

they were created for that, as a main purpose, among others to which they are subservient. Such at least was the conclusion of one of the greatest philosophers of antiquity; though unaided by the direct light of revelation. "For what purpose," asks Cicero, "was the great fabric of the universe constructed? was it merely for the purpose of perpetuating the various species of trees and herbs, which are not endued even with sensation?—the supposition is absurd. Or was it for the exclusive use of the inferior animals?—it is not at all more probable that the Deity would have produced so magnificent a structure for the sake of beings, which, although endued with sensation, possess neither speech nor intelligence. For whom then was the world produced?—doubtless for those beings who are alone endued with reason." (*"Sin quærat quispiam, cujusnam causa tantarum rerum molitio facta sit: arborumne et herbarum? quæ, quanquam sine sensu sunt, tamen a natura sustinentur; at id quidem absurdum est. An bestiarum? nihilo probabilius, Deos mutarum et nihil intelligentium causa tantum laborasse. Quorum igitur causa quis dixerit effectum esse mundum? Eorum scilicet animantium quæ ratione utuntur<sup>a</sup>."*) Whether the earliest steps in the discovery of the arts of life depend on the effect

<sup>a</sup> Cic. de Nat. Deor. lib. II. c. 53.