

constitution might as effectually bespeak the hand of an intelligent Maker, as does a physical or material constitution. It is true, that, with the great majority of men, the intellectual is not so urgent or imperious as is the animal craving. But even for this difference, we can perceive a reason, which would not have been found under a random economy of things. Each man's hunger would need to be alike strong, or at least strong enough to ensure the taking of food for himself—for to this effect, he will receive no benefit from another man's hunger. But there is not the same reason why each man's curiosity should be alike strong—for the curiosity of one man might subserve the supply of information and intellectual food to the rest of the species. To enlarge the knowledge of the world, it is not needed that all men should be endowed with such a strength of desire for it, as to bear them onward through the toils of original investigation. The dominant, the aspiring curiosity, which impels the adventurous traveller to untrodden regions, will earn discoveries, not for himself alone, but for all men—if their curiosity be but strong enough for the perusal of his agreeable record, under the shelter, and amid the comforts of their own home. And it is so in all the sciences. The unquenchable thirst of a few, is ever drawing supplies of new truth, which are shared in by thousands. There is an obvious meaning in this variety, between the