

monad, but, by the force of Lamarck's two principles, has reached the most elevated rank on the scale of animals. His last condition before his present was that of the monkey tribe, especially that of the orang-outang. The advocates of this hypothesis generally, however, suppose that there are from three to fifteen species of men, and that the different races are not mere varieties of one species. The most perfect species, the Caucasian, after leaving the monkey state, has gradually risen through the inferior species, and is still making progress, so that we cannot tell where they will stop. In general, the advocates of this hypothesis are materialists; that is, they do not suppose that there is a soul in man, distinct from the body, but that thought is one of the functions of the brain. They usually also regard moral qualities as mainly dependent upon organization, agreeably to the opinions of ultra phrenologists; and hence that they are more to be pitied than blamed for their deviations from rectitude.

Such is the hypothesis. Let us now, in the first place, assume it to be proved, and see what inferences follow.

*I remark, first, that the occurrence of events according to law does not remove the necessity of a divine contriving, superintending, and sustaining Power.*

That every event in the universe takes place according to fixed laws I am ready to admit. For what is a natural law? Nothing more nor less than the uniform mode in which divine power acts. In the case of miracles, it may be that the ordinary laws of nature are suspended or counteracted; at least, they are increased or diminished in their power. Yet from what we know of the divine perfections, we must conclude that God has certain fixed rules by which he is regulated in the performance of miracles; and of course, in the same circumstances we should expect the same miracles. So that we may reasonably admit that even miracles are regulated and controlled by law, like common events; though, from the infrequency of the former, men cannot understand the laws that regulate them.

Now, if the advocates of this hypothesis mean simply that every event is regulated by law, in other words, that with like antecedents like consequents will be connected, I have no controversy with them; and such is the precise statement of a modern anonymous popular writer on the subject.