

appearing as an integral part of the same continuous series of acts of development, one link in the same chain, the crowning operation as it were of one and the same series of manifestations of creative power. If the dangers apprehended from transmutation arise from the too intimate connection which it tends to establish between the human and merely animal natures, it might have been expected that the progressive development of organisation, instinct, and intelligence might have been unpopular, as likely to pioneer the way for the reception of the less favoured doctrine. But the true explanation of the seeming anomaly is this, that no one can believe in transmutation who is not profoundly convinced that all we know in paleontology is as nothing compared with what we have yet to learn, and they who regard the record as so fragmentary, and our acquaintance with the fragments which are extant as so rudimentary, are apt to be astounded at the confidence placed by the progressionists in data which must be defective in the extreme. But exactly in proportion as the completeness of the record and our knowledge of it are overrated, in that same degree are many progressionists unconscious of the goal towards which they are drifting. Their faith in the fullness of the annals leads them to regard all breaks in the series of organic existence, or in the sequence of the fossiliferous rocks, as proofs of original chasms and leaps in the course of nature,—signs of the intermittent action of the creational force, or of catastrophes which devastated the habitable surface. They do not doubt that there is a continuity of plan, but they believe that it exists in the Divine mind alone, and they are therefore without apprehension that any facts will be discovered which would imply a material connection between the outgoing organisms and the incoming ones.