

important principles of our modern monism. Their teaching pointed to a uniform law of nature as the basis of the various phenomena, a unity of all nature and a continual change of forms. Anaximander considered that the animalcules in water came into existence through the influence of the warmth of the sun, and assumed that man had developed out of fish-like ancestors. At a later date also, we find in the natural philosophy of Heraclitus and Empedocles, as well as in the writings of Democritus and Aristotle, many allusions to conceptions which we regard as the fundamental supports of our modern theory of development. Empedocles points out that things which appear to have been made for a definite purpose may have arisen out of what had no purpose whatever. Aristotle assumes spontaneous generation as the natural manner in which the lower organisms came into existence; for instance he supposes moths to proceed from wool, fleas from putrid dung, wood-lice from damp wood, etc.

The fundamental notion of the theory of development, that the different species of animals and plants have been developed from a common primary species by transformation, could of course only be clearly asserted after the kinds or species themselves had become better known, and after the extinct species had been carefully examined and compared with the living ones. This was not done until the end of the last and the beginning of the present century. It was not until the year 1801 that the great Lamarck expressed the theory of development, which he, in 1809, further elaborated in his classical "*Philosophie Zoologique*." And while Lamarck and his countryman, Geoffroy St. Hilaire, in France, opposed Cuvier's views, and maintained a natural