

Him before whom Man can only bow in grateful acknowledgment of the prerogatives he is allowed to enjoy in this world, not to speak of the promises of a future life.

I have intentionally dismissed many points in my argument with mere questions, in order not to extend unduly a discussion which is after all only accessory to the plan of my work. I have felt justified in doing so because, from the point of view under which my subject is treated, those questions find a natural solution which must present itself to every reader. We know what the intellect of Man may originate, we know its creative power, its power of combination, of foresight, of analysis, of concentration; we are, therefore, prepared to recognize a similar action emanating from a Supreme Intelligence to a boundless extent. We need, therefore, not even attempt to show that such an Intellect may have originated all the Universe contains; it is enough to demonstrate, that the constitution of the physical world, and more particularly the organization of living beings in their connection with the physical world prove, in general, the existence of a Supreme Being, as the Author of all things. The task of science is rather to investigate what has been done, to inquire, if possible, how it has been done, than to ask what is possible for the Deity, as we can know that only by what actually exists. To attack such a position, those who would deny the intervention in nature of a creative mind, must show, that the cause to which they refer the origin of finite beings is by its nature a possible cause, which cannot be denied of a being endowed with the attributes we recognize in God. Our task is therefore completed, as soon as we have proved his existence. It would, nevertheless, be highly desirable that every naturalist, who has arrived at similar conclusions, should go over the subject anew, from his point of view and with particular reference to the special field of his investigations; for so only can the whole evidence be brought out.

I foresee already that some of the most striking illustrations may be drawn from the morphology of the vegetable kingdom, especially from the characteristic succession and systematical combination of different kinds of leaves in the formation of the foliage and the flowers of so many plants, all of which end their development by the production of an endless variety of fruits. The inorganic world, considered in the same light, would not fail to exhibit also unexpected evidence of thought, in the character of the laws regulating the chemical combinations, the action of physical forces, the universal attraction, etc., etc. Even the history of human culture ought to be investigated from this point of view. But I must leave it to abler hands to discuss such topics.