

as among the races of men, are permanent under the most diversified climatic influences; a fact, which the extensive migrations of the civilized nations daily proves more extensively, and which stands in direct contradiction to the supposition that such or similar influences could have produced them.

When considering the subject of domestication, in particular, it ought further to be remembered, that every race of men has its own peculiar kinds of domesticated animals and of cultivated plants, which exhibit much fewer varieties among them in proportion as those races of men have had little or no intercourse with other races, than the domesticated animals of those nations which have been formed by the mixture of several tribes.

It is often stated that the ancient philosophers have solved satisfactorily all the great questions interesting to man, and that modern investigations, though they have grasped with new vigor, and illuminated with new light, all the phenomena of the material world, have added little or nothing in the field of intellectual progress. Is this true? There is no question so deeply interesting to man as that of his own origin, and the origin of all things. And yet antiquity had no knowledge concerning it; things were formerly believed either to be from eternity, or to have been created at one time. Modern science, however, can show, in the most satisfactory manner, that all finite beings have made their appearance successively and at long intervals, and that each kind of organized beings has existed for a definite period of time in past ages, and that those now living are of comparatively recent origin. At the same time, the order of their succession and their immutability during such cosmic periods, show no causal connection with physical agents and the known sphere of action of these agents in nature, but argue in favor of repeated interventions on the part of the Creator. It seems really surprising, that while such an intervention is admitted by all, except the strict materialists, for the establishment of the laws regulating the inorganic world, it is yet denied by so many physicists, with reference to the introduction of organized beings at different successive periods. Does this not rather go to show the imperfect acquaintance of these investigators with the conditions under which life is manifested, and with the essential difference there is between the phenomena of the organic and those of the physical world, than to furnish any evidence that the organic world is the product of physical causes?