

that he has lost sight of the most striking of the features, and the one which pervades the whole, namely, that there runs throughout nature unmistakable evidence of thought, corresponding to the mental operations of our own mind, and therefore intelligible to us as thinking beings, and unaccountable on any other basis than that they owe their existence to the working of intelligence; and no theory that overlooks this element can be true to nature.<sup>1</sup> It is true, Darwin

that the most perfect organs of the body of animals are the product of gradual improvement; when eyes as perfect as those of the Trilobites are preserved with the remains of these oldest animals.— He would have us believe that it required millions of years to effect any one of these changes; when far more extraordinary transformations are daily going on, under our eyes, in the shortest periods of time, during the growth of animals.— He would have us believe that animals acquire their instincts gradually; when even those that never see their parents, perform at birth the same acts, in the same way, as their progenitors.— He would have us believe that the geographical distribution of animals is the result of accidental transfers; when most species are so narrowly confined within the limits of their natural range, that even slight changes in their external relations may cause their death. And all these, and many other calls upon our credulity, are coolly made in the face of an amount of precise information, readily accessible, which would overwhelm any one who does not place his opinions above the records of an age eminently characterized for its industry; and during which, that information was laboriously accumulated by crowds of faithful laborers.

<sup>1</sup> There are naturalists who seem to look upon the idea of creation — that is, a manifestation of an intellectual power by material means — as a kind of bigotry; forgetting, no doubt, that whenever they carry out a thought of their own, they do something akin to creating; unless they look upon their own elucubrations as something in which their individuality is not concerned, but arising without an intervention of their mind, in consequence of the working of some “bundles of forces,” about which they know nothing themselves. And yet such men are

ready to admit that matter is omnipotent, and consider a disbelief in the omnipotence of matter tantamount to imbecility: for, what is the assumed power of matter to produce all finite beings, but omnipotence? And what the outcry raised against those who cannot admit it, but an insinuation that they are *non compos*? The book of Mr. Darwin is free of all such uncharitable sentiments towards his fellow-laborers in the field of science; nevertheless, his mistake lies in a similar assumption that the most complicated system of combined thoughts can be the result of accidental causes: for he ought to know, as every physicist will concede, that all the influences to which he would ascribe the origin of species are accidental in their very nature; and he must know, as every naturalist familiar with the modern progress of science does know, that the organized beings which live now, and have lived in former geological periods, constitute an organic whole, intelligibly and methodically combined in all its parts. As a zoölogist he must know, in particular, that the animal kingdom is built upon four different plans of structure; and that the reproduction and growth of animals take place according to four different modes of development; and that, unless it is shown that these four plans of structure and these four modes of development are transmutable one into the other, no transmutation theory can account for the origin of species. The fallacy of Darwin's theory of the origin of species by means of natural selection may be traced in the first few pages of his book, where he overlooks the difference between the voluntary and deliberate acts of selection applied methodically by man to the breeding of domesticated animals and the growing of cultivated plants, and the chance influences which may affect animals and plants in a state of