

creation; and not only is man the first creature capable of responding to the stimuli to mental activity, but more; this mentality, while it differs qualitatively from the highest endowments of the lower animals, is in itself the highest possible grade of endowments. It is qualitatively identical with that infinite Intelligence whose presence and supremacy are recognized throughout the universe. It is a fair presumption that when the course of animalization has attained the point toward which all these intellectual adaptations converge, a point is reached which will not be passed except under a different general scheme.

Similar remarks apply to the co-ordination existing between the material world and the idea of the beautiful in man. The beauty and sublimity of Nature have no relation to any other creature. Man is the consummation of a dualism. While the beautiful implies man, it excludes his successor. No endowment beyond or higher than a response to the provisions of Nature is possible.

The beneficent provisions of the earth's crust not only prophesy man, but they reach their finality in man. It was only for human uses that the coal was treasured in the recesses of the earth; for human uses alone the mountains have lifted up their burdens of iron; for human uses only the grandest movements of geological history elaborated and distributed a soil. It is only for man that the forests yield their abundant supplies of timber and fuel. For man the edible and medicinal vegetables were provided. For man the natures of the domestic animals were moulded; and their domestic attachments are directed to no other being.

The last geological revolution produced results of a general rather than a local character. During the Paleozoic, Mesozoic, and earlier Cenozoic ages, the action of geological agencies had been especially developed along belts parallel