

mathematical rules and the inflections which denote number, time, and quality are usually the product of a rude state of society—that the savage and the sage, the peasant and man of letters, the child and the philosopher, have worked together, in the course of many generations, to build up a fabric which has been truly described as a wonderful instrument of thought, a machine, the several parts of which are so well adjusted to each other as to resemble the product of one period and of a single mind,—we cannot but look upon the result as a profound mystery, and one of which the separate builders have been almost as unconscious as are the bees in a hive of the architectural skill and mathematical knowledge which is displayed in the construction of the honeycomb.

In our attempts to account for the origin of species, we find ourselves still sooner brought face to face with the working of a law of developement of so high an order as to stand nearly in the same relation as the Deity himself to man's finite understanding, a law capable of adding new and powerful causes, such as the moral and intellectual faculties of the human race, to a system of nature which had gone on for millions of years without the intervention of any analogous cause. If we confound 'Variation' or 'Natural Selection' with such creational laws, we deify secondary causes or immeasurably exaggerate their influence.

Yet we ought by no means to undervalue the importance of the step which will have been made, should it hereafter become the generally received opinion of men of science (as I fully expect it will), that the past changes of the organic world have been brought about by the subordinate agency of such causes as 'Variation' and 'Natural Selection.' All our advances in the knowledge of Nature have consisted of such steps as these, and we must not be discouraged because greater mysteries remain behind wholly inscrutable to us.

If the philologist is asked whether in the beginning of things