

may assume some *resemblance* or connexion between the principles which determined the progress of government, or of society, or of literature, in the earliest ages, and those which now operate; but who has speculated successfully, assuming an *identity* of such causes? Where do we now find a language in the process of formation, unfolding itself in inflexions, terminations, changes of vowels by grammatical relations, such as characterize the oldest known languages? Where do we see a nation, by its natural faculties, inventing writing, or the arts of life, as we find them in the most ancient civilized nations? We may assume hypothetically, that man's faculties develop themselves in these ways; but we see no such effects produced by these faculties, in our own time, and now in progress, without the influence of foreigners.

Is it not clear, in all these cases, that history does not exhibit a series of cycles, the aggregate of which may be represented as a uniform state, without indication of origin or termination? Does it not rather seem evident that, in reality, the whole course of the world, from the earliest to the present times, is but *one* cycle, yet unfinished;—offering, indeed, no clear evidence of the mode of its beginning; but still less entitling us to consider it as a repetition or series of repetitions of what had gone before?

Thus we find, in the analogy of the sciences, no confirmation of the doctrine of uniformity, as it has been maintained in Geology. Yet we discern, in this analogy, no ground for resigning our hope, that future researches, both in Geology and in other palætiological sciences, may throw much additional light on the question of the uniform or catastrophic progress of things, and on the earliest history of the earth and of man. But when we see how wide and complex is the range of speculation to which our analogy has referred us, we may well be disposed to pause in our review of science;—to survey from our present position the ground that we have passed over;—and thus to collect, so far as we may, guidance and encouragement to enable us to advance in the track which lies before us.

Before we quit the subject now under consideration, we may, however, observe, that what the analogy of science really teaches us, as the most promising means of promoting this science, is the strenuous cultivation of the two subordinate sciences, Geological Knowledge of Facts, and Geological Dynamics. These are the two provinces of knowledge—corresponding to Phenomenal Astronomy, and Mathematical Mechanics—which may lead on to the epoch of the Newton of