

salamander or crocodile of the Lias, might indulge, consistently with his theory, in the pleasing belief that he had possessed himself of the bones of his grandfather—a grandfather removed, of course, to a remote degree of consanguinity, by the intervention of a few hundred thousand *great-greats*. Never yet was there a fancy so wild and extravagant but there have been men bold enough to dignify it with the name of philosophy, and ingenious enough to find reasons for the propriety of the name.

The setting-dog is *taught* to set; he squats down and points at the game; but the habit is an acquired one—a mere trick of education. What, however, is merely acquired habit in the progenitor, is found to pass into instinct in the descendant: the puppy of the setting-dog squats down and sets *untaught*—the educational trick of the parent is mysteriously transmuted into an original principle in the offspring. The adaptation which takes place in the forms and constitution of plants and animals, when placed in circumstances different from their ordinary ones, is equally striking. The woody plant of a warmer climate, when transplanted into a colder, frequently exchanges its ligneous stem for a herbaceous one, as if in anticipation of the killing frosts of winter; and, dying to the ground at the close of autumn, shoots up again in spring. The dog, transported from a temperate into a frigid region, exchanges his covering of hair for a covering of wool; when brought back again to his former habitat, the wool is displaced by the original hair. And hence, and from similar instances, the derivation of an argument, good so far as it goes, for changes in adaptation to altered circumstances of the organization of plants and animals, and for the improbability of instinct. But it is easy driving a principle too far. The elasticity of a common bow and the