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thanks voted to the army for the victory over the Indians, it would seem worth mentioning that the Senate retained his name with honorable mention in the Address to the President, though there too an effort was made to strike it out. That the Chester County Committeeman, whose soul was vexed within him by the presence of slavery in Pennsylvania in 1775, and who wrote, when he heard in 1777 that his wife was intending to "send Rachel [a domestic slave, we suppose] to the market," that "he would not have it done for one thousand guineas," should have borrowed four thousand guineas at the end of the war in order to "stock his Georgia plantation with negroes," belongs doubtless to the "ignorance of the times," at which we must wink; but none the less must we deplore such a strange inconsistency in a Pennsylvania hero who might have learned better things from familiar association with his Quaker neighbors. The debt incurred by Wayne in "stocking his plantation with negroes" was to him the beginning of financial sorrows—from which he found relief only by abandoning the whole rice plantation which Georgia had given to him in testimony of her gratitude for deliverance from British domination.

Wayne was elected a member of the First Congress under the Constitution by a portion of the people of Georgia, but the election was unanimously vacated by Congress because of manifold informalities in the election and in the returns. Even when he was nominated by President Washington in 1792 as General-in-Chief of the Federal Army, we are told by Madison (the passage seems to have escaped the notice of Dr. Stille) that the nomination, "it was said, went through the Senate rather against the bristles." On the whole, it would seem that Wayne carried through life what the poet calls an "importunate and heavy load," but he bore it with fortitude and he laid it off at last with the soldier's crown of rejoicing. He died on the 15th of December, 1796.

*The Meaning and the Method of Life: A Search for Religion in Biology.* By George M. Gould, A.M., M.D. G. P. Putnam's Sons. 1893.

AN accord between scientific and religious thought must come about, when it comes, chiefly by the natural, unforced development of each. We may hopefully strain all our efforts to find out the truth about special questions, but here we have to do with a great historical rearrangement of ideas, in which no single individual can count for much, and in which it is very undesirable that mere individual characters should have any influence. The most that volition can hope to accomplish is to turn the attention of scientific thinkers to those subjects of science, and the attention of religious thinkers to those aspects of religion, the study of which seems likely to moderate their antagonistic tendencies. It would seem, for example, that through biological studies science may be led to modify the existing mechanical theory of the universe, which is not at all requisite to its progress, but is merely the coloring which scientific thought acquired during the period beginning with Galileo and ending with Helmholtz's great dynamical memoir, when mechanics and allied branches of physics were the chief subjects of thought, and which in the new period that opened with Darwin is already beginning to be corrected. Many biologists are pleading to-day for the admission of genuine spontaneity. On the other hand, it

would seem that studies of historical criticism, in an age in which truth can not only no longer be plugged up or stanchied, but cannot be prevented from quickly filtering down from the great scholars among the clergy even to the most Philistine among the laity, must surely lead the churches to great retraction in the matter of infallibility. Now, these two things, mechanicalism and infallibilism, are the great obstacles to any common understanding between religious thinking and scientific thinking.

There is such a thing as mechanical infallibilism. Bichner's 'Kraft und Stoff' affords an example of what we mean. Scientific workers do not insist on anything as absolutely certain. There is not a more marked characteristic of the true scientific investigator than his perfect readiness to entertain any question which there is any possibility of settling by experiment. Indeed, "science" is an unfortunate designation for the department of civilized life that it denotes. It implies a body of knowledge. But it is not half so much knowledge that makes the scientific man as inquiry—the effectual wanting to know that involves the acknowledgment one does not know already. In the days of our childhood, before the present jargon came in, people talked of natural philosophy; and philosophy, or wanting to know, much better than science, describes the most precious endowment of the physicist or naturalist. But people who have learned the conclusions of the natural philosophers out of books are very proud to be called "scientists"; and a good name it is for them. They do not want to know, for they are cocksure already. We hear them reason every day as if natural selection, as the exclusive agency, not only in the development of animal and vegetable species, but of everything else, were a self-evident truth. The discovery of the conservation of energy may well be considered as the greatest achievement of natural philosophy. Yet, after all, we know nothing about it except what experience teaches us; and the experimental verifications of it, except in a few simple cases, do not attain any extraordinary degree of precision; while in regard to muscular work and brain activity there is little but analogy to lead us to think it so much as a close approximation to the truth. Every physical determination of a continuous quantity has its "probable error"; and the probable error of the equation which expresses the conservation of energy is large in comparison with those which express, for example, the three laws of motion. Nevertheless, we often find the "scientists" treating the law of the conservation of energy, in its extremest applications, the most remote from anything we can measure, as something it would be absurd to doubt. Such an opinion, which on the one hand sets up certain propositions as truth infallible and past all doubt, and which on the other hand leaves no possibility for motions not produced and completely swayed by blind mechanical force, may properly be termed mechanical infallibilism. It would seem a strange basis for any reconciliation between religion and science, being deeply hostile to the spirit of both. Yet it is upon this basis, in part at least, and by giving the name of God to an abstraction which it is not pretended has any sort of consciousness or exerts any sort of agency, that some of those who are endeavoring to bring about that reconciliation hope to effect it. Others, again, are aiming at a kind of compromise which would hamper science and mutilate religion, without at all furthering the purposes of either. In strong contrast to all this is the genuine biologist's religion set forth by Dr. Gould in

the book before us. To begin with, it is truly a religion, and no sham. Whoever believes anything like it must, no doubt, be filled with the spirit, if not of worship, yet of devotion, hearty, tender, and passionate; and for how many confessions can we say as much? Next, whether we accept the doctrine or not, we cannot but grant that it does truly spring, by methods of thought analogous to those of natural philosophy, out of observations of nature. Insisting upon the absolute distinction between living and lifeless things, Dr. Gould sees in the former an invisible Life, purposeful and intelligent. This is his god. He names him Biologos. He is a regular Aryan nature-god, very wise and clever, but existing in nature, not the creator of matter, and very far from being omnipotent.

