also to put the truth before his fellows with a demonstrative evidence that another man could not bring out; and along with this there is a moral sense, childlike in its candor, manly in its vigor, which will not allow him to approve anything illogical or wrong, though it be upon his own side of a question which attains the depths of his moral nature. One cannot help entertaining a great esteem for him, even when he is most in earnest and at his best.

A poor reviewer needs to summon all his professional omniscience to comment upon fifty-two discussions with such a range as these; but he can plead the stern exigencies of space as a reason for only noticing a few of them. The seventh essay gives a remarkably luminous and distinct popular account of the different families of monkeys. The reader is disposed to wonder what set Alfred Russel Wallace writing such indisputable matter; but he finds what it was when, the description being done, in reviewing the order, he pronounces monkeys to be rather low down in the scale of quadrupedal life, both physically and mentally. He still acknowledges that man is the crown of the animal kingdom in both respects. One of these days, perhaps, there will come a writer of opinions less humdrum than those of Dr. Wallace, and less in awe of the learned and official world—for why is it not this as supposable as a fourth dimension of space?—who will argue, like a new Bernard Mende­ville, that man is but a degenerate monkey, with a parasitic talent for self-satisfaction, no matter what scruples he may get his hands into, calling them “civilization,” and who, in place of the unerring instincts of other races, has an unhappy faculty for occupying himself with words and abstractions, and for going wrong in a hundred ways before he is driven, willfully, into the right one. Dr. Wallace would condemn such an extravagant paradox. If a man must indulge in paradox, let him do so in moderation.

Somewhat like the monkey essay in method is the first one in the book, which sketches, not without artistic skill, the Yellow­stone Park, the somewhat differently wonderful Grove City in New South Wales, and other inaccessible valleys, the text being preceded by excellent engravings (the illustrations in the book, by the way, are choice); but all this is but a prelude to an argument that these wells, as they might be called, with their lofty vertical sides, have been worn out by running water.

The anthropological essays relate mainly to the Australians and to the Polynesi­ans; though there is interesting information about the Malays, the Papuans of New Guinea, the Veddahs of Ceylon, the Ainos of Japan, and the Khmers of Cambodia, ancient and modern. The admirable portraits here drawn, all of us, are, of course, common knowledge, and official world—for why is not this as supposable as a fourth dimension of space?—who will argue, like a new Bernard Mende­ville, that man is but a degenerate monkey, with a parasitic talent for self-satisfaction, no matter what scruples he may get his hands into, calling them “civilization,” and who, in place of the unerring instincts of other races, has an unhappy faculty for occupying himself with words and abstractions, and for going wrong in a hundred ways before he is driven, willfully, into the right one. Dr. Wallace would condemn such an extravagant paradox. If a man must indulge in paradox, let him do so in moderation.

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centuries; and that the real reason why it is the insensible, and not the large, variations that are efficient in natural selection is, that the changes in the environment are so slow that, a species having been already adapted to one state of its environment, any variation not quite minute would render it less fitted for continuance than none at all.

He will also observe that the author draws a strong line between the acceptability of natural selection as the only cause of the differentiation between allied species, which he holds to be as good as proved, and the acceptability of it as the cause of the differentiation between families and higher classes, which he thinks extremely doubtful. He is decidedly disposed to accept the doctrines (or some of the doctrines) of Weismann, although he sometimes slips back into modes of thought which we venture to think inconsistent with those doctrines. Thus he says:

"We may, I think, say that variation is an ultimate fact of nature, and needs no other explanation than a reference to general principles which indicate that it cannot fail to exist. Does any one ask for a reason why no two gravel-stones, or beach-pebbles, or even grains of sand, are absolutely identical in size, shape, surface, color, and composition? When we trace back the complex series of causes and forces that have led to the production of these objects, do we not see that their absolute identity would be more remarkable than their diversity? So, when we consider how infinitely more complex have been the forces that have produced each individual animal or plant, and when we know that no two animals can possibly have been subject to identical conditions throughout the entire course of their development, we see that the perfect identity in the result would be opposed to everything we know of natural agencies."

But if he refers to vicissitudes in the life of the individual animal in question, they have no bearing on variation at birth; while if he refers to vicissitudes of his parents' lives, Weismann often speaks as if such circumstances could have no effect upon the germ-plasm, and often makes the offspring a mathematically exact resultant of the germ-plasms of its parents, in so far as they enter into it, and quite independent of aught else. Wallace, however, does not go so far as positively to deny the transmission of acquired characters; he only maintains that there is no real evidence of such a thing. If there should ultimately turn out to be such evidence, the theory of germ-plasm would, apparently, collapse at once; and Wallace seems to admit that the Darwinian theory must stand or fall with germ-plasm.

We do not mean to discuss Mr. Wallace's socialist doctrines. We only note that he holds, at once, strongly to the freedom of the individual and to socialist arrangements, such as the State owning all the land, issuing paper money, etc.