

which is indispensable for the purposes of vision. It is not from the law alone of muscular contraction in animal substances that we argue for a God; but from the circumstance, that wherever a collection of fibres having this property is to be found in the complicated framework of a living creature, the moving force thereby established is always in conjunction with a something that is moveable, and with motions that subserve a useful end—insomuch that along with an apparatus of moving forces, we have a corresponding apparatus of parts to be moved; and furnished too, with the requisite joints or hinges—in other words, not the right powers only, but the right mechanics for giving operation and effect to the powers. Now, though these adaptations may all be quoted as adaptations of place, and therefore as instances of wise and beneficial collocation, it is not right placing alone which gives rise to all our beneficial adaptations. Things must be rightly shaped and rightly proportioned; and besides, looking to laws and forces alone, one can imagine that were all the other dispositions of our present actual economy to remain as they are, a mere change in the intensity of these forces would be the occasion of many grievous maladjustments—as a gravitation of ten times greater force towards the centre of the earth, with only the present powers of locomotion in those who inhabit the surface of it; or more intense affinities of cohesion in the various material substances within the use or reach of man; or an atmosphere and ether for the propagation of light, of different