

culmination. We find the remains of monkeys from the earlier Tertiary age to the present time; yet, as Mr. Darwin acknowledges, there is a vast gap, between the highest monkey and lowest man; then why is it, if Geology furnishes plenty of instances of the two extremes, it does not also the means? The cranium capacity of the highest, or man ape, is 34 cubic inches, while that of the lowest man is 68, the skeleton of the ape is not formed for an erect position, that of man is perfectly so. The earliest known human skeletons are placed as far back as the Paleolithic era. And Mr. Riviere the describer of one, from the cave of Mentone in France, says, it is that of a man six feet in height, with a facial angle of 85° and a cranium capacity of 97 inches; which places him on a level with the civilized man of to-day.

Mr. Ingersol, who appears to believe the development theory; stated from this platform, that he had seen skulls, placed in a row, ranging from the highly civilized man, to the most degraded savage. Here the skull of a Shakespeare, there the skull of a Patagonian; here the skull of a Webster, there the skull of a Bushman; here the skull of a Sumner, there the skull of an Esquimaux. He might have carried his illustration farther, and said, Here is the skull of a noble Roman, over two thousand years old, there the skull of one of his degenerate descendants of the present day. Behold the difference! It is as great as that between Shakespeare and the Patagonian savage. And he thinks the account of the creation of woman from a rib, or as the French would say, "from a cutlet," a particularly ludicrous affair. I leave the question for the ladies to decide, if it is not as honorable an origin, as to descend from an oyster stew, or a frog pie.

If the development theory were true, we should expect to find the sons of great men taking the places of their fathers; but such is not the case. We find the great men of the world generally coming from the common people. Alexander Dumas,

the French novelist, who had negro blood in his veins, silenced a scion of one of the noble houses of France, who said to him, "Mr. Dumas, who was your father? I know you must be of noble origin, for no man as great as you could come of mean blood." "My father was a mulatto," answered Mr. Dumas. "Who was your grand-father, then?" "He was a negro." "Well, who was your great-grandfather?" Mr. Dumas, a little nettled at his impertinence, answered, with more wit than politeness, "He was an ape. My family commenced where yours has ended."

The last subject I will examine is Comparative Phrenology. If man were a development from a lower species, we would certainly find traces of it in the brain. But such is not the case. The lowest man has every organ in his brain found in the most civilized; the only difference between the savage and the cultivated man is in the comparative strength of their faculties. In the animal, we find the dog, that often appears to know more than its master, wants the entire upper part of the brain. We never find any rudiments of the higher intellect in the lower animals, nor do we find any of the higher organs wanting in man. The human race, then, is not the outgrowth of any other, but separate and apart, possessing distinct and clear characteristic faculties, conferred directly by the Creator. This is established science, if any there be.

FREEDOM.

As a people seeking to solve the knotty problems of society, it is fitting to study under what conditions their solution is passable; to discover the principles upon which civilization may safely build; to shape our actions in harmony with those general truths, by the adoption of which mankind has been bettered; never placing them in jeopardy for the expediencies of the hour, but holding the tighter when dangers threaten. To do this, we must