

the year 1898. When the year had passed without any sign to signify that the Beast had come into his own, some mocked, and said that the *Eozoon Canadense* was as mythical as the Beast.

He did not perceive that religion is a thing quite apart from theology, that science is quite apart from both, and that the conflict between them was merely a figment of the theological imagination. In this respect he was not in advance of his generation, but in the end he got left behind and alone, save for the company of that eminent pseudo-scientist the Duke of Argyll. Much of his energy was consumed in theological activity, reconciling differences which did not exist. Himself, a religious and scientific man, he developed a position of antagonism towards other men of science, and towards men who were neither scientific nor religious.

He failed to realize that religious aspiration is a primal instinct in humanity, and has nothing to do with such evidence as is revealed about the creation of the world in obscure legends of Semitic origin, or with the rightness or wrongness of geological doctrine. When it was discovered that those narratives did not contain a complete revelation of the important matter of the creation of the world, men turned eagerly to the facts of geology. They had made those legends the foundation of their religion; and when they were shaken, they made the scarcely more successful attempt to find a basis upon the crust of the earth, as if the precise manner in which the world was created had anything whatever to do with religion.

Sir William Dawson habitually adopted the Calvinistic view as to the worthlessness of humanity. This is well illustrated in the concluding passage of the preface to his Autobiographical Notes, in which he says: "Whether the object referred to be the scale of a moth's wing, or the structure of a mountain, it has for the time being to be regarded as the work of God, and therefore transcendently above either the speaker or the hearer." The modern view is that speaker and hearer, professor and undergraduates, theological students, and medical students also, are the handiwork of God, and at least equal in value to the scale of a moth's wing. Indeed, there is independent authority for estimating their place in the universe to be even higher than that which is assigned to the sparrow. This self-abasement was one of the doctrines of Calvinism. But we now believe that humanity is not a poor worm of the dust, but a noble creation for a divinely appointed purpose. And yet this humility was one of Sir William Dawson's most winsome qualities. He abased himself, and so was exalted in the eyes of the world.