

and animals. For, as species spread themselves gradually over the globe, they are exposed from time to time to variations in climate, and to changes in the quantity and quality of their food; they meet with new plants and animals which assist or retard their development, by supplying them with nutriment, or destroying their foes. The nature, also, of each locality, is in itself fluctuating; so that, even if the relation of other animals and plants were invariable, the habits and organization of species would be modified by the influence of local revolutions.

Now, if the first of these principles, *the tendency to progressive development*, were left to exert itself with perfect freedom, it would give rise, says Lamarck, in the course of ages, to a graduated scale of being, where the most insensible transition might be traced from the simplest to the most compound structure, from the humblest to the most exalted degree of intelligence. But, in consequence of the perpetual interference of the *external causes* before mentioned, this regular order is greatly interfered with, and an approximation only to such a state of things is exhibited by the animate creation, the progress of some races being retarded by unfavourable, and that of others accelerated by favourable, combinations of circumstances. Hence, all kinds of anomalies interrupt the continuity of the plan; and chasms, into which whole genera or families might be inserted, are seen to separate the nearest existing portions of the series.

*Lamarck's theory of the transformation of the orang-outang into the human species.*—Such is the machinery of the Lamarckian system; but the reader will hardly, perhaps, be able to form a perfect conception of so complicated a piece of mechanism, unless it is exhibited in motion, so that we may see in what manner it can work out, under the author's guidance, all the extraordinary effects which we behold in the present state of the animate creation. I have only space for exhibiting a small part of the entire process by which a complete metamorphosis is achieved, and shall therefore omit the mode by which, after a countless succession of generations, a small gelatinous body is transformed into an oak or an ape; passing on at once to the last grand step in the progressive scheme, by which the orang-outang, having been already evolved out of a monad, is made slowly to attain the attributes and dignity of man.

One of the races of quadrumanous animals which had reached the highest state of perfection, lost, by constraint of circumstances (concerning the exact nature of which tradition is unfortunately silent), the habit of climbing trees, and of hanging on by grasping the boughs with their feet as with hands. The individuals of this race being obliged, for a long series of generations, to use their feet exclusively for walking, and ceasing to employ their hands as feet, were transformed into bimanous animals, and what before were thumbs became mere toes, no separation being required when their feet were used solely for walking. Having acquired a habit of holding themselves upright, their legs and feet assumed, insensibly, a conformation fitted