palæontological science as a principle of nature itself,—as a principle palpably *external to the mind.* It is a marvellous fact, whose full meaning we can as yet but imperfectly comprehend, that myriads of ages ere there existed a human mind, well nigh the same principles of classification now developed by man's intellect in our better treatises of zoology and botany were developed on this earth by the successive geologic periods; and that the by-past productions of our planet, animal and vegetable, were chronologically arranged in its history, according to the same laws of thought which impart regularity and order to the works of the later naturalists and phytologists.

I need scarce say how slow and interrupted in both provinces the course of arrangement has been, or how often succeeding writers have had to undo what their predecessors had done, only to have their own classifications set aside by *their* successors in turn. At length, however, when the work appears to be well-nigh completed, a new science has arisen, which presents us with a very wonderful means of testing it. Cowley, in his too eulogistic ode to Hobbes,—smit by the singular ingenuity of the philosophic infidel, and unable to look through his sophisms to the consequences which they involved,—could say, in addressing him, that

> "only God could know
> Whether the fair idea he did show
> Agreed entirely with God's own or no,"

and he then not very wisely added,—

> "This I dare boldly tell,—
> 'Tis so like truth, 'twill serve our turn as well."

We now know, however, that no mere resemblance to truth will for any considerable length of time serve its turn. It is because the resemblances have, like those of Hobbes, been mere resemblances, that so much time and labour have had to be wasted by the pioneers of science in their removal; and, now that a wonderful opportunity has occurred of com-