

**CIHM
Microfiche
Series
(Monographs)**

**ICMH
Collection de
microfiches
(monographies)**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

© 1997

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Covers damaged/
Couverture endommagée

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Cover title missing/
Le titre de couverture manque

Coloured maps/
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Bound with other material/
Relié avec d'autres documents

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments: /
Commentaires supplémentaires:

Coloured pages/
Pages de couleur

Pages damaged/
Pages endommagées

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed./
Pages décolorées, tachetées ou piquées

Pages detached/
Pages détachées

Showthrough/
Transparence

Quality of print varies/
Qualité inégale de l'impression

Continuous pagination/
Pagination continue

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10x	12x	14x	16x	18x	20x	22x	24x	26x	28x	30x	32x
							✓				

The copy filmed here has been reproduced thanks to the generosity of:

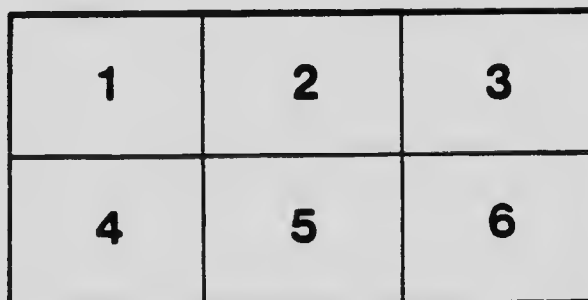
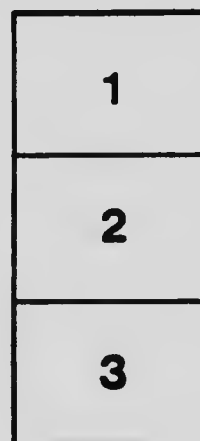
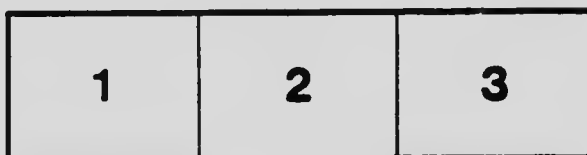
St. Michael's College, Toronto
John N. Kelly Library

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol \rightarrow (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

St. Michael's College, Toronto
John N. Kelly Library

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole \rightarrow signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

Earth's First Man:

By Very Rev W R Harris, D.D., LL.D.

"Man's primitive condition was that which corresponds to a west type extant, the Australian and Papuan: the further back enquiry is pushed such culture as exists is found to have been preceded by barbarism. The savage races of to-day represent a condition out of which all races above the savage have emerged."

—"Pioneers of Evolution," Edward Clod.

In St. Paul warns us against perplexing ourselves with vain and endless genealogies, it may be thought that the study of prehistoric man is included among those of the Pauline vanities. It seems like a waste of time to trouble ourselves with prehistoric man. We know nothing and—waiving the second chapter of Genesis—can know nothing of primitive man. With Professor Branco we can safely say: "We know absolutely no ancestors of the human race, for all fossil remains of human beings are the remains of genuine men, such as we are now."*

It is impossible to discuss anthropology with a man who goes back two or three millions of years for his facts. Moreover, the Christian when meeting the objections of popular scientists has a right to demand arguments more cogent than the "it is probable" of Professor Osborn: "possibly a million of years" of Dr. Wallace; or the "may bes" and "might bes" of Professor Elliott. A thousand "may bes" and "probables" are not proofs and until those who oppose Christianity furnish us with something more tangible than suppositions we refuse to reply specifically to their objections however specious, plausible or damaging they may seem. Few minds, even of a superior order, consent to burn their idols and for want of arguments they suppress truths opposed to the opinions they hold: they quibble, but do not surrender. Back as far as 1809, the French naturalist, Lamarck (Antoine de Monet) founder of the school of organic evolution, essayed to prove that, in remote ages of the earth, nature developed varieties of beings from species, which varieties became in time distinct species. He contended for successive or progressive links of production till, in time, man himself was evolved from a beast. He also asserted that the higher attributes of the human mind were but the expansion of the faculties of brutes and differed only in quality from the sagacity of apes and dogs.†

From the beginning of history until our own day we have not been able to discover any such development as Lamarck, the founder of evolution advocates. The beaver builds his house just as he did ten thousand years ago, the bee

* Address before International Zoological Congress, Berlin, 1901.

† "Philosophie Zoologique," Paris, 1822.

constructs his comb precisely as he did when the Greeks were thundering at the gates of Troy, and the ant has not changed itself or its habits since Solomon advised man to go to him for encouragement to industry.

In 1832 Benjamin Constant startled his generation by reviving the theory that the first man was a savage. He published a book to prove his contention, and, after building up a wonderful structure of plausibilities, possibilities, sophisms and arguments, rested his case. Constant, at once became, like Theodas, a "somebody" and his followers relegated to the ash heap, as exploded doctrines, the Biblical account of creation, the birth of Adam, original sin and the Redemption of Man. Then came Auguste Comte, who in a series of wonderful chapters, pulverised the arguments and citations of Constant, and proved beyond the possibility of a doubt that man was evolved from an extinct lemur whose fossil remains were found in Madagascar. About 1860, Scotch and English philosophers, scientists and anthropologists began a very stubborn and menacing attack on the veracity of the Biblical narrative of the creation of man, the immortality of the human soul and man's accountability to a Higher Power. Charles Darwin, Herbert Spencer, Stuart Mill, Professor Huxley, Sir John Lubbock and lesser lights, attacked the Mosaic account of the origin of the human race and challenged the inspiration and authenticity of the Bible itself. But in time, the air clarified itself, and, to the surprise of the philosophers of science, the stubborn Scotch and English nobility and people stood four square in defence of Christianity.

