

same provisions which now subsist, if only—to save appearances—they were put into a separate bill, is to represent them as weaker than any of these. They know, as we said before, perfectly well what they want. They know that their objects cannot be attained without exercising some kind of coercion. They do not wish for violent coercion: they dislike to administer it, and they know that it renders them unpopular, but they want to put the screw on in every way short of this. They want, for instance, to retain, or rather to legalize, the power which is gently defined by Mr. Hughes as that of "placing some of their own body on watch at the railway stations and other places, so as to warn off other workpeople" from the premises of employers condemned by the law of strike. With all deference to Mr. Hughes, we know well enough what this really means, and it is not worth while to argue seriously against mere plausibilities. Mr. Odger has stated very frankly that without "picketing" certain strikes could not possibly be maintained; and those who fancy "picketing" to be a method of exercising soft persuasion take a very favourable view of human nature.

The conflict, therefore, between the principle of repression and the principle of letting alone is unavoidable, and must be faced as the bill proceeds, and not evaded. In the meantime, there are one or two fallacies, as it seems to us, which are much in use in discussions on this subject, and which it is desirable to clear away. The one is that legislation directed against the offences committed by a class—workmen in combination, for instance—is in its nature partial and unjust, and that a workman who uses violence in support of such a combination should be left to the general law which represses violence in all cases. But when trade unions are invested by law with special powers, there is no injustice in visiting the abuse of those powers by special law. Offences committed in certain cases by servants, by Government officials, by managers of joint-stock companies, by many classes of persons on whom peculiar duties devolve, are rendered by law separately punishable, and no one cites these as instances of partial and therefore oppressive legislation. Another argument which is reproduced in every discussion of this subject is undoubtedly much more plausible, but is in truth fallacious also. It is this: that penal laws against the acts of workmen in combination are one-sided, because they do not apply also to acts committed by employers in combination. Trade unionists (according to some legal decisions) may not "picket," that is, in their euphemious phrase, set people to warn labourers off employers' premises; employers may make "black lists," advising their fellow employers not to employ certain workmen. This has an appearance of one-sidedness to those who do not reflect on the real distinction between the cases; and Mr. Hughes reasons ingeniously on that appearance. It would be very difficult, he says, to frame laws against black lists; therefore you should not have laws against picketing. The very mode of stating the difficulty, accurately considered, furnishes its own answer; for that difficulty rests on the assumption that the object of the law is to hold the balance between employer and workman, and allow neither an advantage of organization which the other does not possess. Nothing can be farther from the purpose of sound and sensible legislation. That purpose is not to protect either class, but simply to protect the public; to protect peaceable individuals from intimidation which may or may not degenerate into violence, but which afflicts the sufferer with continual fear of violence. Violence, or the fear of it, are evils against which legislation may and ought to guard. Suffering from refusal of employment, or the fear of it, is an evil against which no legislation can really guard, even if on principle it were right to do so. If we prohibit "picketing" it is not in the slightest degree for the protection of the employer, who is prevented thereby from obtaining workmen; it is for the protection of the workman, whom the mere threat of violence conveyed by the appearance of the pickets terrifies (as, with such examples of barbarous outrage as recent times have furnished, it will may terrify) into refusing terms of employment which he would fain accept. This is the simple rationale of penal legislation against trade outrages; to frame it in earnest, any terms employed must needs be very general, but they should be construed fairly and consistently; and in one wish expressed on behalf of the trade unions we are fully disposed to concur: that the administration of the law which affects them should not be entrusted to the caprices of unpaid justices, but to stipendiary magistrates only, who from practice, and under control, would arrive at some definite and moderate rules of construction.

"THE DESCENT OF MAN."*

(FIRST NOTICE.)

