

of divine inspiration, of which the subject of that inspiration is unconscious—to which supposition there does not appear any reasonable objection—or whether they result from the impulse of unassisted reason; it would be fruitless to inquire: but it is interesting to contemplate the similarity of principle which seems to regulate the discoveries of the useful properties of material substances<sup>b</sup>. Man does not appear to

<sup>b</sup> The following passages, one from Vitruvius, the other from Cicero, are applicable on the present occasion. “The Deity has provided an abundant supply in every part of the world for the necessary wants of man; and has ordained that that supply shall be easily attainable: whereas those things which are to be considered in the light of luxuries, as gold and precious stones, are rarely met with, and are procured with difficulty.” (“Igitur divina mens, quæ proprie necessaria essent gentibus, non constituit difficilia et cara; uti sunt margaritæ, cæteraquæ quæ nec corpus nec natura desiderat: sed sine quibus mortaliū vita non potest esse tuta, effudit ad manum parata per omnem mundum.” Vitruv. Prefat. ad lib. viii.) “In vain had nature created gold and silver, and copper and iron, unless she had at the same time instructed mankind how to discover the repositories of those metals. And, again, in vain had the material been adapted to our wants, unless we understood the method of obtaining it in a separate and perfect state.” (“Aurum et argentum, æs, ferrum, frustra natura divina genuisset, nisi eadem docuisset quemadmodum ad eorum venas perveniretur—materia deinde quid juvaret, nisi confectiois ejus fabricam haberemus?” Cicero de Divinat. lib. i. c. 51.) The following passage from Isaiah gives authority to the preceding opinion: “Doth the plowman plow all day, to sow? doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal