

causes, rather than allowing aught to have arisen from supernatural agency, or the will of the Almighty. In this he has followed the example of all great philosophers, who seem unwilling to admit that the formation of any part of the Universe is beyond their comprehension.

As the works of this Author will best speak for themselves, we shall avoid unnecessary panegyric, hoping they will have received no material injury in the following translation; we shall therefore content ourselves with observing, that in our plan we have followed that adopted by the Comte himself in a latter edition, from which he exploded his long and minute treatises on anatomy and mensuration; though elegant and highly finished in themselves, they appeared to us of too abstruse and confined a nature for general estimation, and which we could not have gone into without almost doubling the
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