

quoted from an elaborate article on his life and work, illustrates his immense work in these two fields.

What I wish to call attention to in this connection is, that amidst all this stupendous work, he found time to be what we might term the model citizen of his city and his country. For 42 years he was a member of the Berlin municipal council, and for many years he was also a member of the Prussian lower house and of the German reichstag. In all these positions he was a leader, and by his voice and pen took a leading part in agitating the public questions of his time. In 1849 he was dismissed from his position in the Berlin university on account of his political affiliations, but in 1856 he was recalled and given a professorship, in spite of the fact that his political activities did not cease. At one time his criticisms of the war policy of the government were so caustic that Bismarck challenged him to fight a duel.

Let the life of the great Virchow be an answer to, the little croakers that we sometimes hear say: "I am doing scientific work. I haven't time for politics or the discussion of public questions. They are quite out of my line."

In examining the life of Virchow I find a very interesting fact. I thought that I was the only one that ever combined politics and medicine in the same magazine. I find that "in June, 1848, with Leubuscher, he edited a paper, both medical and political, called *Medicinische Reform*." Let only men who confess themselves not large enough to be both a medical man and a citizen be only a physician. At the same time, let such men confess that they are not fit to live in a country like this. They ought to go to Russia or China, where they would be prohibited, if necessary, from taking any active part in public affairs. —The Medical World.

#### IS DARWINISM ON ITS DEATH-BED?

An article in *The Literary Digest*, of October 18. The translations in the article were made especially for the *Digest*.

The persistent opposition of the late Prof. Virchow to the teachings of Darwinism has usually been of late years the most important feature of the international conventions of European scientists, of which he was the leading spirit. His recent death has again brought into public prominence the attitude of German and other continental scholars toward this school

of philosophy, with the result that the opponents of Darwinism claim that it is practically on its death-bed. One of the prominent advocates of this view is the well-known Christian representative of the natural sciences, Dr. E. Dennert, perhaps the most pronounced representative of that class who maintain that perfect harmony exists between the teachings of the Scriptures and those of nature correctly interpreted. His latest work on this subject is entitled "Vom Sterbepager des Darwinismus" (At the Death-bed of Darwinism), a pamphlet of 83 pages, which contains the views of dozens of naturalists, zoologists, biologists, etc., who are opposed to the Darwinian philosophy. Of the actual status of the present controversy on the continent, Dennert has this to say:

Some 20 years ago it was perfectly justifiable to identify the ideas of Darwinism and the doctrine of the descent of man, for at that time Darwinism was the only theory of descent extant. The few who would not accept this could easily be numbered. Only occasionally a scholar, such as Wigan, Kolliker, Nagel, and a few others dared to raise their voices in protest. Now all this has been changed. Practically all naturalists now make a sharp distinction between Darwinism and the doctrine of descent. A survey of the field shows that Darwinism in its old form is becoming a matter of history, and that we are actually witnessing its death-struggle.

A fair examination of the leading naturalists of the continent justifies the claim that the doctrine of descent or evolution is now generally accepted as a demonstrated theory by nearly all scientists. But, on the other hand, it cannot be denied that Darwinism, in the sense of natural selection by means of the struggle for existence, is being crowded to the wall all along the line. The bulk of modern scientists no longer recognize it, and those who have not yet discarded it at any rate regard it as of subordinate importance. In place of this, older views have again come into acceptance, which do not deny development, but maintain that this was not a purely mechanical process.

The comments made on the position of Virchow by many periodicals are of the same character, so the *Germania* says. The same journal adds:

The great bacteriologist, Pasteur, was an outspoken opponent of the materialistic explanation of the origin of things known as the *generatio aequivoca*, or the development of organic beings out of inorganic, in the Darwinian philosophy. He stated his opposition in these words: "Posterity will one day laugh at the foolishness of the modern materialistic philosophers. The more I study nature, the more I stand amazed at the works of the Creator. I pray while I am engaged in my work in the laboratory."

Virchow was not a professed Christian, but he was as much opposed as was Pasteur to the theory of Darwin-

ism. At the last convention of anthropologists, held in Vienna, Virchow said: "The attempt to find the transition from animal to man has ended in a total failure. The middle link has not been found, and will not be found. Man is not descended from the ape. It has been proved beyond a doubt that during the past 5,000 years there has been no noticeable change in mankind."

Other naturalists have also raised their voices against the Darwinian views. Notably the zoologist, Prof. Rute Meyer, who has written a special work directed against Haeckel, the alter ego of Darwin in Germany. In this book, he charges Haeckel with "playing with the public and with natural sciences."

The Strassburg professor of zoology, Dr. Goette, has published in the *Unschau* a natural history of Darwinism, which he depicts as having passed through four stages of development, namely (1) the beginnings, when it was received with great enthusiasm; (2) the period in which it flourished and found general acceptance; (3) the period of transition and sober second thought, when its principles and teachings were called into question; (4) the final period, upon which the scientific world has just entered, and when its days will evidently soon be numbered, while the germ of truth it contained will become a permanent possession of modern science.

#### THE DOUKHOBOR PILGRIMS: A LATTER-DAY QUEST FOR THE HOLY GRAIL.

An article written by L. L. Knefelter for the November number of the *Farmers' Institute*, published in the *Herald*, of Mason City, Ia., from which we copy it. Since this article was written most of the Doukhobor Pilgrims have been returned to their homes by the Canadian police. The article opens with an extract from a Winnipeg daily paper.

Sixteen hundred Doukhobors, men, women and children, reached Yorkton to-day.

They are a part of the Swan River colony, and have come for an entire distance of a hundred miles on foot. They say they have set forth in search of Christ, and expect to march onward until they find him.

At various places on their journey, here and there, large stones have been found overturned by them, evidently with the thought that it might be the stone before the sepulcher.

Among the pilgrims are a number of old people and several sick, who are too feeble to walk. These are carried on rude stretchers by their fellow travelers.

The Doukhobors are strict vegetarians, believing it to be sinful to eat anything that has ever lived. They come from Russia, and there are seven or eight thousand of them in various counties in western