neither frisk nor climb nor swing, if I exhibit no palpable reversion to a remote ancestor, if I play no pranks, if I dance no polkas in mid-air, if I steal no fruit, if the green boughs do not cover me at night, if I know how to crack nuts with nut-crackers, then, even though I sometimes use the Cambridge accent, it is clear I am not exactly a chimpanzee. I have assimilated in the course of ages. What matters it, if that be so, whether the fierce gorilla, or the mild Hyacinth, or the eccentric orang, be regarded as my more immediate ancestor? I can look without repugnance upon the portrait of the almost-human Apele; and in the private sanctum,

where I think it right to pay a certain amount of respect to the memories of those who have preceded us.

Effigies avert avert avert avert avert.

S.

LITERARY NOTES.

THE REV. JOHN RICHARD TRENTER FARRER, of Jesus College, formerly Fellow and tutor, has been elected Rector of the new rectory.

Messrs. WILLIAMS AND NISBET will publish by subscription, in September next, a work by the Rev. Edward Higninton, entitled "Eusebious; or, the Hebrew Messianic Hope and the Christian Reality." We extract from the prospectus the following passages on the nature of the work:—

"The title of this book will probably recall the 'Eusebious' of a former generation, and also the various translations and editions which that book elicited; as the 'Eusebious,' 'Eusebious Agnes Dei,' 'Eusebious Opus.' It seems strange that the great Scriptural All-hall Messianic should not have been put forth in that sequence; for this is pre-eminently the Scriptural theme of the Jewish Jesus of Nazareth. 'Who is the Christ?' 'Of a truth this is the Prophet.' Others said, 'This is the Christ.' But some said, 'Shall Christ come out of Galilee?' What was the Jewish expectation as seen in the Old Testament; and what the Christian realization as claimed in the New. To this investigation the present volume is devoted. It is a new subject of inquiry with the author; and the revival of intelligent religious discussion in England has led him to put into writing the mature thoughts of many years, in the hope of contributing to a reasonable and reverent opinion on the subject."

THE CHURCH CONGRESS.—A meeting of the Executive Committee of the Church Congress was held at Nottingham on Friday last, the Ven. Archbishop Trollope presiding, and the Ven. Archdeacon Emery being present as the Standing Secretary of the Congress. The Subjects Committee reported that they had completed their list of subjects, of which the following are the heads:—*"Eusebious," "Christian Evidences," "Church and State," "Origin of Church Endowments," "Parochial Councils," "Promission of Unity," "The Indissolubility of the Declaration of Papal Infallibility," "Foreign Missions," "Clerical Education," "Church Patronage," "Hymnology and Church Music," "The Moral State of Society," "The Deepening of the Spiritual Life." The Bishop of Lincoln will preside. The Bishop-Suffragan of Lincoln, the Earl Nelson, the Dean of Durham, Dr. Williams, Regius Professor of Divinity at Cambridge; Dr. Lightfoot, Canon of St. Paul's, and Bishop of Exeter, will be present. Dr. Barry, of King's College, London; Dr. Benson, of Wellington College; Mr. Farrer, of Marlborough College; Rev. Canon Gregory, Rev. Prebendary Harris, Rev. Prebendary Macdonald, A. J. Beresford Hope, Esq., M.P.; G. S. Welby, Esq., M.P.; the Rev. J. C. Lyne, E. H. Dickinson, G. H. Wilkinson (St. Peter's, Farnham), G. Body, Benjamin Shaw, Esq.; J. Clabon, Esq., and others have undertaken papers or addresses. The Congress will be held at Nottingham, on the 10th, 11th, 12th, and 13th of October.*

A METEORIC CHAPEL is about to be opened in Rome. This will be the sixteen hundredth temple which has been started by the Revolutionary party, under the eyes of the Chief of Catholicism.—*Westminster Gazette*.

THE ARCHBISHOP OF MOSCOW has paid a visit to Oxford, where he visited the principal objects of interest, and was very cordially received. On Monday evening he was entertained at dinner in the hall at Balliol, and among those who met him were the Master (Professor Jewell), the Rev. Dr. Payne Smith (Dean of Canterbury), J. Palmer (Lecturer in Theology), Woodhouse, Rawlinson, and Canon Odell. He left Oxford, this morning, when he will visit the hall for the first time since his old days in Anglia. The Archbishop is engaged in writing a work in Syriac on the testimony of the East to the supremacy of the West.

