

objected to it on religious grounds, it was denounced as atheistic.

Darwin's theory, which he has propounded in this book, is that all living things in the world—the endless varieties of plants and the almost numberless species of animals—have descended from a few primordial monads or protoplasmic germs. Assuming this view he attempts to make the truth of it appear evident by considering the operation of the following natural laws:

First, the law of *Heredity*—the offspring resemble the parents. Second, the law of *Variation*—the offspring being in all essential characteristics like their immediate progenitors, yet vary from them within certain limits. Third, the law of *Over Production*—all plants and animals tend to increase in a geometrical ratio and would soon overrun the earth and exceed their means of support. From this rises the struggle for life, which leads to the fourth law, that of *Natural Selection* or *Survival of the Fittest*—the individuals that, through variations from the normal type, possess the conditions most favorable, will survive. This variation is transmitted and perpetuated. Gradually other favorable variations occur and are also made permanent. Thus in the course of myriads of ages there are introduced great changes of structure that characterize not only species, but genera, families, and orders,—the crowning result of the evolution being man.

This book was followed by a succession of works in support of the theory. The most important of these were, "The Fertilization of Orchids," which appeared in 1891; "Variation of Plants and Animals under Domestication," five years later; and in 1871, "The Descent of Man and Selection in Relation to Race." In the last mentioned book he extends the theory to make it account not only for the physical structure of man, but also for the higher states of the soul—his powers of intellect, will, and emotion, as well as his moral con-

sciousness—these taking their rise in the social instincts of his pithecoïd progenitors, and being evolved through insensibly fine gradations.

With whatever feelings the theory that Darwin espouses may be regarded, it must be admitted that he is dealing with it, and meeting opposing theories, fairly and honestly. He attempts to establish his theory in a scientific manner by seeking to show the existence of real and adequate causes, the necessary results of which must be to produce the present diversity of species and their relations, and by producing instances explicable by his theory, but inexplicable by the opposite one. When the case between the Evolutionists and those who hold the theory of Special Creation is settled, if settled at all, it must be as the result of scientific investigation; for it is a point upon which revelation throws little light. The Mosaic record, grand in the sublime fundamental truths that it reveals, gives but vague and shadowy representations of the progress of life from its dawn till man crowned the work and the Creator pronounced it all good. The Evolutionists claim that their views harmonize with scripture equally as well as those of their opponents. It is claimed that evolution presupposes a Creator and Evolver, and that the work is none the less His because He chooses to perform it through indefinite time rather than by an immediate creative act. Said the late Rev. Charles Kingsley: "What harm can come to religion even if it be demonstrated not only that God is so wise that He can make all things, but that He is so much wiser that He can make all things make themselves?" Between true science and true religion there can be no dis-harmony, for the same God is revealed in both.

Among the supporters of "Darwinism" are some of the ablest thinkers of the day. Such men as Herbert Spencer, Huxley, Tyndal, and Hackel are men of power in the world of thought. The theory is also held in a modified form by Gray, Dana,