

Nor is the process itself in any conceivable way similar to the chemical process by which hydrogen and oxygen unite to form water. In the latter case, if the electric spark be passed through a given weight of the two elements, they unite and disappear, and we have an exactly equal weight of water. But in the case of the protoplasm, the carbonic acid, water, and ammonia do not combine at all, but are decomposed and reunite by a process of which we know nothing, and a part of the oxygen, being eliminated, passes off, and we have not an equivalent weight of the new substance.

We are here brought face to face with a new principle which we call life, which we cannot produce, so far as is yet discovered, by any chemical or mechanical process, and of which we know nothing, except that its effects or manifestations are entirely different from anything met with in the inorganic world.

In speaking of the same subject Professor Tyndall says :—"The organism is played upon by the environment, and is modified to meet the requirements of the environment." Dr. McCosh very suggestively replies, "The difficulty is to get the organism which is to act on this environment."

The logical sequence of the theory of Evolution is to make the phenomena of sensation and thought simply automatic, and man an automaton and nothing more. This result is accepted by the school, and this department is especially presided over by Professor Huxley and Mr. Herbert Spencer.

We do not doubt that some actions may be accounted for in this way. Professor Huxley, in his Belfast address, adduces the case of a frog with the spinal cord severed at the base of the brain. In this condition he places it on his hand, and as he turns his hand the frog reaches out his claws and climbs up, and as the hand is turned on its edge the frog balances itself something as a rope-dancer does. But let the professor try the same experiment upon any warm-blooded animal, and the result will be instant death. It may be said that some actions of the frog or of man are automatic, but does it follow that all are to be thus explained? Will this theory account for the phenomena of love, hate—the affection of the mother for her child—the mental process by which the immortal Shakespeare gave to the world the