

naturalists its most distinguished representative in Agassiz. His celebrated work, "An Essay on Classification," which is entirely opposed to Darwin's, and appeared almost at the same time, has elaborated quite consistently, and to the utmost extent, these anthropomorphic conceptions of the Creator.

I maintain with regard to the much-talked-of "purpose in nature," that it really has no existence but for those persons who observe phenomena in animals and plants in the most superficial manner. Without going more deeply into the matter, we can see at once that the rudimentary organs are a formidable obstacle to this theory. And, indeed, every one who makes a really close study of the organization and mode of life of the various animals and plants, and becomes familiar with the reciprocity or inter-action of the phenomena of life, and the so-called "economy of nature," must necessarily come to the conclusion that this "purposiveness" no more exists than the much-talked-of "beneficence" of the Creator. These optimistic views have, unfortunately, as little real foundation as the favourite phrase, the "moral order of the universe," which is illustrated in an ironical way by the history of all nations. The dominion of the "moral" popes, and their pious inquisition, in the mediæval times, is not less significant of this than the prevailing militarism, with its "moral" apparatus of needle-guns and other refined instruments of murder, or the pauperism which is the inseparable accompaniment of our refined civilization.

If we closely examine the common life and the mutual relations between plants and animals (man included), we shall find everywhere, and at all times, the very opposite of