

life. This cosmogony, which seems like a madman's dream, is the sober theory of the New Philosophy.

Mr. Bowne points out the wide gulf existing between inorganic and organic matter, which the evolutionists vainly try to bridge; and the still wider gulf between matter, however highly organized, and mind.

The physical refuse to correlate with the vital forces, and still less will they correlate with mental phenomena. The spontaneous generation of life is a tremendous assumption, which is contradicted by the keenest scrutiny of science. The spontaneous genesis, in even the highest anthropoid ape, of a spiritual essence, with a power to love like an angel or hate like a demon, is a theory equally devoid of rational basis. We shall find, we fear, no simpler solution of the problem than the authoritative announcement of Scripture, that God breathed into Adam the breath of life.

One cardinal defect in Mr. Spencer's method of inquiry, in common with that of most theorizing philosophers, is that he is misled by the very subtlety of mind which is so apt in the detection of ingenious analogies, which analogies are allowed to have all the weight of demonstrative evidence. It is remarkable that a profound scientist should pursue so unscientific a method. It is, however, a by no means uncommon error of highly accomplished observers in the realm of science, when they leave the solid ground of the physical and attempt to philosophize in the domain of the metaphysical, to be led astray by those very conceptions which have been the instruments of their physical discoveries. Such an example our author treats as follows.—"The fact of law, by a most remarkable confusion of thought, is offered by some scientists as a sufficient explanation of the universe. What, now, is scientific law? It is admitted by every one that the laws of strictly inductive science are but generalizations from observed facts; and that even when correct, they express nothing but orders of co-existence and succession. Such a law . . . is only an epitome, a shorthand expression of the observed facts. . . . The laws of nature are the methods of nature, and are the very things to be explained." (P. 232, 233.)

But this reign of law carries the devout philosopher back