

poses, by showing that,—as it was remarkable for its order, for the rectilinear directness of its streets, and the rectangularity of its squares,—it must have been erected simply to be a perfect embodiment of regularity ; and to urge further that, save in their character as component parts of a perfect whole, the House of Representatives and the mansion of the President were of no more intrinsic importance, or no more decidedly the *end* of the whole, than any low tavern or out-house in the lesser streets or lanes. The destruction of either the out-house or the House of Representatives would equally form a void in the general plan of the city, regarded as an admirably arranged whole. And it was thus with the grand scheme of creation ; for,

“ From nature's chain whatever link we strike,  
Tenth or tenth thousand, breaks the chain alike.

Nor is it in other than due keeping with such a view of creation that its great Author should be represented as a cold abstraction, without love or regard, and equally indifferent to the man and the sparrow, to the atom and the planet. Order has respect to but the *relations* of things or of beings,—not to the things or beings themselves ; order is the *figure* which, as mere etched points or strokes, they compose,—the legend which, as signs or characters, they form ; and who cares anything for the component strokes or dots irrespective of the print, or for the component letters or words apart from the writing ? The “equal eye,” in such a scheme, would of necessity be an indifferent one. Against this strange doctrine, though in some measure countenanced by the glosses of Warburton in his defence of Pope, the theologians protested,—none of them, however, more vigorously than Johnson, in his famous critique on the “Free Inquiry” of Soame Jenyns. Nor is it uninteresting to mark with what a purely instinctive feeling of the right some of the better poets, whose “lyre,” according to Cowper, was their “heart,” protested against it