THE fact that something more than eleven years ago, when Mr. Darwin's book on the "Origin of Species" appeared, the most serious of its hints with reference to the descent of our own race were almost instantly discounted, so to speak, does not at all lessen the interest or the importance of the new work in which these hints take a fuller body. The agitation which the first sketch of the theory stirred up was too grave, and has been too persistent ever since, for us to suppose that the subject of it is capable of losing its hold on the public mind. There is, however, one change of attitude which is worth noticing. Twelve years since, the dread of certain suspected consequences to the foundations of current religious beliefs made many thousands of good men and women cry out that the theory of the descent of mankind from ape-like progenitors was false. But time brings roses; increase of familiarity has led to diminution of alarm; and people now very fairly ask, The Darwinian theory may be true, but what then? This calmer temper marks a great improvement, and one may hope that the discussion on both sides will be carried on with the candour, sobriety, and moderation, from which the eminent originator of the discus-

sion has never in a single phrase departed. It is only fair to remark that a coarse and unbecoming frame of mind has not been the monopoly of the anti-Darwinians. The German professor who calls certain simious narrow skulls "Apostle skulls," because he imagines that "in life they must have resembled the type of Peter," prevents us from wondering, as Mr. Mivart observes, that the disputation has become slightly warm. There are no doubt some drawbacks in the conduct of a scientific controversy in the popular arena, where unscientific persons, with intellects imperfectly disciplined, presume both to join in the disputation and to adjudge the palm; but, on the whole, these drawbacks are fairly counterbalanced by the greater breadth and air which controversy thus seems to acquire. Polemics have historically always been most bitter where the polemists have been fewest, and fury never reaches such height as when the disputants are precisely two. Now the Darwinian theories seem more or less directly to touch every point in the circle of the things which most deeply interest intelligent persons. They are assuredly not indifferent to theology, in spite of the change of front among theologians. They go to the roots of psychology. They touch the very foundations of every theory of the genesis of morals and the origin of societies. They are pregnant with that most vital and penetrating kind of influence—*influence upon Method*. Finally, as regards their own special and proper field, even those naturalists, who are least willing to assent to all Mr. Darwin's specific conclusions, agree that they compel a revision and new statement of previous scientific doctrine. In other words, Mr. Darwin's work is one of those rare and capital achievements of intellect, which effect a grave modification throughout all the highest departments of the realm of opinion. They are the first large and systematic attempt to penetrate as deeply into the laws of the organic kingdom, as Newton's immortal speculation penetrated into the laws of the heavenly bodies. We all know how vast and far-spreading was the influence of Newtonian discovery over the scientific thought, and hence indirectly over the philosophy and social thought, of the century which followed it; and it is hardly too much—the due allowances being made—to anticipate for Darwinian theorizing a corresponding power in the inquiries of the coming time. The large sale of editions of the "Origin of Species" in German, Dutch, Italian, Spanish, Danish, and Russian, attests the hardly rivalled attraction which this theory possesses for the scientific mind of Europe. It would occupy too much space to examine the intellectual conditions that are in the air, and that concur in gaining for the Darwinian speculation such eager attention and such universal curiosity. One thing is certain, and this is that no theories as to the descent of man would stir controversy on all sides as those of Mr. Darwin have stirred it, unless they both affected a great variety of disputed subjects in many orders of inquiry, and were also tending, or were commonly thought to tend, in what happens to be at this time the central and predominant direction of philosophic investigation. To take a single instance, let the reader consider in how many fields of thought and social activity revolution is made imminent by the new importance given by Mr. Darwin to the various facts of Inheritance, and the impulse communicated by his presentation of them to the current, already setting so strongly in the direction of certain much abused "isms" in metaphysics and ethics. It is because the great doctrine of evolution claims something like universal empire, that such wide and deep attention is given to Mr. Darwin's special exposition of its operation in the field of creation, by men who might otherwise have listened to a mere naturalist's hypothesis with composure or indifference. His attempt to specify and make precise the working of secondary laws in the development of new forms of life has strengthened, as nothing before has done, the tendency to accept these laws, rather than repeated and special acts of intervention, as the method of Divine government, because his attempt is one to explain by secondary laws the most important facts, of which science can take cognizance, in Man himself.

