

new species brought to perfection under our eyes, we should have beheld millions falling short at the incipient and at all the progressive stages of formation, with some embryo stifled in the bud, or some half-finished monster checked by various adverse elements and forces in its path to vitality. Now in the whole compass of observation, no such phenomena are to be found. We do not see any of the species with which we are at all familiar brought forward in this way—and wait in vain for such from the immatured buddings of animal and vegetable formation. Each actual variety through the great extent of the ascertained physiological kingdom is perfect in its way—and there is a distinct invariable line of transmission in which, but never out of which, we behold the production of each of them. Could we only demonstrate then a commencement for all or for any of these lines, we should be conducted to the period when there took place a most skilful, a most complete, a most varied collocation—and that, by means which nature, that great goddess of the infidel philosophy, as far as the eye of philosophy ever has explored, does not hold in any of her magazines. We should see, in striking exemplification, the collocations of matter taking place, and by other means than by any laws of matter which we at least are acquainted with—and on comparing the manifold fitness of the collocations with the impotency of the laws, we should have the nearest experimental argument that can be given for the energy of a creative word, for the fiat and the forthgoings of a Deity.

6. The commencement, then, even of any of our