

present century, the difference between the views of these two joint originators of the theory has since been shared by the ever-increasing host of their disciples. We all know what that difference is. We all know that while Mr. Darwin believed the facts of human psychology to admit of being explained by the general laws of Evolution, Mr. Wallace does not believe these facts to admit of being thus explained. Therefore, while the followers of Mr. Darwin maintain that all organisms whatsoever are alike products of a natural genesis, the followers of Mr. Wallace maintain that a distinct exception must be made to this general statement in the case of the human organism; or at all events in the case of the human mind. Thus it is that the great school of evolutionists is divided into two sects; according to one the mind of man has been slowly evolved from lower types of psychical existence, and according to the other the mind of man, not having been thus evolved, stands apart, *sui generis*, from all other types of such existence.

Now assuredly we have here a most important issue, and as it is one the discussion of which will constitute a large element of my work, it is perhaps desirable that I should state at the outset the manner in which I propose to deal with it.

The question, then, as to whether or not human intelligence has been evolved from animal intelligence can only be dealt with scientifically by comparing the one with the other, in order to ascertain the points wherein they agree and the points wherein they differ. Now there can be no doubt that when this is done, the difference between the mental faculties of the most intelligent animal and the mental faculties of the lowest savage is seen to be so vast, that the hypothesis of their being so nearly allied as Mr. Darwin's teaching implies, appears at first sight absurd. And, indeed, it is not until we have become convinced that the theory of Evolution can alone afford an explanation of the facts of human anatomy.