

ceeding any change observable on organic life under domestication, Mr. Darwin, conceives, and produces many illustrations in confirmation of his idea, that not only the origin of species, but the wider differences which distinguish genera, and all higher divisions of the organic kingdom may be accounted for by the same prolonged processes of variation and natural selection. His "Origin of Species," is no product of a rash theorist, but the result of the patient observation and laborious experiments of a highly gifted naturalist, extending over a period of upwards of twenty years, and—like the *Reliquiæ Diluvianæ* of Buckland,—it will be found to embody thoughts and facts of great permanent value, whatever be the final decision on its special propositions. From the high authority of the writer, his well-established character as an accurate observer, and the bold and startling nature of his views, it cannot be doubted that his work—with the promised additions to the evidence now produced,—will tend to re-open the whole question, and give courage to other assailants of those views of the permanency of species, which have seemed so indispensable alike to all our preconceived ideas in natural science, and to our interpretations of revealed cosmogony. Before Mr. Darwin's "Origin of Species" appeared from the press, Sir Charles Lyell—himself no hasty or incautious doubter,—had remarked of it: "he appears to me to have succeeded by his investigations and reasonings, in throwing a flood of light on many classes of phenomena, connected with the affinities, geographical distribution, and geological succession of organic beings, for which no other hypothesis has been able, or has even attempted to account." In relation to opinions advanced on questions of such profound interest and difficulty, by a distinguished naturalist, as results of the experience and observations of many years, our attitude ought clearly to be that of candid and impartial jurors. We must examine for ourselves, not reject, the evidence thus honestly given. The experience of the past shows how frequently men have contended for their own blundering interpretations, while all the while believing themselves the champions and the martyrs of truth. All truth is of God, alike in relation to the natural and the moral law, and of the former, as truly as of the latter may we say: "if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

But meanwhile in another, though allied direction, truth is the