

it effects which only an infinite intelligence could bring about? In other words, it is making a Deity of the laws which he ordains. Theoretically it may be of little importance by what name men call the Deity; but practically to impute natural effects to law, as an independent power, is to put a blind, unintelligent agency in the place of Jehovah.

*In the second place, where one fact in nature looks favourable to this hypothesis, a thousand facts teach the contrary.*

Take for example the reproduction of animals. Out of every thousand individuals we have certain evidence that nine hundred and ninety-nine are brought into existence by the ordinary modes of generation; that is, they depend upon progenitors. Still, if in the thousandth case the animal's existence was clearly casual, if we could see an elephant, or an ox, start into life without parental agency, that single case would prove the hypothesis. But never do its advocates pretend that any of the larger animals are produced in this way. Nor is it till they get among the smaller and obscure animals, whose habits are very difficult to trace out, that we find any examples where a suspicion even can exist of the communication of vitality irrespective of parental agency. Is not a strong presumption hence produced that further and more scrutinizing observation will show the few excepted cases not to be real exceptions? Does not sound philosophy demand that the proof of the casual production of the thousandth case shall be as decided as that of the normal generation of the nine hundred and ninety-nine? But no one, it seems to me, will pretend that any thing like such certainty exists in a single example throughout all nature. The presumption, then, is really more than a thousand to one against the hypothesis.

Take an example from hybridity. While a thousand species retain from age to age their individuality, not more than one coalesces with its neighbour, and loses its identity. And even here, all admit that there is a constant tendency in the hybrid race to revert to the original stock; and there is strong reason to believe that this will sooner or later take place, and that it would speedily occur in every case, were it not for the influence of domestication. Such facts make the presumption very strong, that species are permanent, and any extensive metamorphosis impossible. Hybridity appears to be in a measure unnatural; and the old proverb true in respect to it,