In the United States Dr. I. W. Draper and Professor John Fiske, of Harvard, allied themselves with the Darwinian and the Spencerian battalions. Dr. Draper in his very clever and persuasive book "Human Physiology, Statical and Dynamical," traced the origin of man back to a molecule—an almost infinitesimally small substance—and its development in millions of years into a man. Dr. Theodore Nicholas Gill, Dean of American Naturalists, said to be one of the most learned of American biologists, declared in a lecture on "Our Ancestors Before the Ape," delivered in Salt Lake City in 1905, that: "If we go back beyond the mammals and fishes, amphibians and dipnoans, we are confronted with a vista of interminable length, through soft bodied forms extremely different from anything now living, but resembling a skull-less translucent vertebrate, or a sea squirt which we find attached to stones and shells. Man's further ancestry is lost in an indefinite and innumerable series of worm-like things belonging to the earliest period of our earth's history." It now remains for some professor with a reputation to fearlessly assert that man never had a beginning, but always was, and then this interminable dispute over man's origin will, like the longest day, come to an end.* After the stormy days of Rousseau and Von Holbach, writers, calling themselves scientists, ontologists, traditionalists and liberals, launched with great polemic ability attacks against Christianity which have been triumphantly repulsed. In the early part of the nineteenth century Christianity was attacked in its separate members and parts, but to-day the citadel itself is threatened and supernatural religion as a revealed, historic, or philosophic creed is now on its defence.

Since the time of the Roman persecutions there has never been a period demanding from the apologists of revealed religion a more encyclopedic or critical scholarship than the age in which we are now living. Ministers of religion, professors in universities, and members of many societies of learning and research have consciously or unconsciously encouraged atheists, deists and rationalists in their war on religion—a war which owes its popularity not so much to the prominent

* Appendix, Note I.

names of its leaders as to a craving for "vain things" and a determination to destroy all belief in the supernatural.

Free thinkers, deists, agnostics, atheists, skeptics, rationalists, natural scientists, and an army of magazine writers inflated with the ideas and expressions of men cleverer than themselves are in the field, and, if Christianity be perishable it is doomed to death, even if fated not to die.

As a consequence of the sermons, addresses and writings of these ambitious men, whose attacks on the Mosaic records are circulated by newspapers, magazines and the socialist press, the masses are losing faith in the existence of God, in rewards and punishment for sin, and in the immortality of the soul. In time morality must disappear, national character suffer and civilization itself be imperilled.* For all history proves that, without religious sanctions and decrees, morals decline and civilization itself decays. The foundation of all morality is religion for it is a fundamental principle that the civilization which believes and worships God lives, and that when it loses this belief and worship it decays and dies. Beyond contradiction religious belief possesses a "survival value?"

The mortar holding the units of a nation in social harmony. Even the heathen said this. "Let us flatter ourselves as we will," said Cicero, "we shall never surpass either the Gauls in valour, or the Spaniards in numbers, or the Greeks in genius but by religion and the fear of the gods, we excel all the nations of the world."

The polemic ability and the skill with which a full division of arguments and plausible proofs is mobilized to attack the Christian trenches is marvellous. Perhaps the most serious and threatening danger to supernaturalism comes from the camp of the philosophers of science who profess to ignore the reality of Christianity and a belief in a revelation. They are satisfied to search for truth in the material, or cosmic order, ignoring altogether the existence or even the possibility of a spiritual world, and, dethroning priests of religion, they establish a hierarchy of science. What Christians call Revelation they brand as superstition and that which Christians deplore as infidelity the scientists glorify as independent thought. "Science," writes Tolstoy, "losing the religious foundation, turns to the study of nonsense and mainly ceases to study the important, since there came into existence the experimental science. But there is one eternal, universal teaching of truth for me, for all of us, especially clearly expressed in the Gospels. As soon as one understands this teaching he enters into a union with God, and there is nothing that I can tell him."†

Another class of men, who have achieved reputations in mechanical art and inventive science, laugh down and ridicule what they are pleased to call "pretensions of Christians." Success in accumulating money or in constructive art emboldens these materialists to speak with authority on the most profound problems, involving the existence of God, the immortality of the soul and the duration of eternity.

Because a man knows something of electricity and chemistry, or of granite, gneiss, feldspar, mica, silax, and borax and can talk learnedly of mineral deposits and of the different geological ages of our earth, must it also be assumed that he is eminently qualified to intelligently discuss and solve abstruse problems of theology, philosophy, history and civilization?

* Note 2.

† "Tolstoy's Diary," Oct. 14, 1897.

Lately there has appeared around the arena of polemics a timorous aggregation of clerics aspiring to reputations and calling themselves members of the "School of Higher Criticism." The "School" is composed largely of the pastors of fashionable churches, and of university professors without any denominational affiliation or any distinctive creed. With their eyes open and with full deliberation they are contributing their eloquence and learning to the destruction of all that makes for the permanency of Christianity. In his great speech, delivered at Oxford, Nov., 1861, Mr. Disraeli, afterwards Lord Beaconsfield, does not hesitate to stigmatise the members of this school and their views as enemies to Christianity, to the permanency of the British Empire, to law and order. After dwelling on the unrivalled extent of the Empire, the decay of faith among the English masses, and the attacks on the Bible insidiously delivered by some within the Christian camp, he continues: "Will these opinions (those of scientific Biblical criticism) succeed? Is there a possibility of their success? My conviction is that they will fail—for two reasons. In the first place, having examined all their writings, I believe without any exception, whether they consist of fascinating eloquence, diversified learning, and picturesque sensibility—I speak seriously what I feel—and that, too, exercised by one honored in this university, and, whom to know is to admire and regard (Dean Stanley); or whether you find them in the cruder conclusions of prelates (Bishop Colenso) who appear to have commenced their theological studies after they have grasped the crozier, and who introduce to society their obsolete discoveries with the startling wonder and frank ingenueness of their own ravages; or whether I read the lumbering ions of nebulous professors, who seem in their style to have revived chaos, and who, if they could only succeed in obtaining a perpetual study of their writings, would go far to realize that eternal punishment to which they object; or lastly whether it be the provincial arrogance and the precipitate self-complacency which flash and flare in an essay or review, I find that the common characteristic of their writings is this—that their learning is always second hand."*

