

imagines a scheme for the origin of the universe. "The formation of the world," he says, "may be conceived to have *happened* thus—a finite number of that infinite number of atoms, which with infinite space constitutes the universe, falling *fortuitously* into the region of the world, were in consequence of their innate motion collected into one rude and indigested mass. In this chaos, the heaviest and largest atoms, or collections of atoms, first subsided; whilst the smaller, and those which from their form would move most freely, were driven upwards. These latter, after many reverberations, rose into the outer region of the world, and formed the heavens." "Other atoms, larger and heavier," he tells us, "formed the earth."

Was Epicurus a spectator of the scene he describes? or did he dream of it? We must not press him too closely; for he tells us he only *imagines* it! He then goes on to *imagine* more of a similar kind. He says: "Fossils and plants were formed by the motion of atoms causing continual transposition, accretion or diminution, in individual bodies."* "These," he goes on to say, "have no vital principle, and therefore can only be said analogically to live or die." "Animals also were formed by the *casual* conjunction of atoms." "Yet," he further states, "the parts of animals were not originally formed for the uses to which they are now applied; but having been *accidentally* produced, they were afterwards *accidentally* applied. The eye, for example, was not made for seeing, nor the ear for hearing,"† etc. All this, the reader sees at once, is not logic or science, but mere imagination!

Yet the very same doctrine is taught by Aristotle; for he says in his *Physicæ Auscultationes* "The rain does not fall in order to make the corn grow, any more than it falls to spoil the farmers' corn when threshed out of doors!" This view of the absence of all design he applies also to the organization of animals; for he teaches that "the teeth were not made for masticating food, but their use was the result of accident. And in like manner as to the other parts in which there appears to exist adaptation to an end."‡ Who told the Stagirite that the

* Laert. Lib. X., et Lucret. I. V.

† Lucret. Lib. IV.

‡ *Physicæ Auscultationes*, Lib. II, chap. 8, sect. 2.