

evolution. Perhaps Häckel and Huxley illustrate its abuse: Dana illustrates its use. But when I stand at the side of the chasm between the not-living and the living, I, for one, — face to face with facts, and all theory put aside, — feel as I felt at Dresden before that Ineffable Holy. I am in the presence of Almighty God. Every change must have an adequate cause; and the organic living cell must have outside of it a God, and inside of it an immaterial principle, to be accounted for under the law of causation.

Huxley, more cautious than Häckel, says that life is the cause of organization, and not organization the cause of life. He has printed that opinion over and over (HUXLEY, *Introduction to the Classification of Animals*), and never taken it back. Well, if life is the cause of organization, probably it is safe to say the cause must exist before the effect. At least, that is Nature's logic. *But, if life may exist before organization, why not after it? I affirm that the microscope begins to have visions of man's immortality.* [Applause.]

Some force forms the parts of an embryo.

That which forms the parts is the cause of the form of the parts.

The cause must exist before the effect.

The force which forms the parts of an embryo, or of any living organism, exists, therefore, before the parts.

Life is thus the cause of organization, and not organization the cause of life.

Life, therefore, exists before organization.

If it exists before, it may after.