At a time when a certain brand of infidelity had become fashionable, and was deemed a mark of distinction in the London clubs, Disraeli fearlessly challenged the intellectual sauciness of society. With all the strength and power of his eloquence he contended that: "Whatever man may be biologically or physiologically he is something more; and this something more, which transcends all biological and physiological science, is the most essential and distinctive part of his being." "The scientific world," writes Mr. Buckle, "is now coming around to Disraeli's opinion." The course of events, Mr. Buckle adds, has largely justified the prediction spoken in 1864, that "The Teutonic rebellion against the Divine truths entrusted to the Semites" would ultimately meet with the fate of "the Celtic Insurrection of Voltaire and the Encyclopedists." And he further adds that the inability of science to take the place of religion is much more widely admitted than it was in the days when Huxley and Tyndall flourished. All of which goes to show that no matter how powerful or crushing the forces of materialism may be, in the end the moral and spiritual forces, which give character to a people, survive and triumph.

There was never a time in the history of Christianity when believers in Revelation looked the enemies of the Supernatural more steadily in the face than to-day. Christianity stands now, as in the time of Julian, the Apostate, for

* "The Life of Benjamin Disraeli, Earl of Beaconsfield." Vol. IV, p. 372. The Macmillan Co., New York, and Lord Beaconsfield. J. H. Froude, p. 175. Samson, London.

absolute freedom of discussion and candor in scientific, historical and critical investigation. Devotion to Christianity does not close our eyes to the discoveries and results of recent scholarship, or to the achievements of science; we have carefully studied them, but in no instance have we found any evidence or argument against our faith in Revelation. The boast of the German freethinker, Von Holbach, that "Science has seized religion by the hair and branded indelibly on her forehead the mark of failure," lies buried in the grave with the Franco-Prussian scoffer.

We are satisfied that the author of Revelation is also the author of science* and that in the final analysis Revelation and science will fuse into a divine unity. The truth of God in the supernatural order has nothing to fear but everything to hope from the progress of science. We are firmly convinced that God is the beginning and the end of the natural and the supernatural and that the comparison of His works in both orders must necessarily give a uniform result.

We insist, however, that scientists deal with facts and not with suppositions, facts made sure by observations and obtained by careful and repeated experiments. We hold in high esteem the men who search for truth in the natural order, but, with Comteaubriand, we look upon the man who deliberately lies, or who deals in coward acts of mean expediency, to lessen respect for God and sacred things, as an enemy of the human race.

"Everyone," writes the author of the "Genius of Christianity" "whose conduct is noble, whose sentiments are elevated and generous, who does not stoop to a mean act, and preserves a lawful independence of mind is respectable whatever his creed or opinions may be. But the man, by whatever name he may call himself—philosopher, theologian, or scientist who deliberately attempts to corrupt truth, and endeavors, by misrepresentations, calumnies and suppressions to cast odium upon or bring into contempt that which is held sacred by his neighbours, is worthy of the contempt of his fellow man."†

Science is in possession of its own territory, but beyond that territory lies a whole region of enquiry, on which it has, and can have no right to trespass. "Science," said Sir Oliver Lodge in his address to the British Association in 1903, "is undoubtedly an affair of the intellect; it examines everything in the cold light of reason and that is its strength." But Divine faith is above reason, it is supernatural—above nature—and, therefore outside the domain of science.‡ The real scientist, before entering upon his chosen field will dismiss all prejudice, all animosity and dislike for creeds and persons and bring to his investigations an independent mind, for "the kernel of the scientific outlook," writes Bertrand Russel, "is the refusal to regard our own desires, tastes, and interests as affording a key to the understanding of the world."

No great scientist of the past or of to-day has discovered anything contradicting the philosophic truth that God exists or that the soul is immortal. If the discoveries of science have at all affected these truths it is to add vividness and cogency to the argument from design by manifesting the marvellous order existing in our material world, and the superiority of mind over matter.

* "God is the Master of science"—"Deus Scientiarum Dominus est."—I. Kings ii. 3.

† "Les Martyres"—Introduction.

‡ "Strong Son of God, immortal Love,

Whom we have not seen thy face,

By faith and faith alone, embrace,

Believing where we cannot prove."

—Tennyson's "In Memoriam."

The *masters of science* have not denied the existence of God or the immortality of the soul. Men of little minds, or men trained along the single line of observing things of sense alone, deny these essential truths. Not finding the soul in a test-tube and failing to observe God reacting to their reagents, they conclude there is neither God, nor immortality. The spiritual world is beyond their concept. Many of them have been influenced, possibly unconsciously, by the prevalence of the assumption that one mark of learning is the denial of honored truths. The study of a little psychology and natural theology would convince them that the great truths they profess to deny belong to the realms of pure philosophy and theology and are no less scientifically demonstrable than are specific gravities.

The emphatic and solemn injunction delivered to the sages of the Jewish Sanhedrin by the venerable Gamaliel, stands to-day in its prophetic character as menacing as it was two thousand years ago, when the Apostles preached in the vestibule of Herod's Temple. "Ye men of Israel, take heed to yourselves what you intend to do . . . for if this council (the Christian Church) or if this work be of men it will come to nought. But if it be of God, you cannot overthrow it and you may be found fighting against God."

—Acts of the Apostles, Chap. V.



First man and woman. Genesis, Chap. I.

A HISTORIC PARALLEL.

While discussing man's origin, on rational principles, it is most important to distinguish between ascertainable facts and scientific hypotheses. Scientific suppositions, dealing with early man, have been so eloquently exploited and popularized that people are disposed to accept them as facts of anthropology. It demands great courage in a writer to deny that all men in very remote times were savages, but as far as history goes back—and beyond history is nebulousity and chaos—we know that civilized man always was. "Everything" writes the oriental traveller, Dr. Stein, "everything I saw in China was to me evidence of the immense antiquity of a high civilization and of the artistic development of the East."*

Dr. A. T. Clay, Professor of Oriental literature, Yale University, is of the same opinion when he writes: "Above all else, one of the greatest surprises is that the earliest peoples, instead of being barbarous or uncultured, were civilized and possessed a culture of a high order."†

* "Oriental Travels," London, 1869.

