

having been descended [from ape-like ancestors. "The astonishment which I felt on first seeing a party of Fuegians on a wild and broken shore will never be forgotten by me, for the reflection at once rushed into my mind—such were our ancestors. These men were absolutely naked and be-daubed with paint, their long hair was entangled, their mouths frothed with excitement, and their expression was wild, startled and distrustful. They possessed hardly any arts, and like wild animals, lived on what they could catch. They had no government and were merciless to everyone not of their own small tribe. He who has seen a savage in his native land, will not feel much shame if forced to acknowledge that the blood of some more humble creature flows in his veins. For my own part, I would as soon be descended from the heroic little monkey who braved his dreaded enemy in order to save the life of his keepers, or from that old baboon who, descending from a mountain, carried away in triumph his young comrade from a crowd of astonished dogs—as from a savage who delights to torture his enemies, offers up bloody sacrifices, practices infanticide without remorse, treats his wives like slaves, knows no decency, and is haunted by the grossest superstition. Man may be excused for feeling some pride at having risen, though not through his own exertions, to the very summit of the organic scale; and the fact of his having risen, instead of having been aboriginally placed there, may give him hope of a still higher destiny in the distant future."

I now turn to the second part of the problem of the evolution of man—the evolution of the races of mankind.

A very few words upon this subject will be sufficient. The origin of all the races from a common stock is now generally admitted, since the difficulty regarding a sufficiency of time has been removed, and the discovery of striking proofs of the great antiquity of man. Darwin, however, considered natural selection inadequate to explain clearly the origin of the different races; and the full elaboration and exposition of his theory of sexual selection in the second part of the *Descent of Man* was written with the object of supplying the necessary explanation. Darwin's concluding observation is, "I conclude that, of all the causes which have led to the differences in external appearances between the races of men, sexual selection has been the most efficient."

The third part of this problem is social evolution. This subject was not dealt with in detail by Mr. Darwin, but it has been very fully discussed by Mr. Spencer. Just as the *Descent of Man* was a necessary corol-

lary of the *Origin of Species*, so, evidently, was Darwin convinced that the gradual upward development of mankind was a corollary of the animal origin of man. Just as the development of the individual organism is characterized by an increasing differentiation, and a corresponding greater division of labor, so with the social organism. And, generally, just as the extent of this differentiation and division of labor determines the rank of the organism in the scale of life, so with the social organism—the more complex it is, the greater the division of labor within it, the higher does it rank in the scale of what we call "civilization." The social organism may be compared to the animal organism, and must, like it, adapt itself to its environment. All changes, or variations, which make this adaption more harmonious will lead to an advance in the social organism, and the principle of natural selection will obviously apply. Social evolution necessarily involves the adaption to the environment. As long as the adaption is imperfect, natural selection and survival of the fittest will come into play, and an upward tendency—what we call "an advance in civilization"—will be the result. This is on the assumption, of course, that the environment undergoes no such radical cosmic change as to be directly inimical to the existence of the species. We must, however, take into consideration *all* the factors of the environment. The so-called cosmic forces are now aided by certain ethical forces, and the struggle is transformed from the individual to the community to such an extent that the selection is now between aggregates of individuals instead of between the individuals themselves. But I cannot admit for one moment that we have succeeded in counteracting the evolutionary process. Indeed, I am quite convinced that any such exploit is beyond our power, even if it were in the interest of the race. Social evolution, like the evolution of the individual, is nothing more than a process of adaption to the environment. The more harmonious this correspondence, the more advanced is (as I have already mentioned) the evolution in the sense of greater differentiation and of greater division of labor. The ideal would, I suppose, be reached when the adjustment of the social organism to its surroundings was perfect. But the environment must be perpetually changing, and, while the adjustment of the community to the altered conditions might be *almost* immediate, yet there are reasons, I think, why a perfect condition is beyond human realization.

However disappointing social progress may at times appear to be, we may rest assured that the main result

will always be an upward development, provided our altruistic ambition is satisfied by a reasonable modification of the cosmic process. It is undesirable in this article to make any detailed reference to the utter failure of our childlike efforts to annihilate the law of the survival of the fittest; but I may say that if we continue to act upon the principle that the beneficial effects of education, training and acquired habits are transmitted—in short, if we insist, in spite of all the evidence to the contrary, upon postulating the Lamarckian hypothesis of the hereditary character of the results of use and disuse—then racial deterioration, which is apparent to both biologists and statisticians, will become very pronounced. Upon the other hand, the human family may become consciously and increasingly master of its destiny, by rejecting the seductive claims of conjecture, and by recognizing the Darwinian principle of selection as the only means of preventing physical and moral degeneration. LAWRENCE IRWELL.
Buffalo, N. Y.

THE WRIGHT SITE.

[WRITTEN FOR THE CONSERVATIVE.]

While the isolated Indian village sites thus far mentioned in connection with the Nebraska State Historical Society, and the department of archaeology, thereof, have been interesting in a way, the center of Nebraska archaeology, so far developed, is to be found in the vicinity of Genoa, on the Loup river.

Not only is this the point where the early white settlers first came in contact with the Pawnee Indians to any great extent, but in the immediate vicinity of Genoa there was once a great gathering of aborigines; there once existed the highest type of ancient culture shown anywhere in the state.

Genoa is built at the junction of the Beaver with the Loup. Immediately south of the Beaver is a high point of bluff which divides the two streams. About a mile from town and on the point of this bluff is the "Wright Site," named for C. R. Wright, who owns the farm and runs an elevator in Genoa.

This site covers an area of over twenty acres, and seems to be the site of a very ancient village, occupied again in more recent times by another more extensive village. Even an approximate date cannot be accurately determined at this time; one thing we know, the Pawnees, who moved to Genoa in 1858, knew nothing about it. They insisted that they never lived there, at first, but later they told parties that they did live there; one young fellow, who was a boy when the Pawnees were moved to Okla-