The only object which the reviewer of so far-spreading a set of theories can judiciously propose, is to place before the reader an intelligible statement of the kind of matter with which these theories are conversant, of the conclusions which Mr. Darwin aims at establishing, and of the sort of evidence on which he relies. The author, whose conscientiousness is as painstaking in limiting the degree of scientific authority which his theories have as yet acquired, as it is in providing the most solid attainable grounds for them, warns us that some of the views he has advanced are highly speculative, "and some, no doubt, will prove erroneous." The general purport of these views is to find for the question of the origin of Man on the earth, and the origin of those characteristics which distinguish him from other creatures, a scientific answer that shall harmonize with those general principles of evolution, to which so many sets of facts seem to point the way. This answer is that Man is not the product of an act of special and independent creation, but is a descendant from a pre-existent and less highly organized form. Man, if we trace his pedigree sufficiently far back, must have had a progenitor, from whom not only the human line, but one or more other lines of animated beings lower than human, have been derived. There is identity of origin and community of descent between him and the humbler stocks which share the surface of the earth with him. At a certain point in the ascending line of the human genealogy you must come to an ancestor from whom in the descending line we reach the apish collaterals of mankind. What are the grounds on which the existence of a progenitor, descended from the common stock of men and apes, but itself only ape-like and not an ape, not man and yet quasi-human, may be reasonably assumed? The grounds which lead us to suspect some such community of origin are these:—First, the correspondence in bodily structure between men and other mammals. The bones of his skeleton correspond with those of the monkey or the seal. So do his muscles, nerves, and viscera. So does his brain. The structures of their tissues and the composition of the blood are similar, because man can receive diseases from some of the lower animals and communicate them in return; while, apart from these diseases of infection, there are other disorders to which

* "The Descent of Man, and Selection in Relation to Sex." By Charles Darwin, M.A., F.R.S., &c. Two vols. (London: John Murray, 1871.)

both are equally liable. They have common parasites. The whole process of reproduction is the same in all mammals. Second, the embryo of man closely resembles the embryos of other mammals, and undergoes a corresponding order of development—the embryos of forms, finally so different, preserving up to a certain period the structure of the common ancestor. Third, man possesses certain rudimentary organs, muscles, and other parts, which can only be explained by the fact of their having been possessed by some forerunner in a perfect and serviceable state. These three sets of facts concur in furnishing reasons for supposing that Man is no more by his descent than a more highly organized form or modification of a pre-existent mammal.

The most forcibly urged objection to this is that there exists a fundamental difference between the mental faculties of man and those of even the highest mammals; that the difference between the intelligence of a human being and that of the most intelligent of beings not human is one of kind and not of degree; that by no process of mere modification could the godlike reason and sublime emotions of man have been evolved from what are sheer instincts or animal impulses in all lower forms. Mr. Darwin denies that this objection has any veritable basis of facts on which to rest. Its force depends ultimately on propositions which no one now could seriously assert, namely, that man is the only organic being possessed of mental power, and that his power is of a wholly different nature from that of other creatures. So far as the emotional parts of mental constitution go, the emotions of animals are plainly our own; terror, suspicion, courage, good humour, bad humour, revenge, affection—all these moods and turns may be as truly predicated, and in the same sense, of the lower creatures as of the highest. If we turn to the faculties of intelligence, we find in the lower, as in the highest, Memory, Imitation, Curiosity, and the rudiments of Imagination (as shown in their dreams), and even the complex and derivative quality of Reason. For what definition of Reason can we accept that shall banish to the lower region of instinct a multitude of cases in which a snake, a bird, an ape, plainly goes through the processes of experience, observation, pausing, deliberation on experience, forming new resolutions as a consequence? The instances of the performance of such processes from which Mr. Darwin has made a selection are on this point decisive. Take the case of the monkeys who had been accustomed to have lumps of sugar given them wrapped up in paper; sometimes a live wasp was put in, so that incautiously unfolding it they were stung; for the future they always held the packet to their ears to detect any movement within. Then there is the remarkable story of the retriever (vol. i. 48), and that of the snake and the toad (vol. ii. 31). Mr. Wallace, as readers of his most valuable and interesting volume are aware, seems to carry this still further, and to explain some of the actions commonly supposed to be demonstrative of the mysterious impulses of instinct, like the construction of birds' nests, by humble powers of reasoning and imitation.

That no other animal has language, is a favourite argument with the upholders of the independent creation of man. Mr. Darwin replies that while this is only true in a sense, and while the parrot shows that it is not the mere power of articulation which confers this cardinal distinction on man, even the degree in which the statement is true only means that man has a peculiar power of connecting definite sounds with definite ideas, because he has those definite ideas which the rest have not; and this fact in turn depends on the higher development in him of the faculties of intelligence. Apes do not speak, because their intelligence is not sufficiently advanced. Then language has reacted on the intelligence, as great instruments of intelligence always do, and stimulated that development of which it was at first the product. "The mental powers in some early progenitor of man must have been more highly developed than in any existing ape, before even the most imperfect form of speech could have come into use; but we may confidently believe that the continued use and advancement of this power would have reacted on the mind by enabling and encouraging it to carry on long trains of thought." Other differences between man and the highest anthropomorphous ape may be in the same way described as differences flowing from the highly advanced faculties of man, and some of them are mainly the result of a highly developed language.

