

Duke of Argyll, and many others, of less scientific notoriety. That natural selection accounts for much of the present diversity in respect to the countless forms of life, is generally admitted; the real question at issue is, for how much does it account? Dana would accept the theory in a general way; but would claim special interventions, notably in the case of man. Darwin would derive all life from a few fundamental forms, but does not attempt to bridge the chasm between the living and the not living. But Darwin is outdone by Tyndal who asserts that "emotion, intellect, will and all their phenomena, were once latent in a fiery cloud."

The question is still an open one; and while it would be rash to accept the theory without long and careful study, it would be equally unwise, and an evidence of narrow thinking, to denounce it as heterodox and unscientific without an equal amount of attention. Science is progressive. New facts are being continually brought to notice, new discoveries are being made, in the light of which many old and time-honored theories may be seen crumbling to decay. The man who hugs the delusive phantom of a blind belief in some favorite theory (a family heir-loom, perhaps, hoary with age) must be left behind in the onward march of thought. Truth is truth though it pluck out our right eye, and the man who fears to meet it is a craven, deserving of contempt.

There are a few objections, however, that the supporters of "Darwinism" must answer before they can urge the general acceptance of their hypothesis. The first is the absence of discovered links connecting man and the highest ape. Evolutionists admit that natural selection cannot take leaps. It is also admitted that all the physical changes that have taken place on the earth, have been brought about by causes still in operation. If their hypothesis be the true one, we should expect to see a uniform gradation from the highest ape to the lowest man; we should at least

expect the study of fossil remains to show such a connection. But it is admitted by evolutionists that the oldest fossil human remains yet discovered do not take us appreciably nearer to the lower pithecoïd forms. And in respect to brain, which seems to be the chief point of distinction between man and the lower animals, it is conceded that all investigations show its cubic capacity in the highest man-ape to be but one half that of the lowest type of man. Another objection unanswered is "the sterility of hybrids." Evolutionists themselves admit that if the sterility of hybrids be a fact, natural selection cannot account for the present diversity of species; but the general testimony of breeders and stock-raisers to the existence of the fact is met by but a few seeming and possible exceptions. Again natural selection does not seem to account satisfactorily for the existence of man's *intellectual and moral superiority*; and until it does so the majority of thinking people will still adhere, in the case of man at least, to the generally accepted view,—Special Creation.

J.

UNREASONABLE ASPIRATIONS AND DEMANDS.

It is told that a certain would-be teacher in New England, on being asked to name the capital of Massachusetts, hesitated for some time, knotted his brow as if revolving some mighty problem in his brain, and then exclaimed "I know that well enough, *but I haven't the flow of language to express it.*" Perhaps this story is not exactly true, but at any rate it is worth using as an illustration; for an excuse similar to this is often urged by conceited ignorance. The wise man knows everything. Measureless information is stored away in his cranium. He can answer every question, and solve every problem,—*or he could once.* Perhaps he cannot at this moment recall his knowledge, but still he *knows*. In his brain the whole matter is carefully