

system—an inhabitant of the earth. To what then, does this argument lead? Is it not, that as the beautiful structure of the animal, and the perfection in the arrangement of its parts demonstrate design—that design extends to the condition of the earth also, and that there is a ruling Intelligence over both?

The passiveness which is natural in infancy, and the want of reflection as to the sources of enjoyment which is excusable in youth, become insensibility and ingratitude in riper years. In the early stages of life, before our minds have the full power of comprehension, the objects around us serve but to excite and exercise the outward senses. But in the maturity of reason, philosophy should present these things to us anew, with this difference, that the mind may contemplate them: that mind which is now strengthened by experience to comprehend them, and to entertain a grateful sense of them.

It is this sense of gratitude which distinguishes man. In brutes, the attachment to offspring for a limited period is as strong as in him, but it ceases with the necessity for it. In man, on the contrary, the affections continue, become the sources of all the endearing relations of life, and the very bonds by which society is connected.