WALLACE ON NATURAL SELECTION.*

THE question whether man has indeed descended from the monkey, or rather whether men and monkeys have not a common ancestry, is the one really involved in the various discussions taking place nowadays about evolution, natural selection, the survival of the fittest, and the origin of species. Hence the interest with which every thinking man regards the speculations of Darwin, Huxley, and—last, not least—that modest but able writer, Alfred Russell Wallace.

In the present work, by the author just named, the question of creation by laws is treated with a simplicity, a clearness, and a reverence of tone, which make it, on the whole, the most interesting book to the general reader which has yet appeared on the subject. The first essay, "On the law which has regulated the introduction of new species," is the celebrated one which appeared originally, in 1855, in The Annals and Magazine of Natural History, anticipating by four years the publication of Darwin's still more famous "Origin of Species." The object of this suggestive paper, the importance of which was not generally recognized until attention was drawn to it by the discussions arising out of Darwin's book, is to show that every species of plants and animals has come into existence coincident both in time and space with a preexisting, closely-allied species. By this law, the author thinks, the natural system of arrangement of organic beings, their geographical distribution, their geological sequence, the phenomena of represented and substituted groups, and the most singular peculiarities of anatomical structure, are all explained. The enunciation of this splendid generalization came before the scientific world at a time when thinkers were beginning to grasp the still more important general law of continuity which governs the universe, and which holds good alike in astronomy and in literature, in the history of our planet and in that of the United States, in the development of human society, and in the unfolding of the mind of Newton. The scientific discoveries made in the nineteenth century had given glimpses of a law as universal in time as that of gravitation in space—the law of continuous progress. Then came Wallace and Darwin, who took up one department of science, and showed that continuity and gradual change characterize the history of living beings, even as Lyell had shown that they do the history of the earth's strata.

These authors assume, what no naturalist will dispute, that, in addition to the obvious law governing the succession of living beings, viz., that "like begets like," there is also a tendency on the part of offspring to wander in a slight degree from the type of the parents, thus producing what naturalists style varieties; and they argue that, in the struggle for existence, useful variations will tend to increase, useless or hurtful variations to diminish; hence that superior varieties will ultimately extirpate the original species. This theory has been tested in various ways during the past fifteen years, and has been found to be a key which fits so many locks that it has grown in favor with naturalists; and although some, like Agassiz and Dawson, are understood to reject it, a large majority of the most eminent living men of science are Darwinians. Natural Selection does not, indeed, explain all the mysteries of life, but it accounts for many of the phenomena of Nature which have long puzzled naturalists, while new facts, new problems, new difficulties, as they arise, are accepted, solved, or removed, by this theory; and its principles are illustrated by the progress and conclusions of every well-established branch of human knowledge.

This law of the survival of the fittest, Mr. Wallace applies in the work before us to the explanation of mimicry and other protective resemblances among animals, and the chapter in which the facts relating to this subject are brought out is one of the most interesting in the book. In a remarkable passage, he remarks, 'It is useful to mark, and absolutely essential to some. Desert animals, for example, are generally desert-colored. The lion is a typical example of this, and must be almost invisible when crouched upon the sand or among desert rocks and stones. Any deviation from the tint best adapted to conceal a carnivorous animal would render the pursuit of its prey more difficult, would place it at a disadvantage among its fellows, and in time of scarcity would probably cause it to starve to death. It is among insects, however, that mimicry is carried to the greatest extent. In the wonderful genus Phyllium (the "walking-leaf"), not only are the wings perfect imitations of leaves in every detail, but the thorax and legs are flat and leaf-like, so that, when the living insect is resting amid the foliage on which it feeds, the closest observation is often unable to distinguish between the animal and the vegetable. Mr. Wallace is of opinion that natural selection will account for all the cases of protective resemblance in Nature. This, however, is not the only philosophical explanation of the variety of color in the animal world, the bright colors, according to Darwin, being due in many cases to "sexual selection," color being universally attractive, and thus leading to its propagation and increase. In this connection the author makes the striking remark that, if the colors which please us also attract the inferior animals, and if the various disguises which deceive us are equally deceptive to them, both their powers of vision and their faculties of perception and emotion must be essentially of the same nature as our own.

Following up the same train of thought, in the chapter on the philosophy of birds' nests, the author expresses his belief that "birds do not build their nests by instinct; that man does not construct his dwelling by reason; that birds change and improve when affected by the same causes that make men do so; and that mankind neither alter nor improve when they exist under conditions similar to those which are almost universal among birds." The fact that in the United States no new style of architecture has been invented is an illustration of the latter remark, while, on the other hand, a curious example of change of habits among birds has recently occurred in Jamaica. "Previous to 1854, the palm-swift inhabited exclusively the palm-trees in a few districts in the island. A colony then established themselves in two cocoa-nut palms in Spanish Town, and remained there till 1857, when one tree was blown down, and the other stripped of its foliage. Instead of now seeking out other palm-trees, the swifts drove out the swallows that built in the piazza of the House of Assembly, and took possession of it, building their nests on the tops of the end-walls instead of the beams and joists, a place which they continue to occupy in considerable numbers. It is remarked that here they form their nests with much less elaboration than when built in the palms, probably from being less exposed." Mr. Wallace concludes, from the consideration of many facts like the foregoing, that the phenomena presented by birds in their mode of building nests, when fairly compared with those exhibited by the great mass of mankind in building their houses, indicate no essential difference in the kind or nature of the mental faculties employed.


