

composed of the fragments of the former—it is not easy to contradict the hypothesis of an eternal succession of causes. But there is nothing like this in the animal body; the material is the same in all, the general design too is the same: but each family, as it is created, is submitted to such new and fundamental arrangements in its construction as implies the presence of the hand of the Creator.

There is nothing in the inspection of the species of animals, which countenances the notion of a return of the world to any former condition. When we acknowledge that animals have been created in succession and with an increasing complexity of parts, we are not to be understood as admitting that there is here proof of a growing maturity of power, or an increasing effort in the Creator: and for this very plain reason, which we have stated before, that the bestowing of life or the union of the vital principle with the material body, is the manifestation of a power superior to that displayed in the formation of an organ or the combination of many organs, or construction of the most complex animal mechanism. It is not, therefore, a greater power that we see in operation, but a power manifesting itself in the perfect and successive adaptation of one thing to another—of vitality and organization to inorganic matter.

In contemplating the chain of animal creation,