

chambered, like that of a reptile; and finally, four chambered, as in the mammalia. The inference which these theorists would draw from such facts is, that man actually begins his existence as an animalcule, and passes successively through the mould or condition of other animals, before he reaches the highest. And the reasons why he does become a man, rather than an echinoderm, or a fish, or a monkey, is only some slightly modifying circumstance, as, for instance, a longer gestation. It appears to me, however, that the inferences sound philosophy should derive from such facts are, first, that, while there is a seeming resemblance between the human embryo and that of lower animals, there is, in fact, a real and a wide diversity; so that the one infallibly becomes an inferior animal, and the other a man. Could a single example be produced in which a human embryo stopped at and became an insect, or a fish, or a monkey, there might be some plausibility in the supposition. But it is as certain to become a man as the sun is to rise and set; and, therefore, the human condition results from laws as fixed as those that regulate the movements of the heavenly bodies. That is a very superficial philosophy which infers identity of nature from mere external resemblance.

The phenomena of hybridity furnish another ground of argument in favour of the transmutation of species, and of course in favour of the law hypothesis; for that hybrids are sometimes the result of the union of different species will not be denied. There is, however, a natural repugnance to union between different species; and in a state of nature this can very rarely be overcome. But domestication changes and almost obliterates many natural instincts, and hence hybridity is far more common among domesticated animals and plants. As a general fact, also, the hybrid offspring is incapable of propagating its own race, without union with one of the original species by which it was produced; and this inability to continue this mixed race has been generally regarded among naturalists as the best characteristic of species. Some, however, attempt to show that some hybrid races do continue from generation to generation to propagate their kind. But in most cases the hybrid race ere long runs out, and there is always a strong tendency to revert to the original stock; and were it not for the influence of man, probably such a thing as hybridity