† "Pushing Back History's Horizon," Philadelphia, 1916.

Portions of the Bible excepted, history shows us civilization and barbarism existing side by side from immemorial time as they exist side by side now, and this, in the words of Sophocles, "is not a matter of to-day or yesterday, but hath been from all time—and none can tell us when or how it came."

When a writer has lost faith in the supernatural and surrenders himself to sceptical theories there is no limit to which he will not go to support his own views. No man may be called a scientist because he accepts as a certainty that which is but a theory—such, for example, as the evolution of man from a worm



Primitive Man, the Pithecanthropus Erectus. A conception of J. H. McGregor of the Ape-man of Java.

or the ascent of civilized man from a savage. For science, if it means anything, implies demonstration leading to stern truth. Huxley in his "Collected Essays" left us an advice that may help to perpetuate his memory. He says: "Give unqualified assent to no proposition the truth of which is not so clear and distinct that it cannot be doubted."

Now the evolution of man from what Herbert Spencer terms a "highly differentiated portion of the earth's crust and gaseous envelope," or what Dr. Theodore Nicholas Gill, Dean of American Biologists, calls "a worm-like thing

belonging to the earliest period of our earth's history;" or his ascent from a prehistoric savage, is far from being a demonstrated fact. Nor will we admit, in the face of the philosophy of common sense, that these theories are, as Mr. Edward Clod claims, "self evident."

SAVAGE MAN.

The attack on the Mosaic account of the creation of man, was opened in modern times by Voltaire. In his "Philosophy of History" he contended that the human race had its beginning in a condition approaching, and, in some respects, inferior to that of beasts. He wrote: "Not only a prodigious extent of time, but fortunate conditions also, are necessary that man may raise himself above the life of animals." Voltaire led the way in paths which, now well trodden and familiar, were then comparatively unopened." Since the days of the "Philosopher of Ferney" the sense of unbelief and unrest has become one of the chief characteristics of our age.

There seems to be a determination on the part of our generation not only to inherit and perpetuate the errors of all preceding times, but to do away with the supernatural entirely. New sophisms of surprising ingenuity and new seductive arts are invented to augment specious arguments of assault which have been a thousand times victoriously answered and refuted. It is a perpetuation of the Voltarian protest against the Providence of God, which, with great force and ingenuity and with exceptional vehemence and animosity mournfully marked the eighteenth century as an age of unbelief.

If, with Virchow, Eric Wasmann and Zittel, we cannot hold as one of the results of scientific research the doctrine that man is descended from an ape or from any other animal, neither can we accept the contention that primitive man was a savage. Lyell's triumphant refutation of Lamarek's theory of the origin of man and the Duke of Argyle's demolition of man's descent from an ape practically ended a controversy which threatened the peace of England. The opponents of Revelation having almost unanimously abandoned the Lamarekian descent of man, are returning to the Lucretian theory of the primitive savagery of the human race.* As the search for the Pithe—the animal intermediary between man and the ape—has proved a hopeless failure, the priceless gift of speech, possessed by man alone, ought to be enough to preclude the possibility of man's descent from a beast and his primeval savagery.

The belief of the Christian is that savage man is a retrogression and a degradation from a higher state. "When man had once fallen from virtue," writes Schlegel, "no determinable limit would be assigned to his degradation, nor how far he might descend by degrees till he reached almost, to the level of the brute; for, as in his origin he was a being essentially free, he was in consequence capable of change, and even in his organic powers most flexible. We must adopt this principle, as the only clue to guide us in our enquiries, from the African negro, who from his bodily strength and ability, from his docile and,

* "Yet man's first sons
 . . . the wild lives of beasts
 Leading with missile stones hunted
 and in caves dwelt:
 Their naked limbs with herbs
 And leaves entwining."

—Lucretius, "Natura Rerum."

in general, his good character, is far from occupying the lowest grade in the scale of humanity, down to the Patagonian, the almost imbecile Peshwerais, and the horrible cannibal of New Zealand, whose very portrait excites a shudder in the beholder. So far from seeking, with Rousseau and his disciples, for the true origin of mankind, and the proper foundations of the social compact, in the condition even of the best savages, we regard it, on the contrary, as a state of degeneracy and degradation."*

One would think that the scientific world ought to be surfeited with theories. From the dawn of the reign of the Encyclopedists, theory rose beside theory and though, as far back as 1806, the French Institute counted eighty systems opposed to the Mosaic records, not one of them to-day invites the attention of thoughtful men. Voltaire in his "History of the Russians under Peter the Great," informs us that: "no one but a blind man can doubt that Whitemen, Negroes, Chinese, Albinos, Hottentots, Laplanders and American Indians are all entirely distinct races, separate and distinct creations, or evolutions." Camille Desmoulins supported the theory of eleven distinct families of the human race and Boryde de St. Vincent extended the number to fifteen. Voltaire denied the possibility of a diluvian cataclysm and when Buffon showed him marine shells gathered from mountain crests, Voltaire said they were only freaks of nature.†

REMAINS OF EARLY MAN.

From the remains supplied by fossil-yielding strata or fossiliferous beds of ancient streams and from old river gravels and limestone caverns, many students of anthropology profess to have ample proofs that primeval man was a savage. From chipped flints and bones separated from the stalagmitic deposits in Kent's cave, near Torquay, England, and from the supposedly worked flints which H. Boucher de Perthes found beside bones of a woolly-haired elephant or mammoth, and with those of a cave bear and other mammals in the "drift" or gravel pits of Abbeyville, in Picardy, Professor Reed-Moir would have us acknowledge these finds as proofs of man's primitive savagery. During his lecture at a recent meeting of the Royal Anthropological Society, he exhibited many palcolithic flint specimens presumably hand-flaked, of the early pleistocene period, also a few stone hammers, a bone needle, shreds of crude pottery and a large fossil elephant-bone, dressed down to a point. From these exhibits and from human remains, chiefly skulls and fragments of skulls, found in caves, dry washes and gravel-pits within the past seventy years, Professors Muir, Osborne, Scott, Elliott and many American Anthropologists construct or, preferably, endorse a theory bearing upon the fabulous antiquity of man and his original savage state.

