

regards—the argument for design is just as entire, though, instead of connecting it with the peculiarity of an original law, we connect it with the peculiarity of those circumstances which favour the development of this maternal feeling, in the form of a secondary law. There is an infinity of conceivable methods, by which the successive generations of men might have risen into being; and our argument is entire, if, out of these, that method has been selected, whereof the result is an intense affection on the part of mothers for their offspring. It matters not whether this universal propensity of theirs be a primary instinct of nature, or but a resulting habit which can be traced to the process which they have been actually made to undergo, or the circumstances in which they have actually been placed. The ordination of this process, the mandate for the assemblage and collocation of these circumstances, gives as distinct and decisive indication of an ordaining mind, as would the establishment of any peculiar law. Let it suffice once for all to have said this—for if in the prosecution of our inquiry, we stopped at every turn to entertain the question, whether each beneficial tendency on which we reasoned, were an original or only a secondary principle in nature—we should be constantly rushing uncalled into the mists of obscurity; and fastening upon our cause an element of doubt and weakness, which in no wise belongs to it.