and the ignorant must be its advocate because it is

to them a consolation for their own deficiencies. And

the gentleman himself advocates this absurd doctrine
as if it were an axiom, and needs no defence, and
in consequence he makes no attempt at its support.
And let me tell him that if he wishes to maintain
before this Hall that the human intellect is so far
weakened and impaired by cultivation as to doubt its
own divine origin, he must explore some mine of
wisdom to which others have had no access and to which
God grant, they may never have. But I should have
been pleased beyond measure to have heard the gentleman
enlarge his views, to have heard his arguments in defence
of his favorite idea and, lastly, his explanation of this
self-destroying property of the human mind. For I am
not at a loss to imagine even his initiatory step. To
its appreciation of its own powers defined because
foremost it is unable to throw aside the Veil that
covers its operations with such an impenetrable mist.

Try? No. It rather impresses upon him the conviction
of the grandeur of that controlling power which, while
it directs his erring steps, gives him no clue to its
own constitution. And when in the course of his researches
he wanders among the wonderful evidences of the