These skulls and fragments have been found in different countries and at different times, they are classified as the:

- (1) Piltdown skull, found in 1911 by Mr. Charles Dawson in Piltdown Common, Fletching, England, and named—*Eoanthropus Dawsoni*.
- (2) Heidelberg Jaw—*Homo Heidelbergensis*—found near Heidelberg in the Mauer Sands in 1907.
- (3) A brain-case—*Pithecanthropus Javanensis*—found a few years ago in Java.
- (4) The Neanderthal, Mousterian and the Chapelle aux Saints skulls.

* "Philosophy of History," Vol. I, p. 48.

† Appendix, Note 3.

(5) The Talgai skull, relic of pleistocene man, now in the Museum of the University, Sydney, Australia. It was found near Talgai, in the Darling Downs, Queensland, and is completely mineralized. Then there are Grimaldi skeletons, the Cro-Magnon remains and many others found in caves in France and Spain. Near some of these skulls and remains were found a few "colithes" (*eo-dawn, lithos-stone, dawn stones*) which some anthropologists believe to be the earliest form of tools, or weapons, used by savage man.



Original Men. An Assumption by W. J. Thomson.

DIVERSITY OF OPINION AMONG SCIENTISTS.

Mr. Dawson and Dr. Smith Woodward contend that the latest of the "finds," the Piltdown skull, belongs to the late pleistocene period and is, probably, two hundred thousand years old. But Sir Ray Lankester, Keith, Harrison and Reed-Moir, say that man was on the earth in the early pleistocene period, that is, from five hundred thousand to a million of years ago. Sir John Lubboek and many European and American paleontologists, arguing from the discovery of these chipped flints, a few stone hammers and other rude stones and peculiarly shaped implements found in glacial moraines, drifts and land-faults claim that these colithes were fashioned by primitive man in an inconceivably remote past. But Lapparent, Boulé and Obermair, leading authorities in paleontology, do not accept these flints as the work of man. They proclaim these *colithes* to be merely fragments of prismatic flints.

Reading over the contradictory statements of these authorities, one is reminded of the fiery discussion over the little pieces of calcareous matter found in the glens of Scotland after a flood. These articles, Sir Walter Scott tells us in his "Introduction to the Waverley Novels," were fashioned by the water into a fantastic resemblance of cups, saucers, basins and the like. The children said they were made by the fairies, the shepherds asserted they belonged to an extinct race of dwarfs, and the philosophers took them in their hands, examined them, shook their heads and looked wise.

Nor is there any unanimity of opinion on the birthplace of the first man or parent of the human race. Sir Charles Lyell, a great authority in his day, was of the opinion that man's first appearance was in the tropics, or in the torrid zone from whence he slowly drifted into colder regions. Scott Elliott tells us in "Prehistoric Man and His Story," that the first man was probably born in "the meeting place of three continents—east and north of Suez, west of India, and south of Russia," while Henry F. Osborn in the preface to his "Men of the Old Stone Age," says that: "it is somewhat more probable that our early progenitors lived on the African continent than elsewhere." But the eminent anthropologist Prof. Sergi and the distinguished paleolithic scholar, Cope, insist that man's first home was in South America. Then to impart additional interest to this lively controversy Professor H. R. Howland tells us that wherever and whenever man was born he and his successors were left handed; and he made this statement on the authority of the Book of Judges. All of which reminds us of the justice of Andrew Lang's observation that too often popular science is nothing more than an "expenditure of rhetoric on erroneous conclusions."*

When these writers cannot agree among themselves but put forth assumptions, theories, hypotheses and speculations that conflict with our intuitions and common sense, we know enough to know that this is not science but something baseless and false. We accept as true that which is proved to be true, but we demand of those who bring against the supernatural origin of man objections from science to prove, first of all, that that which they call science is genuine science, not simply an induction, an hypothesis, a theory, a conception.

We remember Huxley's brilliant introduction to his volume of essays in which he mentions how he came to appear before the world as an antagonist of the faith of his fellow countrymen. He began his studies, he informs us, with no particular bias against the Church of England, or against any church, but with the simple desire to investigate certain facts of the visible universe. But wherever he went in his tour of investigation, he tells us, he found his path barred by notice-boards bearing the warning: "No thoroughfare; by order of Moses." He lived to help in removing these boards but when Christian apologists entered the path well worn by him and his admirers, they were arrested by signposts carrying the inscription "Road closed: by order of Darwin."

* The latest word on man's origin comes from J. Wood Jones, Professor of Anatomy in the London School of Medicine for Women. The Professor informs us that "Man comes of an arboreal stock. Arboreal uprightness preceded terrestrial uprightness."—*Arboreal Man*. Longman, Green & Co., New York, 1917. In his book the author, forgetting the elementary law of causality, attempts to prove that the effect is greater than its cause.

PROBLEM OF MAN'S ORIGIN.

The problem of man's origin belongs not to experimental science but to metaphysics and theology. Mr. Elliott appreciates this, to some extent at least, and is driven to remark that: "The common sense of mankind whether in civilized or savage communities, draws an unmistakable boundary between the best animal and the worst man. But if we are to attempt to define this limit, we would at once be confused in psychological and metaphysical subtleties which, however definite they may be, never seem to lead to a definite result."*

Here then is the pith of the problem: the solution of the sum of man's origin lies outside evolution, and evolutionists will not, or cannot, see their way open to discuss the problem on higher than material grounds. There is another admission too, quite unusual in books of this kind, to this effect, that every point emphasized by him in his "Prehistoric Man" is always a "matter of probability." Such a declaration disarms controversy and leads the critical reader to overlook the "may bes" and "might have beens" scattered here and there on its pages.

