

all the recesses of a various and complicated external nature, there should be a like variety of intellectual predilections and powers scattered over the species—a congruity between the world of mind and the world of matter, of the utmost importance, both to the perfecting of art, and to the progress and perfecting of science. Yet it is marvellous of these respective labourers, though in effect they work simultaneously and to each other's hands, how little respect or sympathy or sense of importance, they have for any department of the general field, for any section in the wide encyclopædia of human learning, but that on which their own faculties are concentrated and absorbed. We cannot imagine aught more dissimilar and uncongenial, than the intentness of a mathematician on his demonstrations and diagrams, and the equal intentness, nay delight, of a collector or antiquarian on the faded manuscripts and uncial characters of other days. Yet in the compound result of all these multiform labours, there is a goodly and sustained harmony, between the practitioners and the theorists of science, between the pioneers and the monarchs of literature—even as in the various offices of a well-arranged household, although there should be no mutual intelligence between the subordinates who fill them, there is a supreme and connecting wisdom, which presides over and animates the whole. The goodly system of philosophy, when viewed as the product of innumerable contributions, by minds of all possible variety and men of all ages—bears like evidence to the universe being a spacious household, under the one and consistent direction of