

mouth and digestive organs, and that numbers of them have many stomachs. Spallanzani, and other writers that preceded Lamarck, had observed that their motions evidently indicated *volition*: this appeared from their avoiding each other and obstacles in their way; from their changing their direction and going faster or slower as occasion required; from their passing suddenly from a state of rest to motion without any external impulse; from their darting eagerly at particles of infused substances; from their incessantly revolving on themselves without a change of place; from their course against the current; and from their crowding to shallow places of the fluid in which they are: each species seems also to exhibit a peculiar kind of instinct. Lamarck thinks all this delusion proceeding from errors in judgment, and the result of prejudices inducing people readily to believe what accords with their persuasions. But to apply this remark to such observers as Spallanzani, &c., is drawing rather largely on the credulity of his readers, who might very justly change the tables and apply it to himself, who is certainly as much chained by system as any one can be. Admitting that the observations of Spallanzani just stated record facts, it appears clearly to follow from them that these animals *have* volition, and therefore cannot properly be denominated *apathetic*, or insensible. The fact that they almost all have a mouth and a digestive system; many of them eyes, and some rudiments of a nervous one, implies a degree, more or less, of sensation in them all, and consequently that they have all, whether it be molecular and diffused in their substance, or confined to particular organs; I say that they have all a nervous influence and excitement sufficient for their several wants, corresponding with their several natures.

These minim animals may be said almost to be universally dispersed; they inhabit the sea, the rivers, and other