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This view of the identity of mental operations in men and brutes agrees with the theory of the origin of man adopted by the modern school of naturalists—a theory which the author indicates in the following passage: "Man may have been, indeed I believe must have been, once a homonogeneous race; but it was at a period of which we have as yet discovered no remains, at a period so remote in his history that he had not yet acquired that wonderfully-developed brain, the organ of the mind, which now, even in his lowest examples, raises him far above the highest brutes; at a period when he had formed but hardly the nature of man, when he neither possessed human speech nor those sympathetic and moral feelings which in a greater or less degree everywhere now distinguish the race. Just in proportion as these truly human faculties became developed in him, did his physical features become analogous to the brute, because the latter would be of less importance to his well-being; he would be kept in harmony with the slowly-changing universe around him by an advance in mind rather than by a change in body. If, therefore, we are of opinion that he was not really man till these higher faculties were fully developed, we may fairly assert that there were many originally distinct races of men; while, if we think that a being closely resembling us in form and structure, but with mental faculties scarcely raised above the brute, must still be considered to have been human, we are fully entitled to maintain the common origin of all mankind." As to the antiquity of man, the author sees no reason why the remains of man or his works may not yet be found in the tertiary deposits.

The ideas, of which we have endeavored above to present a conception, are startling enough to the ordinary mind, but not kept pace with the recent growth of scientific fancy, and it cannot be denied that a thought, which may cause pain to many excellent people who consider them antagonistic to religion. Nevertheless it is clear that they involve more elevated conceptions of the wisdom and providence of the Creator than the doctrine that the world was made in six literal days.

There is no reason to anticipate that the establishment of the theory of the immense antiquity of man and his development by natural selection, or by any other process out of inferior types—should it be established—shall be any more injurious to the interests of religion than was the demonstration that the earth moves round the sun instead of the sun moving round the earth. It is a mistake to suppose that the law of the struggle for existence and the survival of the fittest is atheistical in its tendency; on the contrary, the establishment of such a law indicates the action and purposes of a higher power. The very fact of a law proving the fact of evolution indicates the far-seeing action of intelligence. The progress which science shows to have taken place in the organic as in the inorganic world has not been achieved by chance, but by the unceasing action of a superintending Providence. He in whom we ourselves live, and move, and have our being, has directed the movement in accordance with His own wise plans, and toward a definite end. Such, it is gratifying to find, is the view of Mr. Wallace himself, who, in his final chapter on the limits of natural selection as applied to man, points out the insufficiency of his own theory to account for the development of man. He shows, for example—

"that the brain of the lowest savages, and, as far as we yet know, of the prehistoric races, is little inferior in size to that of the highest types of man, and immensely superior to that of the higher animals; while it is not improbable that, in the latter, the organ of the mind is of the most important, and probably the most essential, of the elements which determine mental power. Yet the mental requirements of savages, and the faculties actually exercised by them, are very little above those of the animals. The higher feelings of pure morality and refined emotion, and the power of abstract reasoning and ideal conception, are useless to them, as they are in the brutes, and have no important relations to their habits, wants, desires, or well-being. The possessors of a brain far beyond their needs. Natural selection could only have endowed savage man with a brain a little superior to that of an ape, whereas he actually possesses one very little inferior to that of a philosopher. The soft, naked, sensitive skin of man, entirely free from that hairy covering which is so useful among other mammals, cannot be explained on the theory of natural selection. The habits of savages show that they feel the want of this covering, which is most completely absent in man exactly where it is thickest in other animals. We have no reason whatever to believe that it could have been hurtful or even useless to primitive man, and, under these circumstances, its complete abolition, shown by its most reverting in mixed breeds, is a demonstration of the agency of some other power than the law of the survival of the fittest in the development of man from the lower animals.

"Other characters show difficulties of a similar kind, though not perhaps in an equal degree. The structure of the human foot and hand seem unnecessarily perfect for the needs of savage man, in whom they are as completely and as humanly developed as in the highest races. The structure of the human larynx, giving the power of speech and of moral nature. The erect form of man, by freeing the hands from all the race."

The inference I would draw from this class of phenomena is that a superior intelligence has guided the development of man in a definite and for special purposes, just as essentially as that of many animal and vegetable forms. The laws of evolution alone would, perhaps, never have produced a grain so well adapted to man's use as wheat and maize; such fruits as the seedless banana and breadfruit; or such animals as the Guernsey milch-cow or the London dray-horse. Yet these so closely resemble the unaided productions of Nature, that we may well have hasted the laws of development of organic forms through past ages. But it is evident that any new power has been concerned in their production, and scornfully rejecting the theory (as my theory will be rejected by many who agree with me on other points) that in these few cases a controlling intelligence had directed the action of the laws of variation, multiplication, and survival, for his own purposes. We know, however, that this has been done; and we must, therefore, admit the possibility that, if we are not the highest intelligences in the universe, some higher intelligence may have directed the process by which the human race was developed by means of more subtle agencies than we are acquainted with."