

Dominican friar, Giordano Bruno, did so even more explicitly. The latter was burnt at the stake for this, by the Christian inquisition in Rome, on the 17th of Feb., 1600, on the same day on which, 36 years before, Galileo, his great fellow-countryman and fellow-worker, was born. On the Campo di Fiori in Rome, where that funeral pile once stood, free Italy a short time ago (in July, 1889) unveiled a monument erected to the memory of the great martyr of the monistic theory; an eloquent sign of the immense change which time has wrought.

By the Theory of Descent we are for the first time enabled to conceive of the unity of nature in such a manner that a mechanico-causal explanation of even the most intricate organic phenomena, for example, the origin and structure of the organs of sense, is no more difficult (in a general way) than is the mechanical explanation of any physical process; as, for example, earthquakes, the courses of the wind, or the currents of the ocean. We thus arrive at the extremely important conviction that *all natural bodies* which are known to us are *equally animated*, that the distinction which has been made between animate and inanimate bodies does *not* exist. When a stone is thrown into the air, and falls to earth according to definite laws, or when in a solution of salt a crystal is formed, or when sulphur and quicksilver unite in forming cinnabar, the phenomenon is neither more nor less a mechanical manifestation of life than the growth and flowering of plants, than the propagation of animals or the activity of their senses, than the perception or the formation of thought in man. The forces of nature present themselves here merely in different combinations and forms, sometimes simpler, some-