

but also erect break-waters to strengthen the weakest points, and those from which the greatest danger is to be apprehended.

It is clear that beings so little organized, with scarcely any sense or feeling, are not sufficient of themselves to take these precautions, they must be directed and impelled by some power acting upon them; which, foreseeing the want, provides for it; this can be no physical power, for that is equally without intelligence, and acts necessarily, but it must be the result of the will and original action of Supreme Intelligence, who either so organized the animal as to direct it to certain acts, when placed in certain circumstances, by the agency of physical powers; or by his own immediate employment of these powers, influenced its action, as the occasion required.

I cannot conclude this history of the Polypes without adverting to another circumstance which proves in a very striking manner the intervention of the Deity, and that they could not have assumed the various forms under which we behold them, from peculiar circumstances, to the influence of which, in the lapse of ages, they were exposed. When we see animals, buried in the bosom of the ocean, symbolize the whole vegetable world from the tree to the moss and lichens that vegetate on its trunk, and the agaric or other funguses that spring up beneath it, we are naturally led to inquire into the reason of this system of representation, exhibited by beings that have no affinity, nor are even contrasted with each other by juxta-position.

One of the general objects of the vegetable kingdom was to ornament the dry-land with what was *fair to look upon*, as well as with what *was good for food*. But the depths of ocean, though planted with various vegetables, seem unapt to exhibit in beauty the frail blossoms of the plant, which though they can bear the fluctuations of their own atmo-