entirely overruled by the authority of Cuvier.[1] In England, where geology and natural history were always popular pursuits, the question was one of more than scientific interest: it was one which had been appropriated by general literature,[2] and the larger bearings of

[1] Huxley describes the position of France and Germany to the doctrine of descent as follows: "In France the influence of Elie de Beaumont and of Flourens, to say nothing of the ill-will of other powerful members of the Institute, produced for a long time the effect of a conspiracy of silence. . . . Germany took time to consider; Bronn produced a . . . translation of the 'Origin' . . .; but I do not call to mind that any scientific notability declared himself publicly in 1860. None of us dreamed that in the course of a few years the strength (and perhaps, I may add, the weakness) of 'Darwinismus' would have its most extensive and most brilliant illustrations in the land of learning. If a foreigner may presume to speculate on the cause of this curious interval of silence, I fancy it was that one moiety of the German biologists were orthodox at any price and the other moiety as distinctly heterodox. The latter were evolutionists *à priori* already," &c. ('Life of Darwin,' vol. ii. p. 186). The two men abroad to whose opinion English biologists of that day would probably attach the greatest value were Karl Ernst von Baer and Milne-Edwards. The former "wrote to Huxley in August 1860, expressing his general assent to evolutionist views" (*loc. cit.*, p. 186, note). It was von Baer from whom Huxley admits to Leuckart that he learnt the "value of development as the criterion of morphological views" ('Life of Huxley,' vol. i. p. 163). Von Baer later on qualified his adherence, admitting development only within the regions of the different types which he had established (see the second volume of his collected papers). The opinions of the great contemporary French zoologist, Henri Milne-Edwards (1800-1885), are fully given in the last chapter of his very interesting 'Rapport sur les progrès récents des Sciences zoologiques en France' (1867), where he also refers to the writings of Isidore Geoffroy Saint-Hilaire, who in France continued to some extent the line of research and reasoning which, through his father, Etienne Geoffroy, and Lamarck, dates back to Buffon, Bonnet, and other philosophical naturalists, of whom, under the name of "Transformistes," M. Edmond Périer has given a connected account in his very valuable historical work, 'La Philosophie zoologique avant Darwin' (1884). Milne-Edwards remained to the end unconvinced by the arguments of Darwin. He had already in 1853 set forth his ideas referring to the general problems of zoology, and he repeated them in 1867 (*loc. cit.*, p. 432 *sqq.*) It is, however, well to note that ever since 1827 (*loc. cit.*, p. 453, note) he had contributed largely to the furtherance of the genetic view by his principle that progress in nature depends on division of labour. In his subsequent writings he dwells with much success on this principle of the "division of physiological labour." (See Spencer, 'Biology,' vol. i. p. 160.)

[2] About ten years after the controversy about the 'Vestiges' had