

act at a distance, through the undulations of a mesmeric medium, than to see how light and heat are transmitted by the waves of a luminiferous ether. On the other hand, if physiology and phrenology tend to materialism, certainly mesmerism tends even more decidedly to immaterialism ; as the conversion of several distinguished materialists will testify. It does, also, open to the Christian (admitting its statements to be true) most interesting glimpses of the mode in which the mind may act when freed from flesh and blood, and clothed with a spiritual body. Indeed, I doubt not that, in regard both to phrenology and mesmerism, the general principle will prove true, that the more ominous of evil any branch of knowledge seems to be in its incipient state, the more prolific it will ultimately become in illustrations favorable both to morality and religion.

The wide dominions of natural history, embracing zoölogy, botany, and mineralogy, the theologian has ever found crowded with demonstrations of the divine existence, and of God's providential care and government ; and every new province that has been explored by the naturalist only serves to enlarge our conceptions of the Creator's works, and to impress us more deeply with their unity and perfection. These new conquests in unknown regions have been astonishingly numerous within the last half century ; but in the direction pointed out by the microscope they have been most marvellous. The existence of animals too minute to be seen by the naked eye has, indeed, long been known ; but it was not till the researches of Ehrenberg that any just conceptions of their infinite number and indefinite minuteness were entertained. We now know that nine millions of some of these animalcula may live in a space not larger than a mustard seed, and that their numbers are many million times greater than that of all