

metaphysical researches are examples of reasoning in a circle, and finally lead, back to the fundamental truths which every uneducated, low-set and common sense man practically assumes.

3. That religion, however conceived and however defined, has ceased to be the force which formerly helped civilization. There will be no more religious wars. For the reason that there lacks a faith in man which believes that God sends His help, and especially their advantage and encouragement. This doubt erases more or less clearly the fact that religion is a personal, individual matter, and not an organized, national, political or social indispensability.

2. That the methods followed in exploring the knowable cannot be carried into the region of the unknowable.

4. That man, if not all, stops of remaining may be avoided by rigidly studying the words which we use, and by never accepting a fundamental positive meaning to a negative term.

1. That the assumption generally current that materialism regards the life of intellects and ethics everything regarded as spiritual, is a survival of ancient ideas formulated in such expressions as souls here, and matter, hard facts, etc. The word materialism evokes a shudder, and is generally preceded by such adjectives as dreary, sterile, barren, &c. The cause of materialism are regarded as inaccessible to the progress of the theory and as preferring the other of the gross-souled and from which it springs.

The very fact that the flower has such a materialism, its germination is suggested, and from the suggestion is created an ascending, two incongruous and mutually destructive lines. Germination is the suggested remedy; and the fragrance of the purified flower, exhibiting no trace of earth or herbicide, rising from the canopy, delights the delicate nostril until decay reveals it to be materialistic objection. While the other is described as fragrant, it is entirely spiritual; but its success is awarded with profusions directly to be unmaterially material. Some such simple materialistic experiences, accompanied by the observation that the ground is not necessarily overmaterial because it is one of the causes of the theory, would be apt to call attention to the significance of the fact that the flower had more than one cause and might lead up to a examination of the overmaterial aspect of cause in general. This examination could not progress very far without examining the suggestion that all that there is of life, of light, of warmth, of love, of hope, of conviction, is not different from what is included in matter; and as the flower is not the fragrance because it springs from the earth, so problems, benevolence, and all relations are not the love divine because they spring from other kinds of matter—matter in motion—always in motion, but by reason of the indispensability of matter, death is only another kind of life. The material basis of all good things is found in the rhythm of motion. All motions of matter are rhythmic—elemental matter stirred with the rhythmic pulses of other kinds of matter equally inertial.

3. That efforts of the imagination are legitimate only when naturally based upon, and viewed from a material foundation. Efforts in this direction are found to satisfy the reason, and are therefore pleasurable, and this may be taken as a test of their value.

The feeling is strong upon me that where the simplicity of the methods of materialism shall command itself in philosophy, then we shall appreciate the obligations which we owe to Copernicus

more for that which he did, in Newton for that which he did, in Spencer for the work which he has built, and to Darwin for furnishing the impulse of that work. And I have begun to believe that the reasonableness of regarding our ideas of goodness, excellence, religion, as parts of something, and not as causal, extended or created by anything or anybody, will become more and more satisfactory in the judgment, and more and more stimulating to the reforms, as such reformations shall become more and more earnest, and that with the advent of this mental attitude in the philosopher, he will find it necessary to use any language which the honest, uneducated mind cannot understand, and will find it in that kind of ignorance which makes the whole world wise.

