

enumerated, that *force of external circumstances* which causes such wide chasms in the regular series of animated being.

When the individuals of the dominant race became very numerous, their ideas greatly increased in number, and they felt the necessity of communicating them to each other, and of augmenting and varying the signs proper for the communication of ideas. Meanwhile the inferior quadrumanous animals, although most of them were gregarious, acquired no new ideas, being persecuted and restless in the deserts, and obliged to fly and conceal themselves, so that they conceived no new wants. Such ideas as they already had remained unaltered, and they could dispense with the communication of the greater part of these. To make themselves, therefore, understood by their fellows, required merely a few movements of the body or limbs — whistling, and the uttering of certain cries varied by the inflexions of the voice.

On the contrary, the individuals of the ascendant race, animated with a desire of interchanging their ideas, which became more and more numerous, were prompted to multiply the means of communication, and were no longer satisfied with mere pantomimic signs, nor even with all the possible inflexions of the voice, but made continual efforts to acquire the power of uttering articulate sounds, employing a few at first, but afterwards varying and perfecting them according to the increase of their wants. The habitual exercise of their throat, tongue, and lips, insensibly modified the conformation of these organs, until they became fitted for the faculty of speech.*

In effecting this mighty change, “the exigencies of the individuals were the sole agents; they gave rise to efforts, and the organs proper for articulating sounds were developed by their habitual employment.” Hence, in this peculiar race, the origin of the admirable faculty of speech; hence also the diversity of languages, since the distance of places where the individuals composing the race established themselves soon favoured the corruption of conventional signs.†

In conclusion, it may be proper to observe that the above sketch of the Lamarckian theory is no exaggerated picture, and those passages which have probably excited the greatest surprise in the mind of the reader are literal translations from the original.

* Lamarck's *Phil. Zool.*, tom. i. p. 356.

† *Ibid.* p. 357.