

That the parent cause of intelligent beings shall be itself intelligent is an aphorism, which, if not demonstrable in the forms of logic, carries in the very announcement of it a challenging power over the acquiescence of almost all spirits. It is a thing of instant conviction, as if seen in the light of its own evidence, more than a thing of lengthened and laborious proof. It may be stigmatized as a mere impression—nevertheless the most of intellects go as readily along with it, as they would from one *contiguous* step to another of many a stately argumentation. If it cannot be exhibited as the conclusion of a syllogism, it is because of its own inherent right to be admitted there as the major proposition. To proscribe every such truth, or to disown it from being truth, merely because incapable of deduction, would be to cast away the first principles of all reasoning. It would banish the authority of intuition, and so reduce all philosophy and knowledge to a state of universal scepticism—for what is the first departure of every argument but an intuition, and what but a series of intuitions are its successive stepping-stones? We should soon involve ourselves in helpless perplexity and darkness, did we insist on every thing being proved and on nothing being assumed—for valid assumptions are the materials of truth, and the only office of argument is to weave them together into so many pieces of instruction for the bettering or enlightening of the species.

6. We are not to estimate the strength or clearness of that Natural Theology which obtains throughout the mass of our population, by the impression of our scientific arguments upon their