

his bones must have been mixed with those of other animals belonging to those periods. But they are not thus found in a single well-authenticated instance, and, therefore, his existence has been limited to the alluvial period. Hence he must have been created and placed upon the globe, (such is the testimony of geology,) during the latter part of the alluvial period.

I might include in this example nearly all the other species of existing animals and plants, since it is only a very few of these that are found fossil, and such species are limited to the tertiary strata. But since this might make some confusion in the argument, and since man is confessedly at the head of the existing creation, I prefer to let his case stand out alone, and to regard it *instar omnium*.

Here, then, we have a case in which geology can lay her finger upon the precise epoch, in the revolutions of our globe, in which the most complicated, perfect, and exalted being that ever dwelt upon its surface first began to be. It was not the commencement of a mere zoophyte, or cryptogamean plant, in which we see but little superiority to unorganized matter, except in their possession of a low degree of vitality. But we have a being complicated enough to contain a million of parts, endowed with the two great attributes of life, sensibility and contractility, in the highest degree, and, above all, possessing intellect and moral powers far more wonderful than organization and animal life.

As to the period when the creation of such a being, by the most astonishing of all miracles, took place, I believe there is no diversity of opinion. At least, all agree that it was very recent; nay, although geology can rarely give chronological dates, but only a succession of events, she is able to say, from the monuments she deciphers, that man cannot have occupied the globe more than six thousand years.

Now, if it was difficult to conceive how successive races of the inferior animals and plants could have originated in the laws of nature, without the special interference of the Deity, that difficulty increases in a rapid ratio as we ascend on the scale of organization and intellect, and attempt in the same manner to account for the origin of man without the miraculous agency of Deity. The thorough-going materialist, however, does not shrink from the effort. "Thought," says Bory de St. Vincent, "being the necessary result of a certain kind of organization. wherever this order is established, thought is