

years anterior to the era of man. Again, when it is said in biblical phraseology that "God rested on the seventh day" it is clear that the words cannot be taken in their strict sense, for God being a pure act, it is impossible that he can remain in a state of inactivity during any instant of His existence. It need not, therefore, be inferred from the words of Genesis that God, by a direct creative act brought out of nothing the various species of plants and animals now on the earth. Indeed, many of the interpreters of Scripture clearly stated that the animal and vegetable kingdoms may have been developed from life-germs created at the beginning. There is certainly nothing in this view which is at variance with revelation.

But, as to the formation of man, the paragon of terrestrial beings, concerning whom God, after having counselled with his own divine Persons, no longer said "Let it be made," as in creating the rest of the material universe; but "Let us make man to our own image and likeness," we must believe that his soul was directly created, i. e., brought out of nothing, and that his body also was instantaneously produced, the body of the first man out of inorganic matter, and that of the woman out of a rib taken from the man.

There is nothing, however, in the Scriptural text to prevent us from believing that even the human body was evolved from matter, through the process of time, by the agency of the laws originally fixed by the Creator.

We have spoken thus much concerning the plausibility of the theory of evolution set forth by Darwin. We have shown that while mere scientists are at fault in asserting that Theology, of which they are ignorant, does not harmonize with their views on evolution, advocates of Christianity, on the other hand, err in not acknowledging the precise worth of the Darwinian speculations. While we do not wish to be understood as advocating the theory of evolution even in as far as it

is consistent with revelation, we cannot help admiring the wealth of knowledge displayed by the author of the book on the Origin of Species, no less than his ingenious and laborious researches in the cause of science. The momentous effect of this work, as well as the deep impression which it made on scientific thought, cannot be over-estimated. But, in his later work on evolution, Mr. Darwin seems to have been carried by the tide of materialism into a denial, at least negatively, of a Supreme Intelligence, by a naturalistic conception of human development. The mind of man, in its primeval stage is here brought into juxtaposition with the animal instinct, and the progress of man to a higher stage of perfection is viewed as effected by entirely cosmical influences, among which natural selection ranks foremost. Here Mr. Darwin betrays the unphilosophic character of his work.

Since everything has action in proportion as it has actual essence, which is a principle of philosophy, it follows as a logical consequence, that the acts of the human soul, intellection and volition, being wholly immaterial, the soul itself must be essentially independent of material, and therefore could not have been developed from the forces of matter. The human intellect knows material or sensible things by their intelligible essence, i. e., by real intellectual types and similitudes of them, abstracted from their material qualities, as expressed in the concept of their essence. Hence, it understands material things in an immaterial manner, which an organic power is incapable of doing. As we have already said, outside and exclusive of the human soul, the hypothesis of natural selection is plausible and not at variance with revealed doctrine. It may, therefore, be placed in the category of possibilities, but, at least as far as the body of man is concerned, there is no vestige of probability that such an hypothesis is true.

God being essentially immutable and eternal, and, therefore, incapable of