The contention of Voltaire in his "Philosophy of History" and of Sir John Lubbock in his "Primitive Condition of Man," that the savage is the type of original man is largely held to-day by non-Christian scientists. In an article printed in the *Scientific American* (January 30, 1915) Professor W. P. Pyecraft, of the British Museum, supports the savage-man theory, advancing nothing new and supplying no strength to arguments already triumphantly met and demolished by the Duke of Argyll in his essay on "Primeval Man."

THEORY OF PROGRESSIVES.

The theory of what is now known as the "School of Scientific Progress" is included in two assumptions:

(a) That the primitive life of the human race was the savage state, or that of utter barbarism, and—

(b) That the race rose from savagery to the highest civilization yet attained, by its own energy and without any supernatural aid.

Now, this theory, at its best, is but an assumption, a conjecture, an hypothesis, and is not science. It is not a fact demonstrably true or historically known or verifiable. It is but an induction from certain isolated "finds" and ascertained facts. The English political school of Hobbes, Adam Smith and Thomas Malthus anticipated the Progressives by many years, for they also dealt with man as originally a savage, struggling with beasts and his human brother for existence and finally attaining to civilization by his own efforts. So, likewise, thought Rousseau, Von Holbach, and the French Encyclopedists. But, like their successors, they were not able to substantiate their claims.

The common practice of those who, in the name of science, pretend to contradict Christian tradition, of bringing forward an unproved and unprovable theory, or hypothesis, and then insisting on the believer in Divine inspiration disproving it, or else surrendering Christian tradition, is neither logical, nor scientific. "Admit an absurdity once," reads an old axiom, "and anything will follow."

It is for the Progressives to prove, not for us to disprove, their theories, hypotheses, conjectures and guesses. Till they are proved they are not science and

* "Prehistoric Man and His Story," p. 56.

make nothing against Christian inheritance. Professors McCurdy, Elliott and W. P. Pyeraft draw a very elaborate and partially true picture of the mental and social state of savages, but—and a very important omission—they forget to prove that primeval man was a savage.

Progress of individuals and even of nations in culture, wisdom, virtue and religion, by the study of tradition, by foreign influence, superior instruction and aid there has been and will be; but no man ever did or can, by his own inherent energy or unassisted, indigenous effort, rise from the savage state to a plane of, even partial, civilization.

MAN NOT PROGRESSIVE.

The life of the savage runs from generation to generation in the same unalterable groove. His tendency is ever downward or he is, in a sense, a petrified man. The history of the human race upon earth is more a record of deterioration than of progress. Neither mentally nor physically has man improved in ten thousand years.

Professor Flinders Petrie, an acknowledged authority on all that concerns Egyptian history and archaeology, writes in his "Romance of Early Civilization," "We have now before us a view of the powers of man at the earliest point to which we can trace written history, and what strikes us most is how very little his nature or abilities have changed in seven thousand years. What he admired, we admire; what were his limits in fine handiwork are also ours. We may have a wider outlook, a greater understanding of things, our interests may have extended in this interval, but as far as human nature and tastes go, man is essentially unchanged even in this comparatively long period." Still later, and as if to confirm the statement of Prof. Petrie, Alfred Russel Wallace wrote in his book "The World of Life:" "By a general glance over the early history of civil man I have shown that there is little, if any, evidence of advance in character or in intellect from the earliest times of which we have any record."

It is to be presumed Professors Petrie and Russel Wallace knew what they were talking about. If in seven thousand years man has not essentially changed, if his limitations in fine handiwork, and his tastes and abilities are unaltered, what assurance have we that he will make any progress in intellect or advancement, except in the material order, in the next seven thousand years. We have to-day no greater poets, orators, statesmen, or artists, than had ancient Greece and Rome, or, for aught we know, Egypt, Persia, Chaldea and Assyria. Far from making further advance in civilization all these nations have retrograded, supporting the contentions of Pfister, Patrick and Freud that man, left to himself will be governed by his passions and inclinations and fall away from the restraints of law and order.

THE SAVAGE—A PETRIFIED MAN.

But of prehistoric man we know nothing; we only know that so far as history goes back we find nothing but a record of high civilization and barbarism existing side by side. We also know that the theory of original savagery is unhistorical, for there is no record or example of a savage tribe becoming by its own spontaneous and unassisted efforts a civilized community or people. All the historical authorities known to us agree on this and there is not in all history an example to the contrary. But we go further and believe that not only is

there no example or record of a savage people becoming civilized by its own unassisted efforts, but that it cannot be proved that any tribe sunk in the lowest savagery has ever, by any means, attained to civilization. And we advance this because the most pronounced characteristic of the savage is his idleness and unprogressiveness, mentally and socially. Time effects no change in his habits, in his condition, or in his stationariness.

And now before the theory of the descent of man from an ape is open for discussion the progress of the savage to the plane of civilized man must be proved. The explorers of Africa, Burton, Stanley, Livingston, Speke and Grant, found the negroes of the west coast and equatorial Africa as savage and brutalized as they were in the time of Herodotus 2,600 years ago. In that long interval of time they made not one solitary returning step to the civilization their forebears or ancestors had lost. The description of the savage tribes, the fish-eaters, eastward of the Persian Gulf, given by the companions of Alexander the Great, four hundred years before the Christian Era, applied in its entirety to them as they were seventy years ago when the traveller, Bruce, visited them. Schomburgk and Charles Warburton, the explorers of Guiana, declared in their writings that the Arowak, Macoushi, Acoway Indians and the Caribs of the mainland and islands would have remained savages till the end of time if the Spanish missionaries had not Christianized them.* The companions of Otondo in his historic failure to colonize Lower California in 1683 reported that the "Digger Indians" of the Peninsula had descended to the bed-rock of savagery and could not, save by a special interposition of God, rise from their unpeackable degradation.

