

lateral suckers, disposed so as not to impede the motions of the muscles; but their union is only temporary. At a certain age, M. Peron observes, these animals separate, all the large individuals being solitary. The same traveller is of opinion that the concatenation of the Salpes is coeval with their birth.*

The object of Divine Providence in endowing these animals with an instinct so singular can only be conjectured. They are of so very frail a nature, that perhaps when first produced, the fluctuations of the mass of waters, to the surface of which they appear to rise, might be sufficient to destroy them, or to carry them to the shore, where they would inevitably perish; but by being united in bands, they may be better able to resist their force, and perhaps the more vivid light they thus produce may be designed for defence,† or to answer some other important purpose. When they have attained maturity of size and strength they may be better able to direct their course and avoid these injuries. The young of terrestrial animals generally are associated, under the guidance and protection indeed of the mother, till they are of age to take care of themselves. The object of Providence in both cases is the same, though the modes of its accomplishment vary according to the situation and

* The history of the concatenated Salpæ is exceedingly curious, these creatures exhibiting the remarkable phenomenon of alternate generations of confederate and solitary individuals, which in their form are very different from each other. According to the observations of Chamisso, since confirmed by Steenstrup and other naturalists, the chained Salpæ give birth to a race which throughout their entire lives remain free and unconnected, while, on the contrary, the latter produce chains of concatenated animals; in other words, as Chamisso expresses this peculiar aberration from the usual law of nature, "A Salpa is not like its own daughter or its own mother, but resembles its sister, its grand-daughter, and its grand-mother.—
T. R. J.

† See above, p. 187.