

in this feature more nearly resembles certain plants. On the other hand, he has produced many well-marked and decidedly differentiated races.

With regard to further distinctions between Man and animals, and especially to points which cannot apparently be accounted for on any hypothesis purposing to explain the action of Evolution, I must refer the reader to remarks by Mr Wallace in his interesting work *On Natural Selection*, p. 303 *seqq.*, only mentioning here those particular features which are most striking.

The first Mr Wallace alludes to is the size of the brain of Man, saying that the brain of a savage is larger than he needs it to be.

The second point Mr Wallace alludes to is the 'Range of intellectual power in Man.' This is enormous in a highly-trained mathematician or man of science when compared with that of a savage who can only count four; yet the capacity of the brains would be the same; thus clearly shewing that the brain of a savage is much greater than he requires.

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Mr Wallace next compares the intellects of savages and animals, and shews that practically they scarcely exhibit any advance above many intelligent animals: yet they possess a brain which has a potential intellect capable of being developed far beyond actual requirement.

He next passes on to the use of the hairy covering of mammalia, and notices the constant absence of hair from certain parts of Man's body as a remarkable phenomenon, and one which a savage keenly feels. Hence he draws the conclusion that Natural Selection could not have produced such a result, because Natural Selection demands alterations to be useful and not injurious.

Other points to which he alludes as throwing great difficulty in the way of developing Man from the *Quadrumana* by Natural Selection, are the hands and feet. Of the hand he particularly remarks: "It has all the appearance of an organ prepared for the use of civilized Man, and one which was required to render civilization possible."

He then adds the following significant words :  
“If it be proved that some intelligent power has guided or determined the development of man, then we may see indications of that power in facts which, by themselves, would not serve to prove its existence.”

Other phenomena equally striking, and the existence of which is quite as incomprehensible if supposed due to Natural Selection, are speech and the power of framing abstract ideas. But what transcends all other distinctions is the conception of a God. Here the line of demarcation becomes sharp and clear ; while the Moral Sense and Conscience involving the idea of Duty make the separation complete.

My object in quoting the above passages from Mr Wallace’s able and interesting book, is to shew that I am not single in believing Man to have required some additional impulse beyond what Natural Selection or any other process of Evolution can furnish. That while he bears about his body rudimentary organs apparently so convincing of Evolution ; while his intellectual

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powers can be paralleled in kind amongst animals, though in morals he stands apart; yet, there is the enormous gap between him and them which all observation and all philosophical reasoning has failed to bridge over.

It is in consequence of this gap that I would argue that Man cannot have been evolved solely by Natural laws, at least such as we are acquainted with in the Evolution of plants and animals.

I purpose now adding some additional remarks on the intellect of Man to the few I have brought forward from Mr Wallace's book.

If Man had been slowly evolved from the Apes his intellect must have gradually developed in proportion as his physical powers diminished, as witnessed by the degradation of the canine teeth and temporal muscles: and by the time the genus *Homo* had become established we should expect to find evidences of his semi-intellectual work, crude no doubt, but none are forthcoming. This, however, of course does not preclude the possibility of their yet being discovered. What,