

the adaptation of means to ends, upon which the Bridgewater treatises, for example, have been based.¹ But this does not appear to me to cover the whole ground, for we can conceive that the natural action of objects upon each other should result in a final fitness of the universe, and thus produce an harmonious whole; nor does the argument derived from the connection of organs and functions seem to me more satisfactory, for, beyond certain limits, it is not even true. We find organs without functions, as, for instance, the teeth of the whale, which never cut through the gum, the breast in all males of the class of mammalia; these and similar organs are preserved in obedience to a certain uniformity of fundamental structure, true to the original formula of that division of animal life, even when not essential to its mode of existence. The organ remains, not for the performance of a function, but with reference to a plan,² and might almost remind us of what we often see in human structures, when, for instance, in architecture, the same external combinations are retained for the sake of symmetry and harmony of proportion, even when they have no practical object.

I disclaim every intention of introducing in this work any evidence irrelevant to my subject, or of supporting any conclusions not immediately flowing from it; but I cannot overlook nor disregard here the close connection there is between the facts ascertained by scientific investigations, and the discussions now carried on respecting the origin of organized beings. And though I know those who hold it to be very unscientific to believe that thinking is not something inherent in matter, and that there is an essential difference between inorganic and living and thinking beings, I shall not be prevented by any such pretensions of a false philosophy from expressing

¹ The Bridgewater Treatises, on the Power, Wisdom, and Goodness of God, as Manifested in the Creation: CHALMERS, (THOMAS.) The Adaptation of External Nature to the Moral and Intellectual Constitution of Man, Glasgow, 1839, 2 vols. 8vo.—KIDD, (JOHN.) On the Adaptation of External Nature to the Physical Condition of Man, London, 1833, 1 vol. 8vo.—WHEWELL, (WILL.) Astronomy and General Physics considered with Reference to Natural Theology, London, 1839, 1 vol. 8vo.—BELL, (CHARLES.) The Hand, its Mechanism and Vital Endowments, as evincing Design, London, 1833, 1 vol. 8vo.—ROGET, (PETER MARK.) Animal and Vegetable Physiology, considered with Reference to Natural Theology, London, 1834, 2 vols. 8vo.—BUCKLAND, (WILL.) Geology and Mineralogy considered with Reference to Natural Theology, London, 1836, 2 vols. 8vo.; 2d

edit. 1837.—KIRBY, (WILL.) The Power, Wisdom, and Goodness of God, as Manifested in the Creation of Animals, and in their History, Habits, and Instincts. London, 1835, 2 vols. 8vo.—PROUT, (WILL.) Chemistry, Meteorology, and the Function of Digestion, considered with Reference to Natural Theology, London, 1834, 1 vol. 8vo. Compare also: STRAUSS-DURKHEIM, (HERC.) Théologie de la Nature, Paris, 1852, 3 vols. 8vo.—MILLER, (HUGH.) Footprints of the Creator, Edinburgh, 1849, 1 vol. 12mo.—BARBAGE, (C.) The Ninth Bridgewater Treatise, a Fragment, London, 1838, 1 vol. 8vo.; 2d edit.

² The unity of structure of the limbs of club-footed or pinnated animals, in which the fingers are never moved, with those which enjoy the most perfect articulations and freedom of motion, exhibits this reference most fully.