

serve to show that thousands of years ago there were men equal both intellectually and physically to any who are now living. We, of course, know more to-day than people did a thousand years ago, and Mr. Huxley compares the progress of the human mind since the revival of learning to the development of a butterfly from a caterpillar—a comparison based upon the vulgar error that progress in knowledge necessarily means increase in the powers of the mind. It would be about as sensible to affirm, that because the last African explorer knows so much more about Africa than the first, he must be a much cleverer man. The development of an animal from an egg is exactly analogous to the production of a plant from seed, if you like ; but in neither case is there anything analogous to the “ progression from the formless to the formed—from the inorganic to the organic.” If these operations prove anything, they prove that that which provides the basis of animal or vegetable life must be equal to the full results of that life ; in other words, that you cannot have an effect without an adequate cause. Water will rise to its own level ; but according to Mr. Huxley’s theory it ought, by means of a series of descents, to rise higher and higher ; so that the ultimate result should be an elevation of a thousand or ten thousand feet, though the starting point was the sea level.

“Crushing” as this difficulty must appear to an unprejudiced mind, the evolutionists make very light of it ; but even they are obliged to admit two objections, of no ordinary magnitude, to their theory—objections which for years they have been laboring to remove, but without success. The first of these is the fact—not to go further—that the development of two species from one is at variance with our knowledge of the laws of animal life. Mr. Darwin and Mr. Huxley both wrote works which they published under the high-sounding title of