

its sub-kingdom, in the form of a worm, and it passes through each succeeding stage, until it reaches the form of a perfect animal.

The heart of the highest type of animals is, at the dawn of life, but a single tube. As it progresses in its embryological growth, it consists of two parts, like that of the fish; then of three divisions, like that of the reptile; then of four divisions, like others of its own species. Each specie comes up through the various forms of structural growth which preceded within its own sub-kingdom. Many of those abortive physiological features and organs, which are referred to by evolutionists as proofs of development from lower forms of animal life, are nothing more than the no longer required aids to transformation, during the period of embryological growth, which embryology alone, can satisfactorily explain. The nervous organism of the child is successively that of the fish, reptile, bird, squirrel, deer, dog, ape, and up to the perfect organism of man. While the nervous organism corresponds to that of one of the lower types of animal life, the tendency is to develop corresponding organs, even though wholly unnecessary when existence is perfected. The gill marks appear early, and are abandoned when a higher state of nervous complexity is reached. At a later period the false stomach is begun, and ceases to grow when a higher range of life is entered upon. This does not prove that the human race has been developed from these different forms of animal life, as perfected living creatures. It shows that life, under the creative energies of God, moves, so to speak, along certain lines. These lines are extremely few. In the same sub-kingdom they differ in length, but not in origin or direction. In one class, life moves only from *a* to *b*, in another it continues to *d*, in a third to *f*. There are certain environing influences which develop variations in structural growth—which introduce new forms at that

point, where life rounds off and completes existence in those of a lower type.

The animals of North America differ from those of Europe in the same latitude. Those of South America differ from those of Africa. On the Eastern Continent, there is the European in the north-west, the Mongolian in the east, the Malay in the south-east, the African Negro south of the Mediterranean, and the Hottentot in the extreme south. On this continent, the same race peopled the country from Hudson's Bay to Cape Horn. If climate, food, and environing influences were the forces by which differences of race were originated, we would expect to find the differences on this continent quite as marked as in the old world. We would also expect to find everywhere the same race, where the external influences were alike.

It has been remarked that the Ourangs of Africa are black, and so are the people. The Ourangs of India are chocolate colored, and so, too, are the people. The Ourangs of Africa have long heads, and so have the Negroes. The Ourangs of farther India have short heads, and the heads of the Malays are also short but does it follow that the people of each country have sprung from the Anthropoids? In some parts of the Andes, where the people are living a long way above the level of the sea, and where the air is greatly rarified, they have unusually large thoraxes, and so too have their donkeys, not because the donkeys are the ancestors of the people, but because they are both subject to the same physical influences.

The historical order of creation is undoubtedly one of progressive development, not by the evolution of higher forms of life from those that are below them, but by the successive creation of new species of a higher and more complicated organism.

Doctor Virchow says, that the ancient bog and lake dwellers had heads not inferior in form or capacity,