

exact language. It is only in the second half of the nineteenth century that the many independent lines of reasoning, the fragments of the great doctrine of development, have been united together, that the search after the principles or laws which govern the restless change has been rewarded by a certain number of definite results, and that what was once vague, fanciful, and legendary has become a leading idea in all the natural sciences. As in other instances which we have had occasion to notice, so also in this case, the appearance of clearer and more definite ideas has been heralded and helped by a novel mode of expression, by a new vocabulary. The word "evolution" has in this country done much to popularise this way of regarding natural objects and events: abroad, the word has not met with the same popular acceptance. It was known there and used in science and literature when it was yet unknown in this country, and has in consequence not been monopolised in the same way as in the English language, to denote the continuous and orderly development of states and forms of existence.¹ Moreover, it has been identified in this

2.
"Evolu-
tion."

¹ On the older and modern use of the word "evolution" in the English language see Huxley's article in the 9th ed. of the 'Ency. Brit.' It is reprinted in his collected essays with the title "Evolution in Biology." According to Huxley, the term "evolution" was introduced in the former half of the eighteenth century in opposition to "epigenesis." The two terms denoted the two theories of the generation of living things, by development of pre-formed germs (pre-formation) or by successive differentiation of a relatively homo-

geneous rudiment (after-formation). Harvey, the expounder of the latter theory against Malpighi, who embraced the former, calls the first "metamorphosis." Leibniz, Bonnet, and latterly Haller, were "evolutionists" in the older sense of the word; Harvey, C. F. Wolf, and the modern school of embryologists, with von Baer as its most eminent representative, were adherents of the originally Aristotelian theory of "epigenesis." "Nevertheless," as Huxley says, "though the conceptions originally denoted by 'evolution' and 'development' were