

culties which only great zeal can surmount; we have to subject them to torments in order to appreciate their physical powers; their innermost energies only reveal themselves to the dissecting-knife—only by living among corpses can we discover them. Among them we find the same spectacle as in the world, whatever moralists may say: they are hardly less wicked or less unhappy than we are; the arrogance of the strong, the meanness of the weak, vile rapacity, short pleasures bought by great efforts—death brought on by long suffering—that is the rule among animals as much as among men. With plants existence is not surrounded by pain—no sad image tarnishes their splendour before our eyes, nothing reminds us of our passions, our cares, our misfortunes—love is there without jealousy, beauty without vanity, force without tyranny, death without anguish—nothing resembles human nature.”<sup>1</sup>

28.  
Into this  
centre  
Cuvier car-  
ried exact  
research.

Into the centre of individual and organised life—the life of the animal and human creation—Cuvier carried exact research, grounding it on the science of comparative anatomy.<sup>2</sup> At the same time, he marked out as the principal problem, around which all investigations must turn, and upon which all classification must depend,

<sup>1</sup> 'Éloges historiques,' vol. i. p. 91.

<sup>2</sup> Cuvier, in the Introduction to 'Le Règne animal, distribué d'après son organisation, pour servir de base à l'histoire naturelle des animaux et d'introduction à l'anatomie comparée' (Paris, 1817), says that for thirty years he had devoted to comparative anatomy all his time (p. v), that the first results had appeared in 1795, his 'Leçons d'Anatomie comparée' in 1800 (p. vii), that he has made anatomy and zool-

ogy march side by side (p. vi). He compares natural history as a science with other sciences, stating that dynamics is become a science almost entirely of calculation, that chemistry is still a science altogether of experiments, that natural history will for a long time to come remain in most of its parts a science of observation (p. 5); he maintains that geometry is a study of syllogisms, natural history a study of method (p. xviii).