

with a diversity of principles, if not a diversity of parts, consisting of so many laws, grafted it may be on a simple and indivisible substance, yet yielding in the fact of their beneficial concurrence, no inconsiderable argument for the wisdom and goodness of Him who framed us. Nor does it matter, as we have already said, whether these are all of them original, or some of them, as the analysts of mind have laboured to manifest, only derivative laws in the human constitution. If the former, we have an evidence grounded on the beneficial conjunction of a greater number of independent laws. If the latter, we are reduced to fewer independent laws—but these all the more prolific of useful applications, each of which application is grounded on a beneficial adaptation of some peculiar circumstances, in the operation of which it is, that the primary is transmuted into a secondary law.* But whether the one or the other, they exhibit phases of humanity distinct from any that we have yet been employed in contemplating; a number of special affections, each characterized by its own name, and pointing to its own separate object, yet all of them performing an important subsidiary part, for the moral good both of the individual and of the species; and presenting us, therefore, with the materials of additional evidence for a moral and beneficent design in the formation of our race.

* And besides this, would it not bespeak a more comprehensive wisdom on the part of a human artificer, that by means of one device, or by the application of one principle, he effected not a few, but many distinct and beneficial purposes; and does it not in like manner enhance the exhibition of divine skill in the workmanship of nature, when a single law is found to subserve a vast and manifold variety of important uses?