

others were developed. Accordingly, in conformity to these views, inert matter was supposed to have been first endowed with life; until, in the course of ages, sensation was superadded to mere vitality: sight, hearing, and the other senses were afterwards acquired; then instinct and the mental faculties; until, finally, by virtue of the tendency of things to *progressive improvement*, the irrational was developed into the rational.

The reader, however, will immediately perceive that when all the higher order of plants and animals were thus supposed to be comparatively modern, and to have been derived in a long series of generations from those of more simple conformation, some farther hypothesis became indispensable, in order to explain why, after an indefinite lapse of ages, there were still so many beings of the simplest structure. Why have the majority of existing creatures remained stationary throughout this long succession of epochs, while others have made such prodigious advances? Why are there such multitudes of infusoria and polyps, or of confervæ and other cryptogamic plants? Why, moreover, has the process of development acted with such unequal and irregular force on those classes of beings which have been greatly perfected, so that there are wide chasms in the series; gaps so enormous, that Lamarck fairly admits we can never expect to fill them up by future discoveries?

The following hypothesis was provided to meet these objections. Nature, we are told, is not an intelligence, nor the Deity; but a delegated power—a mere instrument—a piece of mechanism acting by necessity—an order of things constituted by the Supreme Being, and subject to laws which are the expressions of his will. This Nature is *obliged* to proceed gradually in all her operations; she cannot produce animals and plants of all classes at once, but must always begin by the formation of the most simple kinds, and out of them elaborate the more compound, adding to them, successively, different systems of organs, and multiplying more and more their number and energy.

This Nature is daily engaged in the formation of the elementary rudiments of animal and vegetable existence, which correspond to what the ancients termed *spontaneous generation*. She is always beginning anew, day by day, the work of creation, by forming monads, or “rough draughts” (*ébauches*), which are the only living things she gives birth to *directly*.

There are distinct primary rudiments of plants and animals, and *probably* of each of the great divisions of the animal and vegetable kingdoms.\* These are gradually developed into the higher and more perfect classes by the slow but unceasing agency of two influential principles: first, *the tendency to progressive advancement* in organization, accompanied by greater dignity in instinct, intelligence, &c.; secondly, *the force of external circumstances*, or of variations in the physical condition of the earth, or the mutual relations of plants

\* Animaux sans Vert., tom. i. p. 56. Introduction.