

circumstance that infidelity has looked at it first. On no principle recognizable in right reason can it be urged in support of the development hypothesis; — it is a fact of *fœtal* development, and of that only. But it would be well should it lead our metaphysicians to inquire whether they have not been rendering their science too insulated and exclusive; and whether the mind that works by a brain thus “fearfully and wonderfully made,” ought not to be viewed rather in connection with all animated nature, especially as we find nature exemplified in the various vertebral forms, than as a thing fundamentally abstract and distinct. The brain built up of all the types of *brain*, may be the organ of a mind compounded, if I may so express myself, of all the varieties of *mind*. It would be perhaps over fanciful to urge that it is the creature who has made himself free of all the elements, whose brain has been thus in succession that of all their proper denizens; and that there is no animal instinct, the function of which cannot be illustrated by some art mastered by man: but there can be nothing over fanciful in the suggestion, founded on this fact of *fœtal* development, that possibly some of the more obscure signs impressed upon the human character may be best read through the spectacles of physical science. The successive phases of the *fœtal* brain give at least fair warning that, in tracing to its first principles the moral and intellectual nature of man, what is properly his “natural history” should not be overlooked. Oken, after describing the human creature in one passage as “equivalent to the whole animal kingdom,” designates him in another as “God wholly manifested,” and as “God become man;” — a style of expression at which the English reader may start, as that of the “big mouth speaking blasphemy,” but which has become exceedingly common among the Rationalists of the Continent. The