

tion works solely for the good of each individual. How can it be for *good* that I am evolved a being with a yearning after immortality, with lofty aspirations that are never gratified here on earth, and of which I am not permitted to indulge a hope that they can ever be gratified? I am permitted to study the geological formation and the history of the earth; or, if I please, I may devote years to the study of the habits of worms, but I can look for nothing better than to be mingled with this dust and to be food for some of those same worms hereafter. If I may look upon all these things as created by an all-wise God, with whom I am to exist eternally, I may then be deeply interested in the investigation on that account; but what can I care for all these things if in a brief space I am to be annihilated? How can it benefit me to have a sense of justice, a hatred of oppression and fraud, developed in me, if I am to be pained and harassed day by day by seeing these principles violated, without any hope of a state of retribution, where these inequalities shall be redressed, where the right shall prevail? I am not assuming that these, my longings and sentiments, are in any respect well founded, but evolution, if I am the creature of evolution, has produced them, and has thus caused me grief and pain and disappointment, without any compensation, if there be no God and no Heaven to satisfy my impulses and my longing aspirations.

This theory has had remarkable success, and has been taken up by very many who have merely a general notion of the arguments in its favor and none at all of the objections which appear to be fatal to it, if it be taken as accounting for all organized being. The Bishop of Ontario, to whose pamphlets I have referred you as being easily accessible, has suggested probable reasons for this general acceptance, while he has plainly stated insuperable objections. Evolution may probably be a true explanation of several facts with regard to the distribution of plants and animals, and of other facts otherwise perplexing, but it does not by any means follow that it is a true account of the origin of species; and still less is it to be assumed that the process could be continued, with uniformly beneficial results, without the intervention of an intelligent controller. Men of acknowledged ability and superior talents are often carried away by a hobby, and while Darwin, and others pursuing the same enquiries, may be credited with