

being so numerous as they are, no distinct case of evolution should have taken place within our ken. But the theory apparently does not pretend to account for the development of man's higher nature. That there is a gap in the continuity of development or any supernatural intervention has never been suggested by me; but it does appear that there is an ascent such as constitutes an essential difference and calls for other than physical explanation.

In matter, said Tyndall, is the potentiality of all life. Matter is what we discern by our bodily senses. What assurance have we that the account of the universe and of our relations to it given us by our bodily senses is exhaustive, or that the moral conscience may not have another source?

Apart from anything more distinctly spiritual, where do we get the faculty of idealization? Is it traceable to physical sense?

Unless the moral conscience has a source higher than mere physical evolution, what