Another important distinction of man is what is called the moral sense. Mr. Darwin's account of this we may examine more fully by and by. Here it is enough to say that he finds in this sense, and in the various facts of conscience and duty, nothing fatal to the theory of common descent. For he believes morality or the moral judgment to be derived, with the aid of an active intelligence and of transmitted habits, from prime social instincts; and these social instincts, on which the imposing superstructure of human morality has been gradually raised, are not peculiar to man, but are shared by many of the brutes.

The next question naturally concerns the manner in which this double development has taken place—the development of physical structure and that of mental faculty. First, with reference to the physical structure of man, and its evolution from a lower form. Here Mr. Darwin introduces that famous theory of natural selection which has been the main battlefield of European speculation for the last dozen years. The process he takes to have been this. The ape-like progenitors, as well as subsequent links in the series between them and man, all presented variations in organization and in mental quality. The second consideration is that there was a constant tendency in these creatures to increase their numbers beyond their means of subsistence, and consequently, a struggle for existence. As a result of this struggle, those whose variations were of most service to them in it would survive in greater numbers, and produce more offspring and stronger, than those of inferior capability. This is selection by nature, or survival of the fittest. Every modification, on this theory, must have conferred some advantage. The erect attitude, for instance, is one of the most important of distinctions between man and the mixture of quadruped and biped which marks his nearest kin. This erect attitude confers an advantage of the most intelligible kind by relieving the two fore-members

or hands of the weight of the body in locomotion, which must previously have blunted the sense of touch—which must, in other words, have prevented the hands from attaining that perfection in manufacturing tools, hurling weapons or stones with precision, and so forth, which has made the hands one of the chief elements in the superiority of man over the brutes. In the same way, flatness of feet and the peculiar modification of the great toe which deprives it of the power of prehension, confer the advantage of a firm basis—an essential condition of freedom of the arms and the upper portion of the trunk. If we perceive these advantages most evidently in our own cases, there is every reason to suppose the variation of becoming more bipedal to have given an advantage in the struggle for existence to the progenitors of man.

From this change others would follow in the pelvis, which would become broader; in the spine, which would take a peculiar curve; and in the position of the head. These correlated modifications might be produced by various means—by natural selection, by the inheritance of the effects of the increased use of certain parts, or by the action of one part on another. As the progenitors of man learned to fight with stones, darts, and clubs, they would naturally use their jaws and great canine teeth less, and hence the latter would lessen in size. For reasons of a similar description, as the various mental faculties were developed the brain would increase in size, and this in turn would influence the size and form of the skull.

To the very common objection that man is physically weaker and more defenceless than the brutes, and therefore that his divergence from them cannot be a case of survival of the fittest, Mr. Darwin replies that the slight strength of man is more than compensated for by his intellectual faculty, as well as by his superior social qualities, which confront the assault of a brute by the united strength of a number of men. And, as a matter of fact, in no country are there more dangerous beasts than in South Africa, and it is precisely in this country that one of the puniest races of men, the Bushmen, contrive to hold their own.

Second, what was the manner of the development of the intellectual faculties? This, again, is to be explained by the action of natural selection. "We can see this in the rudest state of society, the individuals who were the most sagacious, who invented and used the best weapons or traps, and who were best able to defend themselves, would rear the greatest number of offspring. The tribes which included the largest number of men thus endowed would increase in number and supplant other tribes." For the same reason which makes savage nations die out before civilized nations, every new step in the perfection of the intellectual faculties would confer an advantage on those who had been able to make such a step. In the same way with the social qualities. The progenitors of man have acquired them by natural selection, as the lower animals have done; that is to say, "when two tribes of primeval man living in the same country came into competition, if the one tribe included (other circumstances being equal) a greater number of courageous, sympathetic, and faithful members who were always ready to warn each other of danger, to aid and defend each other, this tribe would without doubt succeed best and conquer the other."

