

which might have been in will not be G. O. Trevelyan, Robertson, and Mr. Gladstone's speech in the House of Commons, with Mr. Dillon said at the end of his speech that he would not support a comprehensive system of land on the model of the reply was, "Certainly not. I do not think that any scheme of Mr. Gladstone's would work in Ireland. It would be recalled that in Mr. Gladstone's own mind the scheme was not the provision that they were to be made by what he calls the "National Land Commission" — that is, by the National Land Commission is the most active leader. It means that he will not have any more of the kind. What, then, is the value of Mr. Gladstone's "deliberations" on his old policy? This is, perhaps, the most important feature of Mr. Dillon's speech. It means that we are still fighting, not for the proposal to extend local government in Ireland, but against Mr. Gladstone's policy of making, to use Mr. Dillon's words, "a more independent" nation and race.

When Darwin published his "Origin of Species" a great many excellent persons should be troubled as if the foundations of the world had been loosened. Orthodox Christians stood aloof, however, not at the daring display of the new Prometheus. Never in modern days had any mortal possessed like him to handle the Divine fire and bring, as it were, the creative energy of Deity into the familiar atmosphere of human inspection and experiment. Here was a man calmly promulgating a series of observations and trains of reasoning which meant for ever upon the great argument from design, on which religious belief had so long rested to depend for its very existence. The hitherto unquestionable theory of creation was demolished, and the revolution on which it hung must thereby be completely demolished. Such, it seemed, must be the results if Darwin's theory was true. But of course it could not be true. It was intellectual presumption and religious blasphemy. In the palmy days of the Church the blasphemy would have been promptly dealt with. The silence of Galileo was microscopic compared with the superstitious insularity of this English naturalist. Most of us can remember the horror and amazement with which the book was regarded, and how General Pitt-Rivers tried to see itself with ridicule and misrepresentation in order to discredit the new scientific theory. The appearance to-day of Darwin's biography brings all this to mind, and seems as if we were celebrating if that time is really separated by so few years from this. There has rarely, if ever, been, in a period so brief, so great a revolution in human thought and in the attitude of the mind towards the greatest problems of thought as has taken place between the first publication of Darwin's great work and the appearance of his life. The book will be eagerly sought after by all sections of the reading public, orthodox as well as heterodox, clergy as well as lay, and though there may yet be attempts to question the soundness of Darwinian doctrine, it may be predicted that, even in the most orthodox circles, there will be no word of disapproval uttered regarding their author. Not only has Darwin himself ceased to be regarded with horror, but while the majority of thoughtful and well-informed persons have accepted his doctrine as a good working hypothesis, if not an established certainty, even those who do not accept it have ceased to be shocked by it. They will talk of it and discuss it, instead of simply denouncing it. It has become familiar, and has ceased to be dreadful. What is the more remarkable is that the dissenters of Darwin have shown that they may not be altogether incompatible in other fields than that of natural history. For has not even Orthodoxy begun already to adapt itself to the new conditions under which religious faith must learn to subsist — it is impossible to see in the changes in religious belief and the generation has witnessed phenomena not unlike development of species and survival of the fittest.

Though such reflections cannot, but arise in

not to be measured by the time when he is visibly toiling. The most may not be inactive when the mental physical frame is resting on a couch. In Darwin's day's work there were frequent relaxations, but no relinquishment of his train of thought. His mental inductions were doubtless going on when he was apparently resting. Most men are unconscious of the results of an almost unconscious process of mental work which has been going on within them when, after collecting some of the raw material of thought, they have given themselves what they intended for a breathing space. Perhaps Darwin was not very peculiar in his love of fiction. Novel reading is often the best, sometimes the only, recreation that a studious, hard-working man can obtain. He was more peculiar in the liking he had for getting his novels read to him, and for his habit of taking them by short snatches. With regard to his reading, one of the most interesting facts is the decay in later life of his appreciation of poetry. In youth he was an enthusiastic admirer of our greatest poets. In after life he tried in vain to re-awaken himself an interest in Shakespeare and other giants of verse. The fact will probably be aimed upon by some critics as evidence of the limitations of Darwin's mind, and to some extent it may afford such evidence. But the fact is less peculiar, perhaps, than the would-be conclusion. It takes a good deal of courage and modesty for a man of intellectual standing to confess that he cannot appreciate Shakespeare, and that poetry has lost its charm for him. But if all men were as modest as Darwin, it might save us that his experience is far from uncommon. There is no faculty more apt to decay with time and want of use than the aesthetic. Darwin's life is a great example to workers and thinkers. His biography ought to act as a stimulant to men who are deterred from attempting great things by a consciousness of their own want of greatness. Darwin was not conscious of being great. His friends hardly suspected him of greatness till he showed the results of his quiet work. He is not a great man who is merely born with remarkable gifts, and is capable of shining before men. The truly great are they who accomplish great work, and a man who has the power of working calmly and perseveringly can be sure that he will not in this way waste greatness. It is not necessary — perhaps not often desirable — to be conscious of genius. The possibility of greatness is before every one who possesses talent, patience, and perseverance.

When many of the opinions expressed by Mr. M'Ewan in his speech to his constituents, on Thursday evening, every Liberal must be ready to agree. Unfortunately, that cannot be said of his opinions as to Irish affairs, and especially it cannot be said of his complete and frank acceptance and approval of the Plan of Campaign. Mr. M'Ewan looks at that matter from the point of view of the parity of the tenant, and the supposed grasping tendency of the landlord. If it be admitted that what he believes as to these two points is correct — that the landlords are bad and grasping, and the tenants poor and unable to pay — there still remains another consideration of far greater import, which ought to influence every man who is desirous that the fabric of our commercial prosperity and our social order should remain unshaken. Mr. M'Ewan is a brewer. He tells what he makes to his different customers at a price which he fixes. When the goods are delivered and payment is due he expects to receive from them the price agreed upon for what he has supplied. If those of them who happen to be in the most part of the world were to combine, and say to him, when he applied for payment — "There have been bad times. We will not pay you the amount we agreed to pay you for your beer. We will only pay what we think is right for us, and we will measure our opinion of what is right by what we see in pay" — how would Mr. M'Ewan deal with them? Would he object that was a harmful and unhealthy combination, or would he sit with another who his customers into Court, and make that they should pay according to their bargain; or at least, if there were in his own reluctance from the price agreed