

gainer by this widening of the scientific horizon. In 1857 our greatest English naturalist, Prof. Owen, set forth his remarkable new system of classification of mammals, based on the form and complexity of the brain. In this novel and ingenious system he separates man, on clearly defined grounds of cerebral structure and proportions, into a distinct and crowning order of *ARCHENOEPHALA*; thereby supplying by anticipation, a scientific antidote to one at least of the fallacies of Professor Powell, which may be thus stated: regarding the duration of time and the number of species as equally unlimited, he argues:—"While the number of species thus tends to become infinitely great, the extreme difference between man at one end and a zoophyte at the other end of the scale is constantly finite; hence the average difference between any two species tends to become infinitely small; multiplied by the number of species, it must still be equal to a finite quantity; and the product being finite, if the first factor be infinity the second must be zero."

It is scarcely necessary to observe that the tendency of species to an infinite multiplication of intermediate links, which is implied here, is a perfectly gratuitous assumption. The duration of time and the multiplication of species may be equally infinite; that it will be so we assuredly have no right to assume; but in that case the analogies which palæontology reveals do not suggest the idea that such prolonged manifestations of the Creator's power to produce an infinite series of new forms will be exercised intermediately between those two fixed points of zoophyte and man. What if creative power should go on beyond the latter, into still higher manifestations of the divine image? Man cannot be demonstrated to be an absolute finality in organic creation. Apart, however, from any question of future creations, we look in vain among organic fossils for any such gradations of form as even to suggest a process of transmutation. Above all, in relation to man, no fossil form adds a single link to fill up the wide interval between him and the most anthropoid of inferior animals, when viewing him purely in those salient physical aspects to which the observation of the palæontologist is limited. The *Archencephale* of Owen stands as the crowning masterpiece of organic creation, separated from the highest type of inferior animal organization by as well defined and broad a line of demarkation as an insular kingdom from the states, republics, and confederacies of a neighbouring continent; and if the difference between man and the