"Every expression of Life we know shows process; difficulties unconquerable and difficulties conquerable, mastery by fate or ingenious partial conquering of fate—never a suggestion of omnipotence. The inference is quite clear, that if life were a worker in matter in all the past eternity, it would have been a more successful conqueror of it than is pathetically evident. The most patent aim of life is to win itself a home in worlds of inorganic matter, and to obtain progressive control of purely physical matter and forces. The fact that the success is only partial in our own world, that it has been attended with such difficulty and such expense (suffering, evil, death, reproduction, etc.), and that not more than two or three worlds of our solar system can possibly allow life a home in them, together with the certainty that like conditions exist everywhere—these all this points to the finiteness, if one may so speak, of God, and His struggle with adverse circumstances. But it also gives blessed reasons and incentives for sympathy with Him, and makes duty clear, unravels a thousand mysteries of our being here, makes religion a psychological as well as a biological necessity—indeed, forms the ground of an indissoluble and necessary identity of religion and biology."

Dr. Gould believes in his god without one shade of doubt, and with a fervid joy that would render his book delightful reading even if it were not filled with interesting suggestions gracefully and strikingly expressed. He really makes his doctrine decidedly attractive, at least for some of our moods. Doubtless, everybody has, at some time, envied the condition of our domestic animal pets. A mother's love is passionate, physiological, forced upon her. But a man's love for his dog is at once disinterested and voluntary. Though the dog does not reflect much, he does so enough fully to understand his relation to his master. Great comfort he takes in his master's love; but his greatest delight is in the reflection that, despite the man's incomparable and incomprehensible intelligence (of which the dog is quite aware), he is yet neither omniscient nor omnipotent, so that he, dog, is, or may be, positively helpful to the man. Now, the Biologos religion makes of a man God's dog.

It is little to say that there must be some truth in Dr. Gould's idea if there is any truth in religion; for every religion worthy the name represents a struggle between the god and some dark and baleful resistance. Faults in the theory are easily found. The first condition to which a hypothesis should conform is that it should be such that from it definite, verifiable predictions can be deduced. To deduce definite consequences from Dr. Gould's theory, it is requisite that the purpose of life should be formulated. Dr. Gould says this purpose is to conquer and govern matter. But is there no ulterior design? Is the barbaric delight in triumph all? The purpose of vitality should be discoverable by considering what growth in general, or the process of vitality, accomplishes. Certainly growth is not

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mainly an operation upon something outside; it is a development of the organism itself. Whatever be its formula, it is this that describes the great struggle of the universe, and it is this that the greatest myths seek to embody. But there are besides sundry other processes which have to be considered in any full philosophical study of the question.

*Annals of My Life.* 1847-1856. By Charles Wordsworth, D.D., D.C.L., Bishop of St. Andrews and Fellow of Winchester College. Edited by W. Earl Hodgson. Longmans, Green & Co. 1893.

BISHOP WORDSWORTH'S first intention was to publish his Memoirs in two volumes. Two would have been better than three, and one would have been better than two. All that is valuable in this volume and the 'Annals of My Early Life,' published a year ago, could have been compressed into a volume of half the size of this. Now another is promised detailing Dr. Wordsworth's life as Bishop of St. Andrews. The present volume was ready for the press before his death, December 5, 1892; for the next another will edit his materials, and perhaps more judiciously than he would himself have done it.

The volume before us offers much less to the general reader than the former one. It has an elaborate preface, in which the adverse critics of the previous 'Annals' are confronted with the conventional praises of critics who had perhaps kept their minds from prejudice, after the manner of Sydney Smith, by not reading the book. It also contains a lame attempt to make out some appreciable relation between the Bishop and Cardinal Newman. During the period from 1847 to 1856 Dr. Wordsworth was Warden of Trinity College at Glenalmond, Scotland, a new training school for Episcopalian boys, with ambition as much in excess of its proportions as that of the Western college of

which Mr. Bryce has written, whose faculty consisted of "Mrs. Jones and myself." The charge was not a bed of roses. Dr. Wordsworth institutes a comparison between the Scotch and English boy. The Scotch boy has much less awe of his masters: one of them consulted the Doctor as to the best way of getting some good worms, as he was going fishing. Corporal punishment was administered, but the Scotch boys were squeamish about the exposure of their persons to the rod—as the English boys were not! The Bishop is at much pains to set forth the grounds of his refusal to vote for Gladstone to represent Oxford after his favoring the Roman Catholic College at Maynooth. He foresaw the beginning of the end—the disestablishment of the Irish Church. Gladstone, it will be remembered, was one of his Oxford pupils; one of a remarkable set.

Quite the most valuable part of this volume is its minute account of the circumstances of Dr. Wordsworth's election to the bishopric of St. Andrews. It is an extremely serviceable memoir for the students of ecclesiastical practices and amenities. There were seventeen electoral votes, including Dr. Wordsworth's as a presbyter of the diocese. Eight were cast for him and eight for another candidate. He decided the matter by voting for himself. Of course, he did not desire the office, but he had to be faithful to his friends, and not permit a party whose success would be injurious to the Church to triumph. Only the most inordinate vanity could set down the details of literary performance, private subscriptions, and friendly approbation that we have here. The future Thackeray or Trollope will find in this volume and in 'Annals of My Early Life' good material to work up into an ecclesiastical character.

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