

On the subject of the Anglo-Russian reorganization scheme, Dr. Dillon remarks:

Russia has displayed praiseworthy self-control, and is sincerely desirous of doing the best she can for Persia with the least possible damage to her own interests. And more than this cannot fairly be demanded of her. Two principles underlie her present policy in Persia: non-intervention, carried to the uttermost confines of the possible, and hearty co-operation with Great Britain.

The reorganization scheme devised by M. Izvolsky will not run counter to these two fundamentals. It will presumably consist of a bitter pill for the Shah in the shape of a reform program, and of gilding, represented by a loan, which will be very distasteful to the revolutionists. For without money both parties are like men with their limbs paralyzed, and the revolutionists have the advantage of getting active combatants from abroad. In lieu of forcible intervention there will probably be earnest advice, and perhaps the loan of administrators to

carry it out to good purpose. What is absolutely certain is that neither in form nor in spirit will this or any other scheme be agreed to which is calculated to impair the integrity of the kingdom as that integrity was understood under Muzafered-Din. The greatest danger which these proposals appear to involve lies in the loan. If the Shah receives money from abroad, it is urged, his cause will triumph, and the Constitutionalists will be worsted. And, whatever Russia may do, Great Britain ought not to contribute to bring about the triumph of Absolutism. As a matter of fact, the money, if advanced,—and without money regeneration is inconceivable,—will be so given and spent as to produce the very opposite effect. Another difficulty is offered by the person of the Shah. On the one hand, his people cannot trust him; on the other hand, he can never be sure that behind the Constitutionalists there are not conspirators, consisting mainly of "men from the Caucasus," whose pockets bulge with bomblets. And between these two deadly enemies cordial collaboration is hardly possible.

DARWIN ACCORDING TO HIS SUCCESSORS.

AT the time of Darwin's death, and for nearly a generation afterward, it was generally held that he had "killed the faith of men in an all-ruling Creator."

That Darwin had really placed that faith on a far wider and firmer foundation than those sketched out by Moses, was then only apparent to a few. "That Darwinism made the miracle of Creation infinitely more miraculous, that the new Genesis differed from the old as a modern engineering works differs from a doll-maker's workshop, that his books tended to revive the faith of man in the immanence of a living God is now generally recognized." But it has never, perhaps, been more eloquently set forth, with such cheerful confidence, as it was preached by Alfred Russell Wallace when he addressed the members of the Royal Institution in London upon "The World of Life," on the occasion of the Darwin centenary. His address is published in the *Fortnightly Review*.

After insisting upon the enormous scale upon which Nature works, Dr. Wallace set forth a mass of facts.

Where we observe or experiment with tens or hundreds of individuals, Nature carries on her work with millions and thousands of millions; that, whereas our observations are only intermittent and for short periods, Nature acts perpetually and has so acted throughout all past geological time; and, lastly, that while we are concerned with one or two species at a time, and to a large extent ignorantly and blindly, she acts simultaneously on all living things,—plants as well as animals, that occupy the same area,—

and always in such a way as to preserve every advantageous variation, however slight, in all those which are destined to continue the race and to become, step by step, modified into new species in strict adaptation to the new conditions which are slowly being evolved. The exact adaptation of every species has been brought into existence through the unknown but supremely marvelous powers of Life in strict relation to the great law of Usefulness, which constitutes the fundamental principle of Darwinism.

"SOME DEEPER POWER AND CAUSE."

Having said all this, Dr. Wallace, "to avoid misconception," makes the following significant avowal:

Neither Darwinism nor any other theory in science or philosophy can give more than a secondary explanation of phenomena. Some deeper power or cause always has to be postulated. I have here claimed that the known facts, when fully examined and reasoned out, are adequate to explain the method of organic evolution; yet the underlying fundamental causes are, and will probably ever remain, not only unknown, but even inconceivable by us. The mysterious power we term life, which alone renders possible the production from a few of the chemical elements of such infinite diverse fabrics, will surely never be explained,—as many suppose it will be,—in terms of mere matter and motion. But beyond even these marvels is the yet greater marvel of that ever-present organizing and guiding power, which,—to take a single example,—builds up anew that most wonderful congeries of organs, the bird's covering of feathers.

