

which the assertors of the development hypothesis have founded so much. Nature, in constructing this curious organ, first lays down a grooved cord, as the carpenter lays down the keel of his vessel; and on this narrow base the perfect brain, as month after month passes by, is gradually built up, like the vessel from the keel. First it grows up into a brain closely resembling that of a fish; a few additions more convert it into a brain undistinguishable from that of a reptile; a few additions more impart to it the perfect appearance of the brain of a bird; it then develops into a brain exceedingly like that of a mammiferous quadruped; and, finally, expanding atop, and spreading out its deeply corrugated lobes, till they project widely over the base, it assumes its unique character as a human brain. Radically such from the first, it passes towards its full development, through all the inferior forms, from that of the fish upwards, — thus comprising, during its foetal progress, an epitome of geologic history, as if each man were in himself, not the *microcosm* of the old fanciful philosopher, but something greatly more wonderful, — a compendium of all animated nature, and of kin to every creature that lives. Hence the remark, that man is the sum total of all animals, — “the animal equivalent,” says Oken, “to the whole animal kingdom.” We are perhaps too much in the habit of setting aside real facts, when they have been first seized upon by the infidel, and appropriated to the purposes of unbelief, as if they had suffered contamination in his hands. We forget, like the brother “weak in the faith,” instanced by the Apostle, that they are in themselves “creatures of God;” and too readily reject the lesson which they teach, simply because they have been offered in sacrifice to an idol. And this strange fact of the progress of the human brain is assuredly a fact none the less worth looking at from the