

nature to liberate the human intellect; to point to the diversity and individuality of natural things rather than to their sameness and repetition, and to see in this divine confusion the very essence of nature and the source of all that makes her interesting and delightful to the human soul.

To this philosophical view, which touches the real problem of nature, all the labours of the purely scientific mind seem to unveil only the skeleton around which nature herself throws, in endless ways and varieties,

the temper of the clown. On the other hand, let the reasoning powers be shrewd in excess, the knowledge vast, or sensibility intense, and it will go hard but that the visible object will suggest so much that it shall be soon itself forgotten, or become at the utmost merely a kind of keynote to the course of purposeful thought." The third important contribution and confirmation of this reflection is to be found in Charles Darwin's own account of the development of his mind in the course of his life and through the influence of his studies: "In one respect my mind has changed during the last twenty or thirty years. Up to the age of thirty or beyond it, poetry of many kinds, such as the works of Milton, Gray, Byron, Wordsworth, Coleridge, and Shelley, gave me great pleasure. . . . Formerly pictures gave me considerable, and music very, great delight. But now for many years I cannot endure to read a line of poetry. . . . I have also almost lost my taste for pictures or music. . . . I retain some taste for fine scenery, but it does not cause me the exquisite delight which it formerly did. . . . This curious and lamentable loss

of the higher æsthetic tastes is all the odder, as books on History, Biographies and Travels, and Essays on all sorts of subjects, interest me as much as ever they did. My mind seems to have become a kind of machine for grinding general laws out of large collections of facts, &c." ('Life and Letters of Charles Darwin,' 1st ed., vol. i. p. 100). In the face of this self-depreciation, this honest and modest confession, we may safely maintain that only through the early delight in nature, the intimate communion with her and the breadth of observation, did Darwin's mind succeed in fastening upon some undiscovered features of her life as a whole: as he indeed has done more to cultivate and encourage the *vue d'ensemble*, the synoptic view of nature, and to counteract the purely analytic and synthetic methods of the earlier natural sciences, than any other naturalist in recent times. And having, from the deep source which the love of nature revealed to him, drawn such a full and overflowing measure, we may feel thankful that he spent his life in dispensing the same for the benefit of science and the delight of his many followers and admirers.