Face to face with these facts of history, confronted with the written and unwritten testimony of the human race, scientists try to persuade thoughtful men that the Darwinian "frog-spawn" or the "worm-like thing" of the dean of American naturalists, after millions of years of transmutations and mutations became a thing called an ape, which, after other millions of years, developed into a thing called a savage, who, after hundreds of thousands of years, expanded into a University Professor or a Viceroy of India. There may be instances where a savage or barbarous tribe became a civilized people, but there is no example in history to show that it became so by development from within itself. But, it may be objected, were not the British and German tribes immersed in savagery when Caesar subdued them? The Britons and Germans at the time of the Roman invasions were barbarians, not savages. The ancestors of the people now inhabiting England and Wales, that is, Celts or Kelts and Teutons had not, at any time, ever descended to savagery. They were in a state of secondary barbarism, held fast to sacred traditions preserved by their Druids and retained many of the elements of an inherited civilization. They were never immersed in pure savagery. The Teutons, Germans or Goths were, according to Gibbon in his "Decline and Fall of the Roman Empire" descendants of the white Scythians mentioned by Herodotus and were never described as pure savages. They had their own religion and their own civil laws, their own towns or villages, were an agricultural people and subject to a code of laws and rules framed and selected by themselves. From what we know of them by tradition and history their barbarism was preferable to pagan civilization, for they had more respect for marriage than the Romans and Greeks, held female chastity in higher esteem, had more regard for their pledged word and were not so atrociously cruel.

* "Description of British Guiana," Schomburgk, 1840, London; "Wanderings in South America," Waterton, 1839, London.

The most ancient civilized peoples, the Egyptians, Ethiopians, Assyrians, Persians, Chinese, Phoenicians, Chaldeans and Hindoos had no savage ancestors, or, if they had, tradition has no memory of them.

We learn from the researches of Captain Darbry, who for many years was French Consul at Hang-Keou and a diligent student of Chinese history, that under the dynasty of Chin-nong, three thousand years before the Redemption, all Chinese documents and ancient records in writing were collected, codified and transcribed on parchment, and this was done at a time when the tribes of Europe were barbarians according to the researches of Le Baron.*

The heroic age of India comprised a very long period, and, writes Hessler, "the beginning of this period is lost in an immensity of time; though we know that it ended about one thousand years before Christ." All of which goes to show that the people who wandered furthest from the parent home of the race, where all "were of one tongue and one speech," fell the lowest, while others who remained nearer the original seats of the race retained their civilization.

NO INTELLECTUAL PROGRESS.

Moreover, the assumption by the Progressives that human progress is inevitable is altogether without any support from history. All the records we have of the great empires of the past furnish us no proofs of their progress in intellect or in arts, or of any permanent advance in their civilization or social habits. Hallam was of the opinion that their earliest constitutions were the most favorable to liberty and to the freedom of their subjects. Their oldest works of art are the best and their earliest literature is the richest and most intellectual. The oldest of the Chinese and Hindu books are superior to anything they have produced in modern times.

The early Romans were morally and religiously superior to and less superstitious than the Romans under the Caesars whose monstrosity in cruelty and in the glutting of abnormal desires, according to their own writers Catullus, Martial, Lucretius and others, staggers belief. If the monstrous moral and religious degradation of the Romans be truths of history, then the decline and fall of the Roman Empire was a blessing sent by God to the human race. We do not know when or from whom the Greeks got their civilization—probably from the Egyptians or Phoenicians—but we do know from the testimony of Strabo, the geographer, that in his time—the time of the Redemption—the Greeks were a decaying and decomposing people. The two greatest poets of Greece, Hesiod and Homer, were the earliest; the best elements of Greek philosophy, the wisest, the most just and salutary of the laws of the Hellenic republics were the oldest. Men, even educated men, who are so perfectly sure of progress from century to century, and that progress is the rule of national life ought to remember that in philosophy we have not improved on Plato and Aristotle, in literature upon Homer or Aeschylus, or in sculpture and architecture on Phidias and Ictinus.

The dignity and sublimity of the Book of Job, the Epics of Homer and the sublime prophecies of Isaiah are to-day unrivalled, while the code of Hammurabi and the Instructions of Ptah-Hotep are not surpassed by the code of Napoleon. All the races who equalled and, in a sense, surpassed in intellectual achievements our modern races have retrograded and are, to-day, intellectually barren. Each of these nations, after attaining to a high level of civilization, inevitably

* "La Medecine Chez les Chinois," P. Darbry, Paris, 1863.

declined; the Fellahin of Egypt, the wandering Bedouin and the mongrel Greek are not in the same class, intellectually, with their forebears. Decadence, and not progress, has marked the careers of these races. In America the Mayas, Quiches, Toltees and Peruvians judging from the remains of their architecture, their calendars and their traditions reached a high material civilization and are to-day a pauperized and semi-barbarous people.

Herbert Spencer once said that nearly all the savage tribes on earth furnish evidence of having fallen from a higher estate and Max Muller declared that there are few, if any, of the most degraded races of mankind whose language does not suggest larger vocabularies than those now used by them.

Careful perusal of the findings of modern science must convince any impartial mind that the skeletal remains of prehistoric man are eloquent of one great truth. These remains tell us that primeval man had much the same cerebral organization which man has to-day and, we may infer, he had just as high an intellectual and moral nature.

These remains prove, if they prove anything, that man's earliest state was good and that, before he became a savage, he was a high and noble creature.

TENDENCY ALWAYS TO BARBARISM.

It ought to be patent to men of common sense that the direct or indirect influence of Christianity and the enforcement of laws made for the government and preservation of society save many of us from descending to savagery. Where law cannot reach nor religion influence a community barbarism, in time, will overshadow it. The Kentucky feudists, the Greek Mainotes and the Sicilian vendettists of our own day have crossed the frontiers of civilization into barbarism. The story of the Montana cut-throats told by Thomas Dimsdale and the history of the Nevada bandits recorded by Wilbur F. Sanders are proofs, if we demand them, of the descent of civilized man to savagery when unrestrained by fear of God or by the strong arm of the law. These lawless men were the sons of civilized parents, and went down in two generations to barbarism.* Our large cities, towns and rural districts have some men and women who are law abiding citizens by compulsion, but barbarians by choice. Extremists, when inspired by theoretic intellectualism, apparently despise all marks of common sense, conservation and tradition as hall-marks of stupidity and superstition.

