

27th. The parallelism between the gradation among animals and the changes they undergo during their growth, exhibits thought, as it discloses everywhere the most intimate connection between essential features of animals which have no necessary physical relation, and can, therefore, not be understood otherwise than as established by a thinking being.

28th. The relations existing between these different series and the geographical distribution of animals, exhibit thought; they show the omnipresence of the Creator.

29th. The mutual dependence of the animal and vegetable kingdoms for their maintenance, exhibits thought; it displays the care with which all conditions of existence, necessary to the maintenance of organized beings, have been balanced.

30th. The dependence of some animals upon others or upon plants for their existence, exhibits thought; it shows to what degree the most complicated combinations of structure and adaptation can be rendered independent of the physical conditions which surround them.

We may sum up the results of this discussion, up to this point, in still fewer words:—

All organized beings exhibit in themselves all those categories of structure and of existence upon which a natural system may be founded, in such a manner that, in tracing it, the human mind is only translating into human language the Divine thoughts expressed in nature in living realities.

All these beings do not exist in consequence of the continued agency of physical causes, but have made their successive appearance upon earth by the immediate intervention of the Creator. As proof, I may sum up my argument in the following manner:

The products of what are commonly called physical agents are everywhere the same, (that is, upon the whole surface of the globe,) and have always been the same (that is, during all geological periods); while organized beings are everywhere different and have differed in all ages. Between two such series of phenomena there can be no causal or genetic connection.

31st. The combination in time and space of all these thoughtful conceptions exhibits not only thought, it shows also premeditation, power, wisdom, greatness, prescience, omniscience, providence. In one word, all these facts in their natural connection proclaim aloud the One God, whom man may know, adore, and love; and Natural History must, in good time, become the analysis of the thoughts of the Creator of the Universe, as manifested in the animal and vegetable kingdoms.

It may appear strange that I should have included the preceding disquisition in that part of my work which is headed Classification. Yet, it has been done