

tinental masses in a horizontal and vertical direction. On these relations depend the thermal conditions of oceanic currents, the meteorological processes in the aerial investment of our planet, and the typical and geographical distribution of organic forms. Such a reference to the arrangement of telluric phenomena presented in the picture of nature, will, I think, suffice to show that the juxtaposition of great, and apparently complicated, results of observation, facilitates our insight into their causal connection. Our impressions of nature will, however, be essentially weakened, if the picture fail in warmth of color by the too great accumulation of minor details.

In a carefully-sketched representation of the phenomena of the material world, completeness in the enumeration of individual features has not been deemed essential, neither does it seem desirable in the delineation of the reflex of external nature on the inner man. Here it was necessary to observe even stricter limits. The boundless domain of the world of thought, enriched for thousands of years by the vigorous force of intellectual activity, exhibits, among different races of men, and in different stages of civilization, sometimes a joyous, sometimes a melancholy tone of mind;* sometimes a delicate appreciation of the beautiful, sometimes an apathetic insensibility. The mind of man is first led to adore the forces of nature and certain objects of the material world; at a later period it yields to religious impulses of a higher and purely spiritual character.† The inner reflex of the outer world exerts the most varied influence on the mysterious process of the formation of language,‡ in which the original corporeal tendencies, as well as the impressions of surrounding nature, act as powerful concurring elements. Man elaborates within himself the materials presented to him by the senses, and the products of this spiritual labor belong as essentially to the domain of the Cosmos as do the phenomena of the external world.

As a reflected image of Nature, influenced by the creations of excited imagination, can not retain its truthful purity, there has arisen, besides the actual and external world, an ideal and internal world, full of fantastic and partly symbolical myths, heightened by the introduction of fabulous animal forms, whose several parts are derived from the organ-

* *Cosmos*, vol. i., p. 23-25; vol. ii., p. 25 and 97.

† *Ibid.*, vol. ii., p. 38-43, and 56-60.

‡ *Ibid.*, vol. i., p. 357-359; vol. ii., p. 112-117.