

## SCIENCE WITHOUT GOD.

TO talk of development and evolution teaches nothing, except the bare and very patent fact of gradual progress, unless you teach also whence the evolution proceeds; from God, says the Hebrew; from λόγος or Reason, says the Greek; and what say you, the wise men of mighty Britain in the third quarter of this nineteenth century? If you say that all this magnificently organised Something comes from a mighty inorganic Nothing, then you say something even less than I learned from the old Bœotian theologer, who taught that Night was the mother of Light; and I am entitled to hold your wisdom very cheap. If, to avoid this impotency, you are willing to go farther, and say that the ultimate cause of all things is not nothing, but what practically to us is as good as nothing, only a vast unknown and unknowable, then, I ask, what thing is there within the range of your curious analysis of which you can say that you have penetrated into its essence by direct cognition? Do you know me, do you know yourself, do you know anybody or anything except by outward manifestation? And why should you imagine that you should be able to lay your finger directly on the Supreme Reason, when you cannot directly handle any finite reason? This unreasonable ignorance which you profess in order to justify your practical atheism is, no doubt, just that old sophism of Hume, that the world is a product so utterly diverse from any work of human art, that nothing, however truly predicated, of the latter can with any safety be transferred to the former. But there is a chink in this logic through which any man may put his finger. A thing may be essentially different from another in one respect, and essentially like it in another. The shaping force of a Phidias or a Cenova, moulding the rude marble into beautiful stone figures, is in one respect removed from the shaping force of the Supreme Reason moulding inorganic matter into bodies of wonderful living creatures, by all the difference that separates death from life; but it is closely akin to it, in fact identical with this Divine force, in so far as both are thoughts, both effluences of one and the same universal cosmic Reason. In virtue of this thought-projecting reason, whose essential function it is, by a plastic unifying energy, to realise its inherent ideals, man is much more closely allied to the God above him than to the monkey below; and the first chapter of Genesis, when it says that 'God created man in his own image,' pronounces a profound metaphysical truth, compared to which the wisdom of our modern induction-mongers and minute analytic fingerers sounds to a sane ear like the babblement of children, the gibbering of ghosts, or the maundering of Bedlamites. The real fact seems to be that John Bull, inflated and made giddy by the wonderful material and mechanical discoveries, in reference to, the forces of the external world, which he has recently made