

freedom of choice." Huxley quietly holds many of Hæckel's philosophical opinions, but expresses them with far less boldness on their offensive side than Hæckel does. When it is asserted that Herbert Spencer's positions are not of materialistic tendency, let a competent witness be called, say Thomas Rawson Birks, professor of moral philosophy in Cambridge University, England. This trained and indorsed scholar has just sent to us across the sea a work of beautiful clearness and candor, entitled "*Modern Physical Fatalism, and the Doctrine of Evolution, including an Examination of Mr. H. Spencer's First Principles.*" The "Fatalistic Philosophy and Doctrine of Evolution *as unfolded by Spencer*" he regards as "radically unsound, full of logical inconsistency and contradiction, flatly opposed to the fundamental doctrines of Christianity, and even to the very existence of moral science" (*Preface*, Sept. 28, 1876). You must not allow yourself to think that the highest philosophical authority in Cambridge in England, and the highest in Cambridge in America, are really of two opinions as to any philosophy that is predominantly Spencerian. Is it maintained that Huxley is not a materialist in any sense, because he has said that he is not in some senses of that word of many meanings? What are his definitions? Who is it that teaches in so many words, in his latest and most deliberate utterance (HUXLEY, *Encyc. Brit.*, art. "Biology," 1875), that "a mass of living protoplasm is simply a molecular machine, the *total* results of the working of which, or its vital phe-