

contradiction with it. Miraculous and incomprehensible is this theory, but all theories which pretend to explain the beginnings are so. They cannot avoid recurring to the hypothesis either of spontaneous generation of matter, energy and life of the universe, or of the creation of it by the watchmaker of Paley's well-known argument. But who made the watchmaker? it is naturally asked. This question neither you nor I are prepared to answer and as none can answer it many will dismiss the question as untenable and absurd. We must confess the question is above our reason. But what of the first question? Can any one of us show matter, energy or life spontaneously generated out of nothing? Certainly not, and all the progress of physics and chemistry goes to prove how numerous are the transformations of matter and energy and to confirm the axiom "*ex nihilo nihil fit.*" Therefore in being asked to believe in the spontaneous generation of matter, energy and life we are asked to believe in something which is contrary to our reason, and certainly contrary to all our experience. And of the two creeds, the one *above*, the other *against* our reason, we prefer the first, willingly admitting that our present intelligence is unable to comprehend most of the phenomena we are acquainted with, while at the same time it is most reasonable for us to expect that the race will reach a more adequate explanation and fuller interpretation of facts which are as yet beyond the grasping power of our intellect. But the fact of believing in the watchmaker's existence which is forced upon us by the fact that we have never yet seen anything come spontaneously into existence, does not necessarily force us to accept the special methods in which the watch was made, as assumed by the adherents of the special creation theory. And we cannot, so long as matter and energy cannot be shown to arise spontaneously out of nothingness, upon any theory, dispense with the existence of a Creator.

The third hypothesis is the hypothesis of Evolution. Here I quote Prof. Huxley's own words. It "supposes that at any comparatively late period of past time our imaginary spectator (supposed to be a witness of the history of the earth) would meet with a state of things very similar to that which now obtains, but that the likeness of the past to the present would gradually become less and less in proportion to the remoteness of his period of observation from the present day; that the existing distribution of mountains and plains, of rivers and seas, would show itself to be the product of a slow process of natural change operating upon more and more widely different antecedent conditions of the mineral framework of the earth; until at length he would behold only a vast nebulous mass representing the

constituents of the sun and the planetary bodies. Preceding the forms of life which now exist, our observer would see animals and plants, not identical with them, but like them; increasing their difference with their antiquity, and at the same time becoming simpler and simpler until finally the world of life would present nothing but that undifferentiated protoplasmic matter which so far as our present knowledge goes, is the common foundation of all vital activity."

To put it shortly the evolutionary hypothesis means that matter and force, the entire world and the life it contains—their past, present and future—have been, are and will be, evolved by a process without any special interference of a creator. This is the same as saying that there is no breach of continuity in the methods by which the present existence of the universe has taken place. The whole process might be compared to that which takes place in the development of the higher animals out of a semi-fluid, comparatively homogeneous substance which we call an egg.

Now embryology is merely an evolution and to study the development of any given organism is to study its evolution from a single cell—egg cell—to a stage when it is capable of leading an independent or semi-independent life. In many cases this evolution lasts some weeks, months at the longest; and in many cases breaks occur, the process being stopped for a time and resumed later on. This is the case in most butterflies whose development takes place in two or three stages, the last or adult being singularly short, sometimes hardly exceeding a few hours, during which reproduction is the only function accomplished, and indeed this stage seems to have no other object in view.

Tadpoles begin as fish, having gills and the circulatory system belonging to fishes, although destined to become something very different from fish. Is there then not some intimate relationship between amphibians (frogs) and fishes, if amphibians have not their origin in fishes, if amphibians are not transformed fishes?

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SPORTS.

CHAMPIONSHIP GAME OF THE ONTARIO HOCKEY ASSOCIATION.

QUEEN'S, 12; STRATFORD, 3.

THE final Hockey match of the O. H. A. was played off on Wednesday, the 26th inst., when Queen's journeyed to Toronto and defeated Stratford by a score of 12 to 3.

This is the second year Queen's has won the championship of Ontario and each time no team could compete with them at all closely. Last year