

(continued from previous page)

in which he takes it upon himself and his association to be the sole representatives of reason, like a wrestler who takes in Turkey or India on the bill-boards. With the name of rationalist pointed at us like a pistol, we others are forced down to the other end of the pad-dock, an inferior breed who eschew reason for theological dogma and super-stition. Well, so much for his opinion of us; I would like to say something about his association. The most fitting title I can think of for them is the apostles of unreason. Reason is the faculty that states that for every effect there must be adequate cause. The Christian gives an adequate cause for this wonderful world of ours — God. These rationalists have no reason for the world. It just happened. Somehow, somewhere, sometime, non-life gave birth to life. Reason, as I know it, cannot be satisfied with such an explanation.

CHRISTIAN (Okato).

Sir,—Mr. Hulbert claims that most of the greatest scientists are or have been rationalists. This is quite incorrect. On the contrary most of the greatest sci-entists have been deeply religious men. Among the great scientists who have been ardent Christians are the names of Sir Isaac Newton, Lord Kelvin, Sir Am-brose Fleming. Lord Kelvin says this: "I do not find the leading men of Science irreligious. If you think hard enough you are forced to believe in God. There is definitely creative power in Nature. True Science and scripture harmonise per-fectly." I am sure your readers would prefer the facts that Lord Kelvin accepts to Mr. Hulbert's opinions.

ASSOCIATION STUDENT  
(Canterbury College).

Sir,—“Student” must be a very young scientist who has just had some of the idols of his market-place bowled over; and, since he has found that experimental science cannot give him metaphysical certitude, he has rushed to the triumph-ant conclusion that nothing can give certitude. *Sate sanguine Descartes!* Does “Student” really think that all our con-victions are either scientific conclusions or mere superstitions? A little serious thought, I venture to predict, will con-vince him that there are certain things more fundamental than science or faith. Let him find them, and he will have found an absolutely certain foundation which no finding of science can shake, a foundation on which he can build a reasonable faith and which will furnish him with a criterion which will save his science from absurdity. But on his present premises he might as well join Cratylus in the market-place, or Schopen-hauer in “one grand, universal suicide.”

F.D. (Wellington).

Sir,—As well bid the stream stop run-ning or the tree stop growing, as at-tempt to arrest the normal progressive movements of the human mind. Since Darwin's time there has been a good deal of valuable criticism of the theory of Evolution from biologists themselves, but much further evidence that has sup-ported the theory. But when we consider the causes of evolution we get at once

on to debatable ground where the widest possible divergence of opinion exists, not only among biologists, but among other theorists who ventured to make ex-cathedra statements concerning the direc-tive agents of Evolution. Lambeth now fully accepts evolution on behalf of Eng-lish and American Churches which have been intellectually forced to accept Evolution. No wonder Bishop Barnes, Rev. Professor Henslow, Sir Arthur Keith, Julian Huxley, H. G. Wells, G. P. Wells, Eugene Dubois, and many others say that Darwin's position has be-come impregnable. After all the hos-tility against Darwin and his famous book he was buried in Westminster Abbey. P. H. BROMELL (Mapua).

## Books for Young Children

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