

Final Causes, or Evidences of Design, appear, as we have said, not merely as contrivances for evident purposes, but as modifications of a given general Plan for special given ends. If the general Plan be discovered after the contrivance has been noticed, the discovery may at first seem to obscure our perception of Purpose; but it will soon be found that it merely transfers us to a higher point of view. The adaptation of the Means to the End remains, though the Means are parts of a more general scheme than we were aware of. No generalization of the Means can or ought permanently to shake our conviction of the End; because we must needs suppose that the Intelligence which contemplates the End is an intelligence which can see at a glance along a vista of Means, however long and complex. And on the other hand, no special contrivance, however clear be its arrangement, can be unconnected with the general correspondences and harmonies by which all parts of nature are pervaded and bound together. And thus no luminous teleological point can be extinguished by homology; nor, on the other hand, can it be detached from the general expanse of homological light.

The reference to Final Causes is sometimes spoken of as unphilosophical, in consequence of Francis Bacon's comparison of Final Causes in Physics to Vestal Virgins devoted to God, and barren. I have repeatedly shown that, in Physiology, almost all the great discoveries which have been made, have been made by the assumption of a purpose in animal structures. With reference to Bacon's simile, I have elsewhere said that if he had had occasion to develop its bearings, full of latent meaning as his similes so often are, he would probably have said that to those Final Causes barrenness was no reproach, seeing they ought to be not the Mothers but the Daughters of our Natural Sciences; and that they were barren, not by imperfection of their nature, but in order that they might be kept pure and undefiled, and so fit ministers in the temple of God. I might add that in Physiology, if they are not Mothers, they are admirable Nurses; skilful and sagacious in perceiving the signs of pregnancy, and helpful in bringing the Infant Truth into the light of day.

There is another aspect of the doctrine of the Archetypal Unity of Composition of Animals, by which it points to an Intelligence from which the frame of nature proceeds; namely this:—that the Archetype of the Animal Structure being of the nature of an *Idea*, implies a mind in which this *Idea* existed; and that thus Homology itself points the way to the Divine Mind. But while we acknowledge the full