

were certain fundamental rocks which contained no organic remains, and which he supposed to have been formed before the creation of living beings. Moro, Generelli, and other Italian writers, embraced the same doctrine; and Lehman regarded the mountains called by him primitive, as parts of the original nucleus of the globe. The same tenet was an article of faith in the school of Freyberg; and if any one ventured to doubt the possibility of our being enabled to carry back our researches to the creation of the present order of things, the granitic rocks were triumphantly appealed to. On them seemed written, in legible characters, the memorable inscription —

“Dinanzi a me non fur cose create
Se non eterne;”*

and no small sensation was excited when Hutton seemed, with unhallowed hand, desirous to erase characters already regarded by many as sacred. “In the economy of the world,” said the Scotch geologist, “I can find no traces of a beginning, no prospect of an end;” a declaration the more startling when coupled with the doctrine, that all past ages on the globe had been brought about by the slow agency of existing causes. The imagination was first fatigued and overpowered by endeavouring to conceive the immensity of time required for the annihilation of whole continents by so insensible a process; and when the thoughts had wandered through these interminable periods, no resting-place was assigned in the remotest distance. The oldest rocks were represented to be of a derivative nature, the last of an antecedent series, and that, perhaps, one of many pre-existing worlds. Such views of the immensity of past time, like those unfolded by the Newtonian philosophy in regard to space, were too vast to awaken ideas of sublimity unmixed with a painful sense of our incapacity to conceive a plan of such infinite extent. Worlds are seen beyond worlds immeasurably distant from each other, and, beyond them all, innumerable other systems are faintly traced on the confines of the visible universe.

The characteristic features of the Huttonian theory was, as before hinted, the exclusion of all causes not supposed to belong to the present order of nature. But Hutton had made no step beyond Hooke, Moro, and Raspe, in pointing out in what manner the laws now governing subterranean movements might bring about geological changes, if sufficient time be allowed. On the contrary, he seems to have fallen far short of some of their views, especially when he refused to attribute any part of the external configuration of the earth’s crust to subsidence. He imagined that the continents were first gradually destroyed by aqueous degradation; and when their ruins had furnished materials for new continents, they were upheaved by violent convulsions. He therefore required alternate periods of

* “Before me things create were none, save things
Eternal.”

Dante’s *Inferno*, canto iii., Cary’s Translation.