While the main conclusion is this, then, that man is descended through variation and natural selection from some lower organization, the bulk of Mr. Darwin's two volumes is taken up with the establishment of a comparatively subordinate conclusion. This is the doctrine that race differences, and some of the secondary differences between the sexes themselves, are due to a process of Sexual Selection; in other words, that when a variation has occurred of a kind to give to its possessor a preference in attraction for the other sex, then the larger choice which such a possessor of a variation will naturally have among the strong and vigorous of the opposite sex will tend to a superior multiplication of progeny inheriting the same variation. "If the individuals of one sex were during a long series of generations to prefer pairing with certain individuals of the other sex, characterized in some peculiar manner, the offspring would slowly but surely become modified in the same manner." While natural selection depends upon an advantage in gaining subsistence, sexual selection depends upon advantages in relation to reproduction belonging to certain individuals of a sex and species, and not belonging to other individuals of the same sex and species. Mr. Darwin makes a laborious survey of animated creatures, marked by peculiarities of structure, colouring, and so forth, the acquisition of which seems to him most intelligibly explained by the theory that they have assisted their owners in the competition connected with reproduction. And this survey fills the greater part of his work.

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was the object of such curious observation thinks of some of the religious phenomena of the country he is visiting. Has the practice in our own churches of bowing to the east at certain parts of the service been explained to him on astronomical principles? Has all the enlightenment contained in the biretta, alb, and chasuble been unfolded to the man of the mat? and has he been suitably impressed by the grandeur of a National Church which is being shaken to its foundation by the question of what costume the priest shall wear, and what shall be the direction of his face when he is standing at the altar? When Mahomet was asked to perform a miracle he pointed to the rising moon and said that was miracle enough. Has the particular disciple to whom we have referred become disgusted with this simplicity of his Prophet's faith by reading the Rev. Canon Tandy, D.D.'s account in the *Tablet* of the miraculous healing of two Sisters of Charity of St. Paul's Convent, Birmingham, through the intercession of Our Lady of Lourdes—how by tasting a little holy water from a bottle these sadly afflicted sisters were immediately cured, rose from their couches, and "danced round the room!"?

If the Mahometan shall ere long return to the region to which his face is still turned in devotional moments, and perchance should meet one of our English missionaries there, he may possibly have to report to him a new field for his labours. When Baboo Keshub Chunder Sen was among us he is said to have declared himself much annoyed by attempts to convert him. He was invited to grand houses, where rich meats, which his vegetarian principles made an offence, and costly wines, which were an abomination, were set before him; but what he could not escape was the clergyman or the preacher who, with Bible before him, replaced with exposition, dogma, and exhortation the nuts and fruits which might have otherwise constituted the *pièces de résistance* for the unlucky Hindoo. Meanwhile it is said that the leader of the Brahma-Somaj observed carefully the relics of superstition he encountered here. All those who disliked to sit thirteen at a table got into his note-books, and those who deemed Friday unlucky. Zadkiel's last almanac, the fortune-tellers who discern the mystic affinity between a planet and a shilling, and no doubt the Peculiar People also, whose doctrines are convertible into a materia medica, have all by this time been adduced to prove to the 200,000,000 of her Majesty's Indian subjects how wise and enlightened is the country to which they owe allegiance. It may be supposed that the Mahometan will be no less observant, and if so he will be able to add considerably to Mr. Sen's budget of information; and perhaps they may some fine day present themselves together at a neighbouring mission-house to report the existence of an island which might well attract the attention of the exterminators of paganism. In one region of the said island, Somersetshire by name, they might represent that a shoemaker was recently found hanging from a tree in an orchard, his life nearly extinct, his reason for the attempted suicide being that he believed his daughter—afflicted with a throat disease, which occasioned a noise like the clucking of a hen—to be suffering under the "evil eye" of her own mother. They might mention that in another region of the same island, Dorset by name, and in this same year of Christ, 1871, a young farmer was found to have beaten an old woman, aged eighty-six, until she was nearly dead, in the belief that she was a witch, and flew into his window by night to "hag-ride" him. They might observe that this farmer was careful to prepare for the attack a hazel stick—the hazel being anciently a tree consecrated to the god Thor, furnishing also the caduceus of Mercury, and thence the divining-rod to discover the treasures of the earth. Things like these might be submitted to our missionaries abroad, to enlist their interest for the island in which they have recently occurred, and are likely, it is to be feared, to occur again and again, until it is recognized as less important to compass land and sea to make proselytes than to see that the civilization to which they are introduced when made shall be of a pure quality. Until then, and so long as English people are liable to be "hag-ridden" by the phantasms of barbarism, while our religious guides are fighting over priestly garbs and hair-splitting theologies, we shall not be surprised if our occasional Mahometan visitor finds his comfort in turning his face to the East enhanced by a conviction that his eye can see there no superstition which has not its counterpart in the land upon which in his devout moments he is fain to turn his back.

