

Nor is it difficult to perceive the reason of this. What we discover by observation is the product of the divine imagination bodied forth by creative power into a stable and enduring reality. What we devise by our own ingenuity is but the product of human imagination. The one is the solid archetype of those conceptions which are in the mind of God. The other is the shadowy representation of those conceptions which are in the mind of man. It is just as with the labourer, who, by excavating the rubbish which hides and besets some noble architecture, does more for the gratification of our taste, than if by his unpractised hand, he should attempt to regale us with plans and sketches of his own. And so the drudgery of experimental science, in exchange for that beauty whose fascinations it withstood at the outset of its career, has evolved a surpassing beauty from among the realities of truth and nature. The pain of the initial sacrifice is nobly compensated at the last. The views contemplated through the medium of observation are found not only to have a justness in them, but to have a grace and a grandeur in them, far beyond all the visions which are contemplated through the medium of fancy—or which ever regaled the fondest enthusiast in the enchanted walks of speculation and poetry. But neither the grace nor the gran-

Professor of Natural Philosophy, that the actual physical wonders of creation far transcend the boldest and most hyperbolic imaginings of poetic minds; 'that the reason of Newton and Galileo took a sublimer flight than the fancy of Milton and Ariosto.' That this is quite true I need only refer you to a few astronomical facts glanced at in subsequent pages of this volume in order to evince."—*Sheppard's Essays*, p. 69.