THE ARCHBISHOP OF ESKER, in a charge delivered on Monday to the clergy and churchwardens at Chelmsford, speaking of the Barleis Bill, said he would not deny the Dissenters the privilege of bringing their dead to their churchyards, nor would he deny to the women and householders the service of the Church; but still it was too much to demand that persons almost of any creed should, under the walls of their churches, have the right to use ceremonies and utter professions shocking to all devout Christians, and which might almost be said to desecrate the place where they were spoken.

Our Contemporaries.

MR. MIALI'S DISSENTIMENT MOTION.

The Times of Tuesday observes that Mr. Miall has exhausted on his motion all his powers of oratory without approaching the nicety of the question. With almost feminine eagerness, he urges Parliament to do the desired work "at the earliest practicable period," without stopping to consider what is meant by a period of time, or in what sense a period is practicable. That this is of the word *verba*, what Mr. Miall cannot wholly ignore, that the work is an affair of time. In fact, the Church of England is in a state of disintegration, piecemeal, indeed, but efficiently, and not slowly. The more jealous and sensitive members of the Church of England already feel themselves the subjects of a painful and tedious operation, which some of them would wish as to interrupt, others to finish altogether, so as to put them out of pain. But that the work of disintegration is in progress, even this very session, cannot be disputed, the only question being as to the pace, which is not fast enough for Mr. Miall. That really is the question for Parliament. It is scarcely possible to doubt that this century will see the consummation Mr. Miall so devoutly wishes. In the face of the great changes at home, and the still greater changes abroad, in the face of Papal Dissentiment itself, we cannot expect anything else. As things are, the Church is being trained to independence; it is being weaned from supremacy and despotism; one by one it is losing its titles, weapons, and prerogatives. Wait till its education is completed. The real grievance is not the political one. It is the social form of it. No probable parliamentary measure, as conceivable revolution, will show the social grievance. The Church of England will hold its ground under any circumstances, and assert its superiority much as it now does, a little too much, perhaps, in the pride of exclusive caste, high culture, and good connections. It would not be improved in these respects by any amount of deprivation, spoliation, or humiliation in worst case could inflict on it. Turn a good man out of doors, and he becomes, in spite of himself, an ascetic, a confessor, a martyr. He will be and do a great deal he never thought of when he was the institution of his parish and the pillar of an establishment. Of course Mr. Miall will leave all this. He sees no terror in a whole army of cruel, hungry, and persecuted parsons. They will only condemn themselves if they break out into field preaching or other excesses. Possibly this is just what Mr. Miall hopes and desires. It is the element he hopes for. But the Times cannot think Parliament will be equally charmed with the prospect. Even successful capitalists have ideas about village churches, and wish to spend the rest of their days in peace and quiet. They certainly will imperil this sweet antiquarian if they turn the Church of England into the streets and lanes.

The Daily News maintains that the principle laid down by Mr. Miall that a man "suffers injustice at the hands of the State when the State places him at a disadvantage on account of his ecclesiastical position or his religious profession," is fundamental to modern Liberalism, and is fatal to Church Establishments. It is a vital principle of modern thought which is gradually wearing away the very foundations on which all religious exclusion rests. Very few who heard Mr. Miall, and saw the reception his speech met with on the Liberal benches below the gangway, would have much doubt of the eventual adoption of the policy he recommended. There was probably a widespread conviction in the House that Mr. Miall was merely before his time; that his motion pointed out the path in which the legislators of some years hence will have to walk. On the Church side the Union between Church and State is breaking down. It is no longer one of affection, or even of prudence; it is one of bondage. As to the result to the State of the dissolution of the union, there is hardly room for the possibility of discussion. The political loss, under the existing system, is incalculable. The mere waste of legislative time over ecclesiastical squabbles would need a great advantage to outweigh it.

The Telegraph remarks that if the same terms were granted to the Church of England in the event of disestablishment as were awarded across the Channel to the English Church might be set free from the control of the State without the necessity of any millions sterling in its coffers. Does Mr. Miall seriously believe that the separation of Church and State under these circumstances would necessarily make the Church of England more tolerant or put her really on a social equality with the Non-conformists? Another