

character of Hamlet, or the profound Newton solved his mathematical problems and demonstrated the law of gravitation? Can these phenomena be explained by the action of "smooth, round atoms" one upon the other? Are they but the "symbols" of the "interaction of organism and environment?"

Mr. Huxley defines man as a "conscious automaton endowed with free will." We confess, notwithstanding the scholarly attainments of the eminent scientist, we do not exactly comprehend what he means. We understand "free will" to be the power of choice, or the power to do as we like. If man has this power, he is not an automaton. That he has this power to do as he likes, we know, and no amount of mere argument can convince us to the contrary. I sit in my study—I decide to go to the post-office—I rise up and go out to the street—I then change my mind and decide not to go to the post-office till after lunch and I go back to my study again. In this I know I act thus because I *will* to do so; and I *know* because I have the evidence of my senses, which is the strongest kind of evidence. I see a certain object before me—a table. Some one tells me it is not a table, and by a process of reasoning tries to convince me it is a horse. I tell him it is a table because I see it with my own eyes, and experience convinces me that my eyes, at least in so simple a case, do not deceive me.

It is here, in the province of consciousness, that the theory of Evolution utterly breaks down, because its conclusions are here to be tried, not by mere argument that may or may not rest on a solid foundation, but by the actual experience of every intelligent mind.

What will Evolutionists do with that natural instinct in man that bids him to look for some power higher than himself which he can worship and to a state of existence beyond the present? The existence of such a belief no one can deny. It is as wide as the race; so much so, that no tribe has ever been found, however degraded and ignorant, without some trace of it. Nor can it be explained by the effect of "hereditary tendencies," because the natural man has ever been opposed to God and religion, and therefore desirous of eradicating such beliefs from the mind. It could not exist if man were a mere automaton.