

as attaching to the cerealia, is to be found in the one appointed condition of their growth, a condition peculiar to them. "*In the sweat of thy face shalt thou eat bread,*" we have the divine expression of this condition, if, indeed in this other, "*Thorns and thistles shall the ground bring forth to thee,*" we have not also the divine explanation of the fact that they will not grow spontaneously. Made expressly for man, given directly into his hands by God, man has himself been put in trust, for his own behoof, of their life and growth. "Behold, I have given you every herb bearing seed (seeding seed) which is upon the face of all the earth; to you it shall be meat,"—a kind widely different, so far, from the "*green herb*" which He gave for meat to every beast of the earth (compare Gen. i. 29 with Gen. i. 30). Whether, if man had abode in the state of innocency in which he was created, thorns and thistles had not been, or the cereals had grown otherwise than they do, we are not informed, nor have we any data to go upon relative thereto. But now they are his for meat on this one condition, that he sow them with his own hand in ground which his own hands have tilled; and such they have been in all his history that appears. "*In the sweat of thy face shalt thou eat bread,*" were the words spoken to him with reference to them after his fall—words true to this day—and scarcely uttered, it would seem, with the addition, that "*in sorrow*" he should eat of that bread, when the Lord sent him forth from the garden of Eden *to till the ground*.

To sum up. Of the facts as to the cerealia, this is the substance:—Cultivated varieties naturally, abnormal, monstrous states of some unknown and nowhere existing species of natural grasses (so the botanist, in words odd enough, gives expression to the fact),—\*they do not, as do the cultivated varieties of other natural plants, tend to revert back to their wild state, and thereby become, to man at least, and as regards his food, worthless. Such as they are essentially, in that state they abide permanently. Again, bearing seed only, bearing no buds, they are strictly annual plants, growing up year by year from seed, and growing in no other way. Yet, withal, they do not grow, as do other annuals, of their own accord, or by the natural dispersion and germination of their seed. Cast on themselves, left to nature, they quickly disappear before the perennial wild plants and become extinct. The one condition of their permanency in the world; of their diffusion; of their growth in quantities adequate for man's needs,—a condition of existence, as we have said, peculiar to them, is, that they be sown of man in ground carefully prepared by him for them beforehand, and duly fitted to receive them.

Can it be that any one, duly reflecting on the facts now stated in regard to the cerealia, should fail to see—*first*, that nature never could have provided or have preserved these plants for man; and, *secondly*, supposing as we must, the cerealia and man to have been coeval, that if man had been himself beholden to nature *alone* for what he is,—if, under her, he were and had been the *sole* architect of his fortunes in the world, the cerealia must have passed away and been lost to him, irretrievably and for ever, long before he could have raised himself from a state of nature.

This being the case, the character and the "*conditions of existence*" of the cereals being such as we have affirmed, and man's natural ignorance of their use and value being such as the history of the savage tribes demonstrates,† it surely

\* "*Cultivated varieties of some unknown species, perpetuated as races.*" "*Wheat is an abnormal state of some plant*" "*We are at a loss to know the original types or species.*"—(BALFOUR'S *Class Book of Botany*, p. 708.) "*The native countries of our more important cereals, or corn-producing plants, are altogether unknown.*"—(BENTLEY'S *Manual of Botany*, 1861, p. 137.) "*The corn-plants, such as they are found under cultivation, do not grow wild in any part of the world.*"—(KNIGHT'S *Food of Man*, vol. i. p. 22.)

† "*When some European missionaries introduced into New Zealand the culture of wheat, telling the Maories that bread is made of it, they were rejoiced, for bread, in the form of ship-biscuit, they had often tasted and much relished. But when the corn was tall, they dug some of it up, expecting to find eatable roots; and when they found only fibres, they thought the missionaries were making game of them. . . . The Maories had derived all their vegetable food from roots; and therefore naturally supposed bread to be made of roots. That little hard seeds were to be ground (a process they had never seen, or imagined), and the powder made into a paste with water, and then baked, was what could never have occurred to them.*"—ARCHBISHOP WHATLY, *Lessons on Mind*, p. 118.