

immortal plant, in the study of which, we shall observe more of mechanism than we have yet contemplated; and more, therefore, of that peculiar argument for design, which lies in the adaptation of varied means, in the concurrence of distinct expedients, each helping the other onward to a certain beneficial consummation.

4. But we must here premise an observation extensively applicable in mental science. When recognising the obvious subserviency of some given feeling or principle in the mind to a beneficial result—we are apt to imagine that it was somehow or other, in the contemplation of this result, that the principle was generated; and that therefore, instead of a distinct and original part of the human constitution, it is but a derivative from an anterior process of thought or calculation on the part of man, in the act of reflecting on what was most for the good of himself, or the good of society. In this way man is conceived to be in some measure the creator of his own mental constitution; or, at least, there are certain parts of it regarded as secondary, and the formation of which is ascribed to the wisdom of man, which, if regarded as instinctive and primary, would have been directly ascribed to the wisdom of God. There are many writers, for example, on the origin and rights of property, who, instead of admitting what may be termed an instinct of appropriation, would hold the appropriating tendency to be the result of human intelligence, after experience had of the convenience and benefits of such an arrangement. Now on this subject, we may take a lesson from the physical constitution of