

structure with every needful tool; and endowed with the requisite weaving, cell-making, mining, nest-building instincts, independent of all instruction, experience, or accumulated knowledge. On the other hand is man, naked, unarmed, unprovided with tools, naturally the most helpless, defenceless of all animals; but by means of his reason, clothing, arming, housing himself, and assuming the mastery over the whole irrational creation, as well as over inanimate nature. With the aid of fire he can adapt not only the products but the climates of the most widely severed latitudes to his requirements. He cooks, and the ample range of animal and vegetable life in every climate yields him wholesome nutriment. Wood, bone, flint, shells, stone, and at length the native and unwrought metals, arm him, furnish him with tools—with steamships, railroads, telegraphic cables. He is lord of all this nether world."

The enormous difficulty presented by this supposed transition is laid bare by Dr. Wilson, in the most convincing and masterly manner. He points out that "it is not merely that intermediate transitional forms are wanting: the far greater difficulty remains by any legitimate process of induction to realise that evolution which consistently links, by natural gradations, the brute in absolute subjection to the laws of matter, and the rational being ruling over animate and inanimate nature by force of intellect." He points out that "the difficulty is not to conceive of the transitional *form*, but of the transitional *mind*;" and he strongly expresses the opinion, which his great ethnological knowledge renders of special value, that the lowest savage can be regarded as nothing less than man, and that "it can with no propriety be said of him that he has only doubtfully attained the rank of manhood." The savage, however degraded, is in no stage of transition; he is not half brute and half man; and "his mental faculties are only dormant, not undeveloped." All his mental energies are expended in maintaining a precarious existence, in keeping up a daily fight against the forces of nature and his living enemies. Nevertheless, "the infant, even of the savage, ere it has completed its third year, does daily and hourly, without attracting notice, what surpasses every marvel of the 'half-reasoning' elephant or dog. In truth, the difference between the Australian savage and a Shakespeare or a Newton is trifling, compared with the unbridged gulf which separates him from the very wisest of dogs or apes."

Dr. Wilson again lays great stress upon an argument which, to our mind, is extremely weighty, though it has been wholly ignored by the advocates of evolution. He points out, namely, that the savage is not to be regarded as being the nearest approach which we have to man in a state of na-

ture; but that the very degradation which makes him a savage, removes him far from the normal, natural man on the one hand, and still further from the brute on the other hand. On the contrary, the savage "exhibits just such an abnormal deterioration from his true condition as is consistent with the perverted free-will of the rational free agent that he is. He is controlled by motives and impulses radically diverse from any brute instinct. This very capacity for moral degradation is one of the distinctions which separate man by a no less impassable barrier than his latent aptitude for highest intellectual development, from all other living creatures."

Developing his argument still further, the author points out that, in constructing their hypothetical ladder between man and the higher mammals, the disciples of Darwin have to face the almost insuperable difficulty, that their imaginary semi-human transitional form would necessarily have a worse chance of surviving in "the struggle for existence" than either the fully developed man or the fully developed brute. The transition can only be effected by the medium of some form in which neither the mental powers of the man nor the physical powers of the brute are present to an extent sufficient for the exigencies of bare existence. In the supposed process "of exchanging native instincts and weapons, strength of muscle, and natural clothing for the compensating intellect, the transmuted brute must have reached a stage in which it was inferior in intellect to the very lowest existing savages, and in brute force to the lower animals." It has yet to be shown by the advocates of evolution how any imaginable process of "selection" could have preserved a being so helpless.

The scientific man has hitherto failed to depict in sufficiently bold outlines, the form and mental character of the hypothetical being which is supposed to have formed the intermediate link between the man and the brute. Dr. Wilson, however, points out that the genius of Shakespeare has "dealt with the very conception which now seems so difficult to realize, and, untrammelled alike by Darwinian theories, or anti-Darwinian prejudices, gave the 'airy nothing a local habitation and a name.'" Caliban is the "missing link."

Reluctantly leaving the subtle analysis and brilliant reasoning of the first two chapters of this fascinating work, we are introduced in Chapter III. to "Caliban's Island." The curtain rises, and we see "the ocean tides rise and fall upon the yellow sands of Prospero's Island," as yet unmarked in any sailor's chart. If space permitted, we would gladly linger a while upon the enchanted isle; we would study Caliban, first as the monster of Shakespeare's drama,