

among animals built upon the same plan, exhibits thought, and especially the power of distributing harmoniously unequal gifts.

9th. The distribution of some types over the most extensive range of the surface of the globe, while others are limited to particular geographical areas, and the various combinations of these types into zoölogical provinces of unequal extent, exhibit thought, a close control in the distribution of the earth's surface among its inhabitants.

10th. The identity of structure of these types, notwithstanding their wide geographical distribution, exhibits thought, that deep thought which, the more it is scrutinized, seems the less capable of being exhausted, though its meaning at the surface appears at once plain and intelligible to every one.

11th. The community of structure in certain respects of animals otherwise entirely different, but living within the same geographical area, exhibits thought, and more particularly the power of adapting most diversified types with peculiar structures to either identical or to different conditions of existence.

12th. The connection, by series, of special structures observed in animals widely scattered over the surface of the globe, exhibits thought, unlimited comprehension, and more directly omnipresence of mind, and also prescience, as far as such series extend through a succession of geological ages.

13th. The relation there is between the size of animals and their structure and form, exhibits thought; it shows that in nature the quantitative differences are as fixedly determined as the qualitative ones.

14th. The independence, in the size of animals, of the mediums in which they live, exhibits thought, in establishing such close connection between elements so influential in themselves and organized beings so little affected by the nature of these elements.

15th. The permanence of specific peculiarities under every variety of external influences, during each geological period, and under the present state of things upon earth, exhibits thought: it shows, also, that limitation in time is an essential element of all finite beings, while eternity is an attribute of the Deity only.

16th. The definite relations in which animals stand to the surrounding world, exhibit thought; for all animals living together stand respectively, on account of their very differences, in different relations to identical conditions of existence, in a manner which implies a considerate adaptation of their varied organization to these uniform conditions.

17th. The relations in which individuals of the same species stand to one another, exhibit thought, and go far to prove the existence in all living beings of an immaterial, imperishable principle, similar to that which is generally conceded to man only.