

old valleys filled with debris during the Glacial period could be scoured out in no great lapse of time, especially if the early Modern period was, as some suppose, a time of excessive rainfall. With reference to the growth of stalagmite in caves, recent observations show that this may be much more rapid than has been supposed, and that its rate now is no measure for that which may have prevailed at an earlier period and in a forest-clad region. With reference to the elevations and subsidences which have occurred, we have no measure of time to apply to them; and the question is not yet settled whether they were of a slow and gradual nature like some now in progress, or whether, like others that have occurred in connection with earthquakes, they may have been rapid and cataclysmal.

If, on the other hand, we turn to the evidence afforded by the extinction of animals, we know that the reindeer and the aurochs existed in Europe up to the time of the Romans, and the great Irish deer up to the time of modern peat bogs. And we have no good evidence that the mammoth and cave bear and woolly rhinoceros may not have lived up to the time when men of the Biblical antediluvian period first migrated into Europe. Nor have we any good evidence as yet as to whether their extinction was gradual or comparatively sudden, or whether man himself may not have had some connection with their disappearance.

One fact adverse to the high antiquity which has been demanded for European man is the small number of individual skeletons found in Europe, compared with those of contemporary animals, which either implies a short time of residence or an extremely sparse population. It is remarkable in this connection that nearly all the remains referred to Palæocosmic men have been found in caves, and many of them in circumstances which imply interment. What has become of the other cemeteries of these men, if they had such? The question especially strikes us in America, where even nations not very populous have left extensive ossuaries and burial mounds. Were their tombs swept away or buried by a diluvial cataclysm? Did these ancient peoples, like some American and Australian tribes, place their dead on wooden stages, and were the cave burials exceptional; or were there, after all, only a few very small tribes in Europe in Palæocosmic times, and was their duration only brief?

As I have referred to America, I may state here that the actual American race, though nearly allied in form and feature to Palæocosmic men, can make no pretension to great antiquity. Even its oldest remains, those of the mound-builders of the Ohio and Mississippi, though historically ancient, are on the modern alluvia of the rivers, and can claim no geological anti-

quity. Their languages, customs and religions are allied to those of post-diluvian nations of the Old World; and, though they indicate migrations at a time when the Turanian race was still dominant there, go no farther back than this. Further, those skulls and other remains for which a higher antiquity has been claimed are identical with those of the modern races; and I agree with my friend Dr. Newberry, and other good geologists, that no valid geological evidence of the great age assigned to some of them by their discoverers has yet been adduced.

#### EVOLUTIONIST ARCHÆOLOGY.

The offences of this school of writers against truth go, however, yet farther. Another relates to the belief in God. Primitive man, if destitute of knowledge of God, feels for him in nature. Paul argues that human reason so seeking for God can discover his power and his divinity, and holds that the true God is not far from every one of us. The modern school of archæology maintains that man first deifies and personifies all objects around him, and only by slow and painful steps attains to polytheism or pantheism, and in a higher stage of culture reaches to imaginations and sentiments respecting a Supreme God, while at a still higher stage he comes with Spencer and Mill to find that he was mistaken, and that after all no such being can be found or known. But this is wholly conjecture. Perhaps there is an historical basis for monothesism, as well as for a future state. How does it stand in the Bible? Have any of us ever endeavored to realize the theology of Adam, and what it would be to hear the voice of God in the evening breeze in the trees of Eden, and to learn from that and our own consciousness his nature and unity? Or if we cannot clearly conceive this, let us add to it those strange words, that sound like an echo from Eden, which Paul spoke on the Acropolis of Athens,—“that they should seek God, if haply they might feel after Him, and find Him, though He be not far from any one of us: for in Him we live, and move, and have our being.” Let us suppose this to be the sum total of our theology, and then think how easily out of this the mind of humanity might develop in the course of the ages all the more rude beliefs that have ever existed in the world; every one of them containing this much of theology with various additions and under different modifications.

Or let us suppose that we possess in a traditional form the story of creation and of the fall, and this alone. Let us think of the plural Elohim with attributes of unity, and creating by His vivifying breath or Spirit and by His almighty Word; of the golden age of Eden; of the fall and the