Let me close with a few words about Darwin. Among his more famous books, we find in his "Recess" "—on the structure and distribution of coral reefs" these words, "I can understand the protest only as a prolonged struggle against unfavorable conditions." Thus you (1842) did he recognize the struggle for existence, and begin to let his mind dwell upon its significance. Many other minds had recognized the fact, and among them, the older Darwin, Goethe and Aristotle, but they did not suggest an explanation. To summarize his work I can do better than to use the word and thoughts of Mr. Youmans. "It was that place, his generalization as a naturalist is not for a moment to be questioned. He had a gift for the investigation in his field, as is shown by the immense amount of valuable and original work that he has accomplished. As an accurate and indefatigable observer, of keen insight, and equally fertile and original in his experimental devices to bring out the secrets of nature, he was probably without a rival. Deprived from a more of materialism, he seemed to have a constitutional intention for penetrating the mysteries of living beings, and detecting substances that had eluded previous observers. Patient, industrious, and concentrated upon his work, he has enriched natural history with a multitude of new facts which will make his name an authority for all future time. That Mr. Darwin was more than a mere observer and accumulator of facts. He was a man of ideas capable of working his observations, and making them tributary to the progress of theoretical views. He found the problem of the origin of the diversities of living beings inquired to be understood as his necessities in relation, and he put forth a theory upon the subject that has made him famous." This was the principle of natural selection, or, in Mr. Darwin's words, "the survival of the fittest"—both phrases suggesting the "law under which the profane live, but" also implying that "it is the slow progress, the slightly utility"; and it is this utilitarian which makes the organism, destined to survive, to adapt itself to constantly changing conditions. It was a discovery for which the world was ripe. The thinkers were ready for it, and the world waited for their verdict. There is first understood it, and many rejected it because it could not be made to fit any of the beds of all sizes and shapes in the Hotel de Moniphan.

The simplicity of the principle involved looks up, on the boys say, whole cohorts of learned doctors and delegated uneducated ones of the baronet kind of literature in the hands of the ordinary. But, among the chosen thinkers of that time, there was much confusion and misapprehension respecting Darwin's discovery, because it dealt with an order of ideas for which Colleges and Universities made no preparation. All that many regarded him as the discoverer of the law of evolution; and there are not a few at this present time who still speak of evolution as the Darwinian theory. He simply supplemented Spencer by contributing to the truth of the doctrine of evolution a most important principle; that he was either the founder nor did he even attempt anything like his general explanation.

And now I come to a letter of love. Darwin was never found in a controversy. He never studied of positions. He was modest, unassuming and unobtrusive. His object was to discover truth, but he never said that it was. In all his writings he was considerate, cordial and kindly. He was ever anxious to do justice to the views of his opponents and outwitted them in finding objects for their ire against him. He was a hero in his quiet character. He was too good to pose for popularity, but if Comte could have been admitted to his great presence he would have exclaimed, "All hail, saint Darwin, my theory is proved." It seems that his character is wholly unique in history. He was never combated as to the difference between high materialism and high-spiritualism. He knew more than most men, but he did not know that among substances are substances for love, honesty, loyalty and confidence. All controversy was settled when the light shined upon him. Christ and other deities and depositions, took from the soil against his theory, and in line with the world's greatest and noblest, and with spontaneous accord, and with universal hands, laid his sacred head at rest.

We give below copies of paragraphs herein written by Thomas Jefferson to Joseph Dabney, of Philadelphia.

MONROVIA, SEP. 15, '71.

Dear Sir,

My general aversion from the promulgation of anything on the public or opinion of works offered to your notice has yielded in the present instance to the wish of your understanding, and to your belief, well as I remember, that my testimony in its favor may be of advantage to it. I have written, therefore, in compliance therewith, what you are free to publish, what I can say satisfactorily my own that without including a wish to render you a service. I have availed myself of the usual convention to denote itself from a source which is become entirely interdicted.

The first part of my other letter will have the effect of an indirect appeal to the theory and consideration of those who are forwarding the remission of my life by letters and replies, generally evaded, often kind, but always increasing my vexatious labor, and unprofitably prostrating all the ease and comfort of life. If the experiment to obtain relief should have the effect of withdrawing me from being thus filled with miseries, your heart will become a blessing to me, as I hope it will be to yourself.

To the signature in copies of November 21, I answer "My life by letters and replies. It is known by my God and myself alone. In evidence before the world is to be sought in my life; if that has been honest and shield to society, the religion which has explained it cannot be a bad one.

I repeat the assurance of my esteem and respect.

MR. DALLAPRADE.

TH. JEFFERSON.

Dear Sir,

My preparation is an inevitable in saying anything of my own history, as it would be to copy the public attention, that I have suffered your love. I have written it, but on March 10, in this long, without resolution enough to take it up.