more; but what would be its aspect if I saw it in the line of the plane? What would be its appearance if I saw it edgewise? There arises in my mind one of those uncertainties which so frequently convince me that I am ignorant. I cannot complete my picture, for I do not know whether all the planets move in one plane. How determine the point? A ray of light breaks in. Huzza! I have found it. If the courses of the planets as seen in the heavens form parallel lines, then must they all move in one plane; and *vice versâ*. But hold! That would be as seen from the sun,—if the planets *could* be seen from the sun. The earth is but one of their own number, and from it the point of view must be disadvantageous. The diurnal motion must perplex. But no. The apparent motion of the heavens need not disturb the observation. Let the course of the planets through the fixed stars be marked, and though, from the peculiarity of the point of observation, their motion may at one time seem more rapid, and at another more slow, yet if their plane be, as a workman would say, *out of twist*, their lines will seem parallel. Still in some doubt, however: I long for a glance at an Orrery, to determine the point; and then I remember that Ferguson, an untaught man like myself, had made more Orreries than any one else, and that mechanical contrivances of the kind were the natural recourse of a man unskilled in the higher geometry. But it would be better to be a mathematician than skilful in contriving Orreries. A man of the Newtonian cast of mind, and accomplished in the Newtonian learning, could solve the problem where I sat, without an Orrery.

" From the thing contemplated, I pass to the consideration of the mind that contemplates. O! that wonderful Newton, respecting whom the Frenchman inquired whether he ate and slept like other men. I consider how one mind excels another; nay, how one man excels a thousand; and, by way of illustration, I bethink me of the mode of valuing diamonds. A single diamond that weighs fifty carats is deemed more valuable than two thousand diamonds each of which only weighs one. My illustration refers exclusively to the native powers; but may it not, I ask, bear also on the acquisition of knowledge? Every new idea added to the stock already collected is a carat added to the diamond; for it is not only valuable to itself, but it also increases the value of all the others, by giving to each of them a new link of association.

" The thought links itself on to another, mayhap less sound :—Do not the minds of men of exalted genius, such as Homer, Milton, Shakspeare, seem to partake of some of the qualities of infinitude? Add a great many bricks together, and they form a pyramid as huge as the peak of Teneriffe. Add all the common minds together that the world ever produced, and the mind of a Shakspeare towers over the whole, in all the grandeur of unapproachable infinity. That which is infinite admits of neither increase nor diminution. Is it not so with genius of a certain altitude? Homer, Milton, Shakspeare, were perhaps men of equal powers. Homer was, it is said, a beggar; Shakspeare an illiterate wool-comber; Milton skilled in all human learning. But they have all risen to an equal height. Learning has added nothing to the *illimitable* genius of the one; nor has the want of it detracted