The traditions of not only the Greeks and Romans but of nearly all ancient peoples associated with those men we now call prehistoric, the "Golden Age" of the human race, that is, an age of high civilization antedating savagery. We cannot discard the wisdom of the past for while "knowledge comes, yet wisdom lingers;" knowledge comes to the generation but wisdom (tradition) lingers in the race as a legacy from the past. To do away with tradition and rest with the sophists upon arguments appealing to the individual as plausible and probable is to disown our inheritance of wisdom from past ages. The prehistoric state of our race may be known only by accepting the traditions of the human race as evidences to the primitive condition of man and to a primitive revelation.

To-day science is specialized and the partial results of specialized science are advanced as sufficient to break down the defences of Christianity. But as Bacon so sagely remarks: "The harmony of the sciences, that is, when each part supports the other is, and ought to be, the true and brief way of rebuttal and

* Appendix, Note 4.

suppression of all sorts of objections."* The voice of what, to-day, is called science is a discordant and contradictory voice. Geologists, biologists and physicists oppose the order of creation as related by Moses; physiologists deny the descent of man from one pair; philologists refuse to accept the original oneness of language and its subsequent disruption. But ethnographers, as they advance in the study of their science, testify more and more to the primeval division of mankind into three great races, as recorded by Moses.

Assyriologists and Egyptologists have opened new avenues of exploration, and, from the ruins of buried cities proved the accuracy of the Mosaic account of the Noachic Flood, the patriarchal period and the Isaim prophecies. From the monuments, clay-tablets, cylinders and cuneiform scripts now in the British Museum, the Pierpont Morgan and University of Pennsylvania treasures, and from collections preserved in the libraries of the Universities of Europe and America, archaeologists and oriental scholars assure us that the records of the Old Testament are in accord with many of the remarkable facts written on the monuments recently uncovered in the historic lands watered by the Tigris and Euphrates rivers.

These newly discovered tablets and terra-cotta writings triumphantly bear witness to the truth of the statement of the ethnographer, Balhi, that "no monument, either historical or astronomical, has yet been able to prove false the Book of Moses; but with them, on the contrary, agree in the most remarkable manner the results obtained by the most learned philologists and the profoundest geometricians."† We began this essay with a citation from the book of an avowed agnostic, Edward Clod, now living; we end it with a quotation from the book of an orthodox believer, Jesus, the son of Sirach of Jerusalem, dead two thousand one hundred years: "God made man from the beginning, and left him in the hand of his own council. He added His commandments and precepts. Before man is life and death, good and evil. That which he shall choose shall be given to him." Eecl. Chap. XV, vs. 14-17. No scientific theory, no cunningly worded hypothesis "no gospel of dirt, teaching that man has descended from frog-spawn though monkeys, can ever set that aside."

APPENDIX.

(Note 1, p. 4.)

During his lecture on "The Insect Progeny of Adam's First Wife," delivered in the hall of the "American Museum of Natural History," Professor Robert P. Dow declared that "Eve was not Adam's first wife. Many years before, he married Lillith, a blonde with hair like ropes of gold." He claimed that Lillith's second husband was Beelzebub. Her children by Beelzebub were all insects. Mr. Dow based his authority for his statements, he claimed, on researches he had made into antiquity.‡

What opinion must thoughtful men have of the intelligence of the trustees of the "American Museum of Natural History," who tendered the hospitality of their hall to Robert P. Dow. No wonder sensible men are protesting against the infliction upon them of a small army of the Theodore Nicholas Gills and the Robert P. Dows.

* Bacon, Vol. VII, p. 330.

† "Atlas Ethnographique du Globe," chap. iv, p. 93.

‡ N. Y. Times, Dec. 20th, 1916.

(Note 2—Growth of Atheism, p. 5.)

Dr. James Henry Leuba, Professor of Psychology at Bryn Mawr College, Pa., has given to the public replies received by him from American sociologists, biologists, psychologists and teachers in universities and other institutions of learning in the United States as to their belief in the existence of God. More than fifty per cent. of the answers show absolute unbelief in a personal God, and forty per cent. deny the immortality of the soul.

Dr. Leuba informs us that if the men who answered his letter: "do not include all the intellectual leaders of the United States, they certainly include the great majority of them. Most of them are teachers in schools of higher learning. There is no class of men, who, on the whole, rival them for the influence exerted on the educated public and upon the young men from whom are to come most of the leaders of the next generation.*"

(Note 3—Voltaire, p. 14.)

"Voltaire asserted in one of his books that the fossils found on the tops of mountains were not marine shells but *lusus naturae*—freaks of nature. Buffon, when Voltaire visited him, placed side by side on a board, shells newly gathered on the sea shore, and fossil shells from mountain tops. When he told Voltaire he had only to cast his eyes upon the board to be convinced of his error, the philosopher refused to examine or even to look upon the specimens, turned and left the room."

"European Magazine," Oct. 1794.

(Note 4—Tendency to Savagery, p. 26.)

H. Von Buttel-Reepen in his book, "Man and His Forerunners," furnishes a brief compendium of prominent writers dealing with the devolution of man. He contends that from archaeological science founded on recent excavations and cave discoveries, man's tendency is towards barbarism and savagery. Man, and all things such as domestic animals and plants, when left to themselves tend to degeneracy. The author belongs to the Darwinian school, and the most interesting passage in his book is that in which he says: "it has never, of course, been believed in scientific circles that men are descended from apes." On the contrary, the professor continues: "Man is not descended from the ape, but, the ape from man." But, he adds, "it would be well, however, to take this theory *cum grano salis*." Are our natural scientists victims of egomania and must we say with Festus: "Much learning hath made *them* mad."

* "The Belief in God and Immortality," Sherman French & Co., Boston.

