

like that of his humble fellow-animal. The clay is after all the same, and there may be as much difficulty in the making of a simple organism with varied powers, as a more complex frame for doing higher work.

In order that we may feel, a complicated apparatus of nerves and brain cells has to be constructed and set to work ; but the Protozoon, without any distinct brain, is all brain, and its sensation is simply direct. Thus vision in these creatures is probably performed in a rough way by any part of their transparent bodies, and taste and smell are no doubt in the same case. Whether they have any perception of sound as distinct from the mere vibrations ascertained by touch, we do not know. Here, also, we are not far removed above the Protozoa, especially those of us to whom touch, seeing and hearing are direct acts, without any thought or knowledge of the apparatus employed. We might, so far, as well be Amœbas. As we rise higher we meet with more differences. Yet it is evident that our gelatinous fellow being can feel pain, dread danger, desire possessions, enjoy pleasure, and in a direct unconscious way entertain many of the appetites and passions that affect ourselves. The wonder is that with so little of organization it can do so much. Yet, perhaps, life can manifest itself in a broader and more intense way where there is little organization, and a highly strung and complex organism is not so much a necessary condition of a higher life as a mere means of better adapting it to its present surroundings.

A similar lesson is taught by the complexity of their skeletons. We speak in a crude, unscientific way of these animals accumulating calcareous matter, and building up reefs of limestone. We must, however, bear in mind that they are as dependent on their food for the materials of their skeletons as we are, and that their crusts grow in the interior of the sarcode just as our bones do within our bodies. The provision even for nourishing the interior of the skeleton by