



liberated us into a "nation of priests," so that, leading lives of honest labour, social kindness, and religious fervour—in "a land flowing with milk and honey"—their "days might be as the days of heaven upon the earth."

Did Moses get all his noble and uplifting ideas of the Supreme Being from the Egyptian priests? We think not; and we would rather take his own account of the matter. We also believe that his writings are but the commencement of a series of perfectly unique "Oracles," such as no other nation has produced or possessed; and that the light of these revelations exhibited in that complete manifestation of the moral excellencies of the Deity which we have in the life and teaching of the Jewish Messiah—"the Light of the World." If these things be true, then we orthodox people are "of all men most miserable"—if they are not, then no full account of man can be given which does not take in all these great elements of human history—all these supernatural sources of human development and happiness.

Mr. Darwin is a strangely contradictory specimen of the highest kind of unintellectual man. Simple, childlike, modest, and bold also to audacity, he actually dares to develop man from elements pre-existing in an ape. Heavens! the whole world stares at him; and those who would attribute Christianity, and be for ever saved from every kind of religious bondage, claim him as their chief and leader. Mr. Darwin, however, merely seems to forget that there is anything outside his own studies: calm, passionless, absorbed, we never catch a glimpse in him of any expression of want or of fear, any dread of a judge, or any desire for the presence of a Divine Father or Friend. Charles Darwin would never have written, "The Lord is my Shepherd;" he would have been speculating instead upon the causes which produced the ring-strained and spotted varieties of his flock; the reason why the ram had a wrinkled and the ewe a smooth forehead; and at midday, instead of rolling away the stone from the well's mouth, our scientific shepherd would have been engaged in watching how the bees were founding the honey of the plants on which his woolly charge fed. Why should not a cross be made between the Davidson and the Darwinian types? If "an unlearned astronomer is mad," so also is an unlearned naturalist. We admire, no one more admires, this great, modest, clear-minded biologist; but we would say, "Friend, come up higher," come with us and see man saved for by his Maker; imitating his Servitor; influenced by that Spirit whose lowest work was to garnish the heavens and to lay the foundation of the earth, but whose highest work is to lift up man from the nature and the image of the beast into the nature and the image of the Deity.

If our admirable author will grant us all this—will promise not to remove the foundation of our faith—we are not afraid, although we thus speak—then we will calmly go with him into all his beautiful and invaluable researches. Some modification of his theory will most probably be the scaffolding by which naturalists will work and build for some time to come; and if the author did not stretch his theory "nigh to bursting," it would even now be accepted much more widely.

It is a big theory, however, in an unstretched condition, and nothing in the way of hypothesis has ever before embraced so many widely known, and at the same time marshalled into order so many disorderly and unaccountable facts as this of natural selection. The fields of science are, indeed, now "white unto the harvest," but a millennium of time and myriads of workers will not suffice to clear them. As the work will be in the hands of every reader who is anxious to know something of his own origin, it is the less necessary to make any attempt at an analysis of its contents. Not only our whole bodily structure, but the mental and moral faculties are all made out to be an evolution and expansion of what already existed in lower forms; yet the author very modestly says (p. 38) that "In what manner the mental powers were first developed in this lowest organism is as hopeless an inquiry as how life first originated. These are problems for the distant future, if they are ever to be solved by man." There is no escape from the fact that the lower animals do come very near to us both in affection and in possession of thought, and Mr. Darwin quotes Whewell as saying (p. 45) that "Who that reads the touching instances of maternal affection related so often of the women of all nations and of the females of all animals, can doubt that the principle of action is the same in the two cases?" Reading from p. 35 to p. 45, we are brought face to face with the most striking facts with regard to the nurturance of the higher animals to themselves; and yet we are not satisfied. There is still "a great gulf fixed" between us and them. This gulf is, however, in some fearful degree bridged over by savage races of men. Every one knows that Mr. Darwin lays the greatest stress upon what he calls "Natural selection,"—as, as Herbert Spencer calls it, the survival of the fittest,—and it is curious to see what an amount of work this principle has to do. Yet that it does not perform everything in man's development Mr. Darwin is free to admit, as the following quotation will show (p. 175)—

"First, doubtless, we have, as we advanced, a constant stimulus and an increased number of fairly well-developed organs concerned, natural selection apparently effects but little, though the fundamental social instincts were originally acquired. But I have already said enough, whilst treating of the lower races, as to the means which lead to the advance of society, namely, the application of our fellow-men, the strengthening of our sympathies by habit, example, and instruction, reason, experience, and even self-interest, instruction during youth, and religious feelings."

For the present, we must leave our most pleasant author, who, we have just seen, allows that man is benefited by "religious feelings," and does not hesitate devoutly to attribute all his beautiful creation to one absolute, intelligent First Cause.

Extract of a letter from Mr. Higgs, in charge of the New Light House, Island of Laysan, to Mr. James Matthews, dated Dec. 12, 1881.—"Mr. Higgs would express his thanks for the copy of the report by the Committee, and his great desire to see the same published in the Hawaiian Islands. The said report is signed by