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## Socrates and Christ

(By Professor R. E. Macnaghten)

### INTRODUCTORY.

There is no study which has in the last half century been prosecuted with more energy and success than anthropology. This is a natural and a desirable consummation. To raise, however slightly, the veil which shrouds the origin of human life is a great and noble achievement; for such action may reasonably be expected to throw some light on the two questions which are of absorbing and paramount interest to the human race, "Whence come we, and whither do we go?"

It is for this reason that such discoveries as the relics of pre-historic man in the caves of Spain, and in particular the discovery in Java of the much debated *pithecanthropus erectus* in 1894, have aroused such widespread interest. Whether this fossil ape-man of Dr. Eugene Dubois be or be not the missing link, as Haeckel and his followers so uncompromisingly assert, may be open to question; but it seems at least clear that the origin of man is gradually being narrowed down to two issues—one, the slow development, by chance and chance alone, of man and of all other animate beings, from a uni-cellular protozoon; and the other the infusion into man (in some mysterious way which at present we cannot explain, but which is not therefore necessarily unexplainable), of a divine spirit, which in the words of the Psalmist has made him "a little lower than the angels."

So much at least the vast majority of educated persons who have given any serious attention to the problem will probably admit without hesitation. Not only this world of ours, but the universe of which our world is an infinitesimal part, is either the result of evolution by purely fortuitous chemical and other natural agencies, or else all these natural and chemical forces are controlled and ordered directly and indirectly by a Being of supreme intelligence, who at some stage or other has infused into man his own spirit.