rest, they can easily be put in motion, but still not with unlimited ease; a certain finite effort, different in different cases, is requisite for their purpose. Now this immediate condition, this capacity of receiving readily and alternately the states of rest and motion, is absolutely requisite for the nature of man, for the exertion of will, of contrivance, of foresight, as well as for the comfort of life and the conditions of our material existence. If all objects were fixed and immoveable, as if frozen into one mass; or if they were susceptible of such motions only as are found in the parts of vegetables, we attempt in vain to conceive what would come of the business of the world. But besides the state of a particle which cannot be moved, and of a particle which cannot be stopped, we have the state of a particle moveable but not moved; or moved, but moved only while we choose: and this state is that about which the powers, the thoughts, and the wants of man are mainly conversant.

Thus the forces by which solidity and by which organic action are produced, the laws of permanence and of developement, do not bring about all that happens. Besides these, there is a mechanical condition, that of a body exposed to friction, which is neither one of absolute permanency nor one naturally progressive; but is yet one absolutely necessary to make material objects capable of being instruments and aids to man; and this is the condition of by far the greater part of terrestrial things. The habitual course of events with regard to motion and rest is not the same for familiar moveable articles, as it is for the parts of the mineral, or of the vegetable world, when left to themselves; such articles are in a condition far better adapted than any of those other conditions would be, to their place and purpose. Surely this shows us an *adaptation*, an adjustment, of the constitution of the material world to the nature of man. And as the organization of plants cannot be conceived otherwise than as having their life and