"THE DESCENT OF MAN." *

(SECOND NOTICE.)

NATURAL Selection will explain the acquisition only of those characters which we can believe to have given their earliest possessors some advantage over creatures competing with them for food, or in resisting better than others hostile conditions of climate and the like. Of course it is very difficult for a naturalist to pronounce decidedly, of any known characteristic whatever, that it has not been either beneficial itself, or has not, by the mysterious law of correlation, been the producer of modifications of constitution that were beneficial. Still there are many modifications which Mr. Darwin, now narrowing the field of natural selection within much closer limits than in his earlier speculations, has no doubt in admitting not to be beneficial in the struggle for existence, and these modifications he considers due to the operation of sexual selection. Characters not advantageous in the struggle for food, and therefore not acquired by natural selection, he believes to have been acquired by sexual selection. Sexual selection explains the secondary sexual characters—in other words, the differences between the sexes other than those in the organs of reproduction; such as, in our own kind, for instance, the beard, the deeper tones of voice, the greater breadth of shoulders; and, to pass to qualities of character, the inferior tenderness and superior tenacity and energy of man. Modifications of this kind Mr. Darwin alleges to have been acquired through the

advantages which they conferred on their possessors in respect of propagation, by giving them the choice of the most vigorous and fruitful partners. He finds this agency to be the most satisfactory way of explaining such facts as the richer plumage of the peacock or the male pheasant, the brilliant top-knots of many male birds, and so on. These characteristics charm the female, and give their first possessors, those in whom the variation first appeared, a preference over rivals less favoured by nature, which, by attracting the most vigorous females, or a greater number of them, caused the variation to be more abundantly reproduced, according to the laws of inheritance and accumulation. With mammals the rivalry is less peaceful and apparently æsthetic than with birds. Their struggle goes mainly by law of battle, and depends on certain individuals of one sex "having been successful in conquering other males, and in their having left a larger number of offspring to inherit their superiority, than the less successful males."

But this theory does more than cover the difference of secondary sexual characters. It also explains the acquisition by individuals of both sexes of certain characters which cannot be adequately explained by natural selection; by any advantage, that is, which they have conferred on their possessors in the struggle for subsistence. Such characters, though possessed in the first instance by the male only, and giving him an advantage in respect of reproduction, are in given cases, by an observed uniformity, transmitted not only to the male offspring, but to the female also. On the conditions of this transmission of the variations in one sex to descendants of both sexes, and the limits and measures of its operation, Mr. Darwin says many pertinent and highly interesting things. The result of this transmission to both sexes is a permanent modification, and leads to differences in the conditions of race—such as colour, degree and locality of hairiness, shape of head, cheek-bones, nose, and the like. The lowest tribes of men admire their own characteristics in these respects, and "hence these and other such points could hardly fail to have been slowly and gradually exaggerated from the more powerful and able men in each tribe, who would succeed in rearing the largest number of offspring, having selected during many generations as their wives the most strongly characterized, and therefore most attractive women." There seems to us to be a difficulty here, which Mr. Darwin does not notice; for how is it, if after a characteristic has been thus established, the tribe resents or despises a novel variation, as so many peoples, for example, consider the whiteness of skin, or the preservation of the front teeth, to be detestable peculiarities, that yet that characteristic itself, before being permanently acquired, was seized as a delightful novelty? Mr. Darwin tells us, and gives us excellent reasons for thinking, that "the men of each race prefer what they are accustomed to behold; they cannot endure change" (ii. 354). Yet is there not an inconsistency between this fact, and the other that one race differs from another exactly because novelties presented themselves and were eagerly seized and propagated? All the rare differences have been established through the passion for novelty, yet no sooner are they established than every novelty is straightway unendurable.

