

deeply indebted, forsaking the *Ens Entium*, the God of Gods, and ascribing the creation of the universe of worlds to a cause which, according to his own confession, is all but a non-entity. He speaks, indeed, of a Supreme Intelligence, but it is as Newton's god,—whom he blames for attributing the admirable arrangement of the sun, of the planets, and of the comets, to an Intelligent and Almighty Being,\*—and of an Author of Nature, not, however, as the preserver and upholder of the universe,† but as perpetually receding, according as the boundaries of our knowledge are extended;‡ thus expelling, as it were, the Deity from all care or concern about his own world.

While the *philosopher* thus became *vain in his imaginations*, the *naturalist* attempted to account for the production of all the various forms and structures of plants and animals upon similar principles. Lamarck, distinguished by the variety of his talents and attainments, by the acuteness of his intellect, by the clearness of his conceptions, and remarkable for his intimate acquaintance with his subject, thus expresses his opinion as to the origin of the present system of organized beings. “We know, by observation, that the most simple organizations, whether vegetable or animal, are never met with but in minute gelatinous bodies, very supple and delicate; in a word, only in frail bodies almost without consistence and mostly transparent.” These minute bodies he supposes nature forms, in the waters, by the power of attraction; and that next, subtile and expansive fluids, such as caloric and electricity, penetrate these bodies, and enlarge the interstices of their agglutinated molecules, so as to form utricular cavities, and so produce irritability and life, followed by a power of absorption, by which they derive nutriment from without.§

\* System of the World, E. Tr. ii. 331.      † Ib. 332.      ‡ Ib. 333.  
§ Anim. sans Vertèbr. i. 174.