

have risen into being ; and our argument is entire, if, out of these, that method has been selected, whereof the result is an intense affection on the part of mothers for their offspring. It matters not whether this universal propensity of theirs be a primary instinct of nature, or but a resulting habit which can be traced to the process which they have been actually made to undergo, or the circumstances in which they have actually been placed. The ordination of this process, the mandate for the assemblage and collocation of these circumstances, gives a distinct and decisive indication of an ordaining mind, as would the establishment of any peculiar law. Let it suffice once for all to have said this—for if in the prosecution of our inquiry, we stopped at every turn to entertain the question, whether each beneficial tendency on which we reasoned, were an original or only a secondary principle in nature—we should be constantly rushing uncalled into the mists of obscurity ; and fastening upon our cause an element of doubt and weakness, which in no wise belongs to it.

2. The other affections which enter into the composition, or rather, form the cement of a family, are more obviously of a derivative, and less obviously of an instinctive character, than is that strong maternal affinity which meets so opportunely with the extreme helplessness of its objects, that but for the succour and sympathy of those whose delight it is to cherish and sustain them, would perish in the infancy of their being. However questionable the analysis might be, which would resolve the universal fondness of mothers for their