The conclusion, however, we do not now propose to criticize. Want of space prevents us from reproducing the evidence on which it rests, or even a portion of it, and the only truly effective criticism of the conclusion must consist in a scientific examination of this evidence in more or less detail. But let us say that there is throughout the description and examination of Sexual Selection a way of speaking of beauty, which seems to us to be highly unphilosophical, because it assumes a certain theory of beauty, which the most competent modern thinkers are too far from accepting, to allow its assumption to be quite judicious. "No doubt," Mr. Darwin says, "the perceptive powers of man and the lower animals are so constituted that brilliant colours and certain forms give pleasure, and are called beautiful." Surely both the history of philosophy and the best modern opinion show this to be too large a matter to be quite fairly introduced by "No doubt." The author seems to take for granted, in spite of his occasional admission that the standards of what is beautiful are multitudinous, that beauty is a certain absolute condition or quality of things, and hence repeatedly dwells sometimes with enthusiasm, sometimes with an air of misgiving as though it were too good to be true, on the marvellous fact that birds and other creatures should have manifested such exquisite and profound æsthetic capacity. Mr. Darwin knows of "no fact in natural history more wonderful than that the female Argus pheasant should be able to appreciate the exquisite shading of the ball and socket ornaments and the elegant patterns on the wing feathers of the male." But then, on the other hand, are we to wonder that the female macaws can tolerate the harsh screeching and violently contrasted colours of their lovers? Surely it would be better to substitute for beauty some more neutral, relative, and non-compromising word, like attraction, or conspicuosity. What man deems the horrible contrasts of yellow and blue attract the macaw, while ball and socket plumage attract the Argus pheasant. The delicious note of the nightingale happens to please man, while the scream of the macaw severely displeases him. Why should we only find the æsthetic quality in birds wonderful, when it happens to coincide with our own? In other words, why attribute to them conscious æsthetic qualities at all? There is no more positive reason for attributing æsthetic consciousness to the Argus pheasant, than there is for attributing to bees geometric consciousness of the hexagonal prisms and rhombic plates of the hive which they so marvellously construct. Hence the phraseology which Mr. Darwin employs in this part of the subject, though not affecting the degree of probability which may belong to his theory, seems to us to be very loose scientifically, and philosophically most misleading. The analysis of the facts of human consciousness will not be assisted, but impeded, by imputing the most complex emotions to creatures whose consciousness we have hardly any guide in analysing. The fancy of a female Argus pheasant for ball and socket plumage, or of a macaw for yellow and blue, may be a taste for beauty, or it may only be faintly analogous to what we call taste, or it may, for anything we know to the contrary, be resolvable into some quite different set of sensations from those, which objects held to

* "The Descent of Man, and Selection in Relation to Sex." By Charles Darwin, M.A., F.R.S., &c. Two vols. (London: John Murray. 1871.)

be beautiful excite in man. In short, how can Mr. Darwin, while proclaiming and showing with an unexampled copiousness of illustration "how widely the different races of man differ in their taste for the beautiful" (ii. 350), yet so frequently contend that the standard of taste implied in the beauty of such mammals, birds, reptiles, and fish, generally coincides with our own standard? The reader of Mr. Darwin's nineteenth chapter would surely be uncommonly puzzled to make out what "our own standard" is.

