

of speculation, and of gaining proselytes to its high cause from the disciples of all the sciences.

5. Now the most essential stepping-stone of this argument is a doctrine that has become the almost universal creed of naturalists—that there is no spontaneous generation, at least in reference to the vast majority of known species; to which we superadd the equally admitted doctrine—that there is no transmutation of the species. It is now upwards of a century since the evidence of the former became so palpable, as to constitute it into an article of philosophical belief—and the advocates of Theism in that day, were not blind to the importance of it. We will find it, and deservedly, the subject of gratulation and triumph to Bentley and others. It goes to establish an impassable barrier between the physiological on the one hand, and the chemical or the mechanical on the other—insomuch that we have never distinctly made out of all the processes in chemistry, or of all the principles and powers in natural philosophy, that they even approximate to the formation of an organic being, at least of an organic being which has the property of self-transmission. Of almost all our living races it may be said that we do not perceive so much as a rudimental or abortive tendency to it—whereas, had there been an equivocal generation, and had our present animal and vegetable races originated in such a lucky combination as favoured their complete development, we should for one instance that succeeded have witnessed a thousand frustrated in the progress—all nature teeming, as it were with abortions innumerable; and for each