Every attempt to explain these phenomena,—even Darwin's highly complex and difficult theory of Pangenesis,—utterly breaks down; so

that now, even the extreme monists, such as Haeckel, are driven to the supposition that every ultimate cell is a conscious, intelligent individual, that knows where to go and what to do, goes there and does it! These unavailing efforts to explain the inexplicable, whether in the details of any one living thing, or in the origin of life itself, seem to me to lead us to the irresistible conclusion that beyond and above all terrestrial agencies there is some great source of energy and guidance, which in unknown ways pervades every form of organized life, and of which we ourselves are the ultimate and fore-ordained outcome.

"The Incarnation of Benevolences."

An intimate sketch of Darwin's personality is contributed to the *Cornhill* by Leonard Huxley, son of the famous biologist. Mr. Huxley gives some interesting reminiscences concerning Darwin which are well worth quoting:

I can see in my mind's eye the tall figure muffled in long black cloak and slouch hat, stick in hand, even as portrayed in John Collier's picture in the National Portrait Gallery, tramping so many times, for his allotted exercise, round the "Sandwalk,"—a dry path about a bit of coppice in whose depths the children could play robbers or make picnic fires. I can see him still, silver of hair and big beard, the incarnation of Socratic benevolence, entering the room where the children were gathered round the table, and patting the curliest-headed youngster on the head with the smiling words, "Make yourself at home and take large mouthfuls." No wonder that this especial visit, when a whole family of seven invaded the tranquil, refreshing house, remains a memory distinct and clear beyond later memories of Down and summer days loud with the humming of bees in the flowering limes.

DARWIN'S GREATEST ACHIEVEMENT.

Of the biologist's actual achievement Mr. Huxley says:

Of all the services rendered to his own and future generations by Darwin none, I think, was greater than this: the battle for freedom of thought was fought and won over the "Origin of Species." Freedom of thought, once conceded in the corner of physical science which touched so closely on religious and moral questions, was exercised in other quarters. No longer was it anathema to range beyond an anthropocentric world, to deal as freely with comparative religion as with comparative anatomy, to seek the root and beginnings of the moral faculties among the brutes, to find the secret of original sin, not in the fall of the first man from an imaginary state of primitive innocence, but in the selfish impulses inherited from the ancestral struggle for existence under the cosmic process, and surviving inharmoniously in the altruistic communities founded by man. The progress already made and the reasonable hope of yet further betterment gave a new cast to the idea of human destiny.

Alfred Russell Wallace at Home.

The *Pall Mall Magazine* contains a sketch by Ernest H. Rann of Dr. Alfred Russell Wallace himself at home. Last July was the fiftieth anniversary of the meeting at which



DARWIN IN HIS PRIME.

(From a photograph published for the first time in the February number of the *Open Court*.)

the joint discovery of natural selection by Charles Darwin and Dr. Wallace was made.

The writer tells how fifty-one years ago, at the Island of Ternate, in the Malay Archipelago, Wallace was a young naturalist, stricken with fever, and as he lay on a sick-bed and pondered over the problem of life there flashed upon his mind that Malthus' idea of the checks to increase afforded by war, pestilence, and famine was a self-acting process that would improve the race,—that the weakest would go to the wall and the fittest would survive. He communicated this idea to Charles Darwin,—with results.

Mr. Rann visited the aged naturalist at his home at Broadstone, in Dorsetshire, and says that though the doctor is past his eightieth birthday, his springlike vigor and abounding vitality came with a good deal of surprise.

Despite his great age, his figure still bears traces of his commanding presence. The form