

uncertain cause. Another argument proves their vegetable nature, these plants give out oxygen, whereas if they were animals they would absorb oxygen and give out azote.

Professor Agardh illustrates his opinion just stated by the following fanciful allusion. When thus fixed he considers these beings as no longer having any animal life, but as preserving the appearance of it; "Like those men of Plato," adds he, "agitated by eternal regret with which the remembrance of a happy life, the sweets of which they formerly tasted, inspires them; always oscillating, never tranquil, they seem aiming at the recovery of that happy life which they have lost." The locomotions, however, of the germs of these hydrophytes, and their oscillatory movements when fixed, indicate at least a semblance of animality, and an approach to the confines of the animal kingdom.

Leaving, therefore, these doubtful forms, as having no just claim to be considered as animals, I shall now proceed to those whose right to that title is generally acknowledged. And here two very different tribes start up and prefer their claim to be first considered; the *Infusories*, namely, and those which have been called *Polypes* and *Zoophytes*. But since the first of these two classes, by means of one of its tribes, as its great oracle, Ehrenberg, remarks, approaches the oscillating plants,—I shall consider it as the basis on which the Deity has built the animal kingdom. Indeed, though the Polypes at first sight appear most to resemble the higher *plants*, in their general configuration, the Infusories, as well as coming nearer to the lowest by some of their members, in others exhibit no slight analogy to *seeds*.

Of all the groups of animals those of the least consequence, one would think, must be those that for the most part escape the inquiring eye unless aided by a microscope. The infusories, or as they have been also called *animalcules*, *microscopic animals*, *acrita* or indiscernibles, *amorpha* or