

Who loved, who suffered countless ills,  
 Who battled for the True, the Just,—  
 Be blown about the desert dust,  
 Or sealed within the iron hills?  
 No more!—a monster, then, a dream,  
 A discord. Dragons of the prime,  
 That tore each other in their slime,  
 Were mellow music matched with him.  
 O, life, as futile then as frail,—  
 O for thy voice to soothe and bless!  
 What hope of answer or redress:  
 Behind the veil, behind the veil!"

The sagacity of the poet here,—that strange sagacity which seems so nearly akin to the prophetic spirit,—suggests in this noble passage the true reading of the enigma. The appearance of man upon the scene of being constitutes a new era in creation; the operations of a new *instinct* come into play,—that *instinct* which anticipates a life after the grave, and reposes in implicit faith upon a God alike just and good, who is the pledged "rewarder of all who diligently seek Him." And in looking along the long line of being,—ever rising in the scale from higher to yet higher manifestations, or abroad on the lower animals, whom instinct never deceives,—can we hold that man, immeasurably higher in his place and infinitely higher in his hopes and aspirations, than all that ever went before him, should be, notwithstanding, the one grand error in creation,—the one painful worker, in the midst of present trouble, for a state into which he is never to enter,—the befooled expectant of a happy future, which he is never to see? Assuredly no. He who keeps faith with all his humbler creatures,—who gives to even the bee and the dormouse the winter for which they prepare,—will to a certainty not break faith with man,—with man, alike the deputed lord of the present creation, and the chosen heir of all the future. We have been looking abroad on the old geologic burying-grounds, and deciphering the strange inscriptions on their tombs; but there are other burying-grounds, and other tombs,—solitary church-yards among the hills, where the dust of the martyrs lies, and tombs that rise over the ashes of the wise and good; nor are there wanting, on even the monuments of the perished races, frequent hieroglyphics, and symbols of high meaning, which darkly intimate to us, that while *their* burial yards contain but the debris of the past, we are to regard the others as charged with the sown seed of the future."

In conclusion, it should be stated that the value of the explanatory portions of the present work is much increased by the addition of numerous, well-executed engravings. Most of these, however, greet us with a strangely familiar aspect. The greater number appeared originally in a little elementary work in French by Beudant, and in the "*Cours de Paléontologie*," of Alcide d'Orbigny; but they have done duty since the epoch of their first appearance, in several English and German works; amongst others, oddly enough—when considered in connexion with the present book—in that work of very