

subtle and evanescent feelings or conceptions are made the symbols of material objects or ideas; or these objects or ideas are expressed or conveyed under the most subtle conceptions of the mind. Between Homer and Wordsworth, or Shelley, there seems the interval to which we have here alluded: Shakspeare may be said to unite the two periods. Terms are applied to objects or circumstances to which they could never have been suitable, but for the abstract sense that has been assigned to them, from the subtle analogies which the mind can perceive between even the most material and the most spiritual circumstances or objects. The power of perceiving analogies, Abstraction, Generalization, are the powers by which thought is so refined, and may be so large and general. The subtlest analogies are seen between mind and matter, and between matter and mind, between different objects and appearances in the material world, and between different states of the mental. An abstraction takes place, and whatever is non-essential in any observation of phenomena is at once discarded: a generalization takes place, and an observation becomes as wide as the universe. It is thus that the mind proceeds, whatever may be the objects with which it deals, whatever the subjects with which it is conversant. The progress from a rude and ignorant state to one of enlightenment and civilization is just the progress we have briefly indicated. There are first those imperfect generalizations by which objects are classified, their uses discerned, and their laws to some extent ascertained and determined. Nature becomes the minister of man, obeys his commands, and subserves his uses. Communities are formed: nations dwell on the earth. The sciences are the offspring of physical wants, and afterwards become the instructors and companions of those whose wants gave them birth. The Creator has established the most beautiful laws in nature, among those objects which he has rendered subservient to his creature, Man. There is nothing but his law, and which does not serve its purpose, in a regulated system which sprang from God, and which still depends upon him. Man cannot make any progress in social existence without developing these laws, acquainting himself with the order and constitution of nature.—The practical arts of life are but the application of these laws to the purposes of life. These take place, or are practised, long before there is strictly speaking science to regulate art, although art can never be separated from a certain degree or amount of science, or knowledge.—Science is knowledge systematized, or based upon principles—the knowledge of laws, not of facts merely, the evolution of these laws. In time science regulates art, or rises upon its rules. Egypt seems to have been the land where Science and Art had their first triumphs, or first made

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