

new article that is placed within its reach ; and afterwards, by its importunate and never-ending questions. It is this avidity of knowledge which forms the great impellent to the acquisition of it—being in fact the hunger of the mind, and strikingly analogous to the corresponding bodily appetite, in those respects by which each is manifested to be the product of a higher wisdom than ours, the effect of a more providential care than man would have taken of himself. The corporeal appetency seeks for food as its terminating object, without regard to its ulterior effect in the sustaining of life. The mental appetency seeks for knowledge, the food of the mind, as its terminating object, without regard to its ulterior benefits, both in the guidance of life, and the endless multiplication of its enjoyments. The prospective wisdom of man could be trusted with neither of these great interests ; and so the urgent appetite of hunger had to be provided for the one, and the like urgent principle of curiosity had to be provided for the other. Each of them bears the same evidence of a special contrivance for a special object—and that by one who took a more comprehensive view of our welfare than we are capable of taking for ourselves ; and made his own additions to the mechanism, for the express purpose of supplementing the deficiency of human foresight. The resemblance between the two cases goes strikingly to demonstrate, how a mental