

universe out of his own brain, deducing from *a priori* conceptions all the relations of the three kingdoms into which he divided all living beings, classifying the animals as if by magic, in accordance with an analogy based on the dismembered body of man, it seemed to us who listened that the slow laborious process of accumulating precise detailed knowledge could only be the work of drones, while a generous, commanding spirit might build the world out of its own powerful imagination. The temptation to impose one's own ideas upon nature, to explain her mysteries by brilliant theories rather than by patient study of the facts as we find them, still leads us away. With the school of the physio-philosophers began (at least in our day and generation) that overbearing confidence in the abstract conceptions of the human mind as applied to the study of nature, which still impairs the fairness of our classifications and prevents them from interpreting truly the natural relations binding together all living beings. And yet, the young naturalist of that day who did not share, in some degree, the intellectual stimulus given to scientific pursuits by physio-philosophy would have missed a part of his training. There is a great dis-