

motion, would yet be animated, and differ in nothing from animals asleep. An oyster which appears to have no external sense or progressive motion, is a being formed to sleep for ever. In this sense a vegetable is merely a sleeping animal, and in general every organized being destitute of sense and motion may be compared to an animal doomed by Nature to a perpetual sleep.

In animals, then, sleep is not an accidental state, occasioned by the exertions of their functions while awake. It is, on the contrary, an essential mode of existence, which serves as a basis to an animal economy. By sleep our existence begins; the foetus sleeps continually, and the infant is more often asleep than awake. Sleep, therefore, which seems to be a state purely passive, resembling that of death, is, on the contrary, that which a living animal first experiences, and is the very foundation of life.

Confined solely to that part which acts continually, the most perfect animal will not appear to differ from those beings to which we can scarcely give the appellation of animal. As to external functions, it would be nearly upon a level with a vegetable; for however different the internal organization of animals and vegetables