http://www.geology.19thcenturyscience.org/books/1850-Lyell-Principles/README.htm

posed to the fundamental principles professed by him, that he would explain the former changes of the earth *in a more natural manner* than others had done. When, in despite of this declaration, he required a former "crisis of nature," and taught that earthquakes had become debilitated, and that the Alps, Andes, and other chains, had been lifted up in a few months, he was compelled to assume so rapid a rate of change, that his machinery appeared scarcely less extravagant than that of his most fanciful predecessors. For this reason, perhaps, his whole theory of earthquakes met with undeserved neglect.

Ray, 1692.—One of his contemporaries, the celebrated naturalist, Ray, participated in the same desire to explain geological phenomena by reference to causes less hypothetical than those usually resorted to.* In his essay on "Chaos and Creation," he proposed a system, agreeing in its outline, and in many of its details, with that of Hooke: but his knowledge of natural history enabled him to elucidate the subject with various original observations. Earthquakes, he suggested, might have been the second causes employed at the creation, in separating the land from the waters, and in gathering the waters together into one place. He mentions, like Hooke, the earthquake of 1646, which had violently shaken the Andes for some hundreds of leagues, and made many alterations therein. In assigning a cause for the general deluge, he preferred a change in the earth's centre of gravity to the introduction of earthquakes. Some unknown cause, he said, might have forced the subterranean waters outwards, as was, perhaps, indicated by "the breaking up of the fountains of the great deep."

Ray was one of the first of our writers who enlarged upon the effects of running water upon the land, and of the encroachment of the sea upon the shores. So important did he consider the agency of these causes, that he saw in them an indication of the tendency of our system to its final dissolution; and he wondered why the earth did not proceed more rapidly towards a general submersion beneath the sea, when so much matter was carried down by rivers, or undermined in the sea-cliffs. We perceive clearly from his writings, that the gradual decline of our system, and its future consummation by fire, was held to be as necessary an article of faith by the orthodox, as was the recent origin of our planet. His discourses, like those of Hooke, are highly interesting, as attesting the familiar association in the minds of philosophers, in the age of Newton, of questions in physics and divinity. Ray gave an unequivocal proof of the sincerity of his mind, by sacrificing his preferment in the church, rather than take an oath against the Covenanters, which he could not reconcile with his conscience. His reputation, moreover, in the scientific world placed him high above the temptation of courting popularity, by pandering to the physico-theological taste of his age. It is, there-

* Ray's Physico-theological Discourses were of somewhat later date than Hooke's great work on earthquakes. He speaks of Hooke as one "whom for his learning and deep insight into the mysteries of nature he deservedly honoured."— *On the Deluge*, chap. iv.