If this protest seems needed in the interests of a sound psychology, something rather stronger ought to be said in the interests of the science of society. It hardly shows an adequate sense of the size of the subject to throw in parenthetically so momentous an assertion as that, because man has advanced to his present high condition through a struggle for existence, consequent on his rapid multiplication, therefore "if he is to advance still higher he must remain subject to a severe struggle. Otherwise he would soon sink into indolence, and the more highly gifted men would not be more successful in the battle of life than the less gifted." Has, then, the most characteristic and precious part of man's advance—intellectual and moral advance—been mainly due to the intensity of his struggle for existence? or have the most important steps in that advance been taken by men who were free from the conditions of this material struggle? Surely one of the most vital meanings of civilization consists in the progressive emancipation of men from the tight and rigid pressure of purely material exigencies, and one of the most emphatic proofs of progress lies in the fact of men being willing to forsake "indolence" and live laborious days for quite other reasons than that of the savage hunter and fisher—that he needs food for his belly and skins for his back. Mr. Darwin speaks of a cool climate as presenting the most favourable conditions for progress, as stimulating to industry, and so forth. Yet it is obvious that the first great developments of that intellect, which he admits to be the prime natural source of man's superiority, took place, so far as all our record goes, not in cool climates, but in the warm East. If Mr. Darwin's suggestion of the severity of material struggle being the only chance for highly gifted men playing their true part, then Socrates, and the great openers of the human mind whom we think of in connection with his name, ought by rights to have been not Greeks but Esquimaux. When Mr. Darwin says that "our natural rate of increase must not be greatly diminished," and that "the most able should not be prevented by laws or customs from succeeding best, and rearing the largest number of offspring," he seems to imply some necessary connection between intellectual ability and fecundity, which there is no reason whatever for believing to exist. On the contrary, a decisive majority of, say, the twenty ablest leaders and fructifiers of opinion in Great Britain now living—take them on what principle you will—have no offspring at all, though neither law nor custom has stood in the way. The truly important object with any modern society is that its ablest men in all branches of labour and thought should have more and more freedom in the use of their ability, that so it may be more and more productive. It is difficult to see how the fact of public opinion encouraging them to rear enormous families would increase this freedom, unless the State is to pay for the support of the families; and if the State is to interfere at all, we may as well come as soon as possible to the method of Plato's Republic, where the Darwinian belief in heredity was made a very practical matter indeed. It is in no spirit of disrespect to this great naturalist and scientific thinker, that we contend that here, and in some other important places in the present work, he has failed to take into proper account the cardinal fact of the progressive diminution in force of natural, animal, material, climatic agencies, before the ever-accumulating mass of influences which we may call moral, social, or historic.

In the historic spirit, however, Mr. Darwin must fairly be pronounced deficient. When, for instance, he speaks of the "great sin of Slavery" having been general among primitive nations, he forgets that though to hold a slave would be a sinful degradation to a European to-day, the practice of turning prisoners of war into slaves, instead of butchering them, was not a sin at all, but marked a decided improvement in human manners. In the same way, the superstitions and customs of the Hindoos and others are spoken of as "senseless," as if there were no conceivable origin for them in the quality of the human mind, placed in a certain milieu, and existing in a certain stage of development.

The reader of the remarks which close Mr. Wallace's important book on the Malay Archipelago will remember that that sagacious naturalist is not less wanting than Mr. Darwin when he comes on to ground which it is the glory of accumulated human efforts to have wrested from the naturalist.

The really enormous number of questions, subordinate to the central theme, yet all of them touching most important issues, we cannot even enumerate. Take, for instance, the passage (ii. 336) which explains the effect of musical tones in exciting us by their association, vague, indefinite, and unconscious, with the strong emotions of past ages—musical tones and rhythm having been used by the semi-human progenitors of man during the period of courtship. Consider, again, the vast scope of speculation opened by the tentative suggestion that the various processes and functions which go by lunar periods, such as gestation, the hatching of eggs, and others, may be due to the descent of vertebrates from tidal creatures, whose functions, depending on the supply or stint of food, might follow the tidal, that is the lunar, movements. Or, mark the turn that is given to current speculation by the hint (i. 66) as to the very earliest form of a belief in what we call spiritual agencies.

Even those who, like ourselves, are most persuaded of the insufficiency of sexual selection in covering all the facts, and most persuaded that just as natural selection has been supplemented by sexual selection, so will this in turn receive the addition of other agencies, before the total body of great secondary laws in the differentiation of man is completed—we may most gladly recognize that the idea of sexual selection is an extremely important addition to scientific theory, and that it deserves what Mr. Wallace, perhaps the most competent person in England to make such a remark, has said—that "this new branch of natural history is one of the most striking creations of Mr. Darwin's genius, and it is all his own."

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Advertisements for the PALL MALL GAZETTE should be sent to the Office before Half-past Nine o'clock on the day of publication. Advertisements to be displayed should be sent on the previous day.

Announcements of Births, Marriages, and Deaths are inserted in the PALL MALL GAZETTE at a charge of Five Shillings. They may be sent through an Advertising Agent, Newsagent, or Librarian; or, properly authenticated, to the office of the PALL MALL GAZETTE.

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Mr. MAPLESON has the honour to announce that the SEASON will COMMENCE on SATURDAY, the 15th of April.

The Prospectus containing full particulars of the arrangements, will be issued on Saturday next.

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WILLIAM LOMAS, Secretary. Inland Revenue, Somerset House, March 17, 1871.

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