

geological theories, which require us to imagine that a long succession of events happened in a brief and almost momentary period.

Another liability to error, very nearly allied to the former, arises from the frequent contact of geological monuments referring to very distant periods of time. We often behold, at one glance, the effects of causes which have acted at times incalculably remote, and yet there may be no striking circumstances to mark the occurrence of a great chasm in the chronological series of Nature's archives. In the vast interval of time which may really have elapsed between the results of operations thus compared, the physical condition of the earth may, by slow and insensible modifications, have become entirely altered; one or more races of organic beings may have passed away, and yet have left behind, in the particular region under contemplation, no trace of their existence.

To a mind unconscious of these intermediate events, the passage from one state of things to another must appear so violent, that the idea of revolutions in the system inevitably suggests itself. The imagination is as much perplexed by the deception, as it might be if two distant points in space were suddenly brought into immediate proximity. Let us suppose, for a moment, that a philosopher should lie down to sleep in some arctic wilderness, and then be transferred by a power, such as we read of in tales of enchantment, to a valley in a tropical country, where, on awaking, he might find himself surrounded by birds of brilliant plumage, and all the luxuriance of animal and vegetable forms of which Nature is so prodigal in those regions. The most reasonable supposition, perhaps, which he could make, if by the necromancer's art he was placed in such a situation, would be, that he was dreaming; and if a geologist form theories under a similar delusion, we cannot expect him to preserve more consistency in his speculations than in the train of ideas in an ordinary dream.

It may afford, perhaps, a more lively illustration of the principle here insisted upon, if I recall to the reader's recollection the legend of the Seven Sleepers. The scene of that popular fable was placed in the two centuries which elapsed between the reign of the emperor Decius and the death of Theodosius the younger. In that interval of time (between the years 249 and 450 of our era) the union of the Roman empire had been dissolved, and some of its fairest provinces overrun by the barbarians of the north. The seat of government had passed from Rome to Constantinople, and the throne from a pagan persecutor to a succession of Christian and orthodox princes. The genius of the empire had been humbled in the dust, and the altars of Diana and Hercules were on the point of being transferred to Catholic saints and martyrs. The legend relates, "that when Decius was still persecuting the Christians, seven noble youths of Ephesus concealed themselves in a spacious cavern in the side of an adjacent mountain, where they were doomed to perish by the tyrant, who gave orders that the entrance should be firmly secured with a pile of huge stones. They immediately fell into a deep slumber, which