

ground," the apostles of this school set wholly aside, substituting, instead, a belief in the indiscriminating operation of natural laws; as if, with the broad fact before them that even man can work out his will merely by knowing and directing these laws, the God by whom they were instituted should lack either the power or the wisdom to make them the pliant ministers of *his*. It is, I fear, to the distinctive tenet in the creed of this hapless school that the author of the "Vestiges" refers. Nor is it in the least surprising, that a writer who labors through two carefully written volumes,* to destroy the existing belief in "God's works of Creation," should affect to hold that the belief in his "works of Providence" had been destroyed already. But faith in a special superintendence of Deity is not yet dead: nay, more, He who created the human mind took especial care, in its construction, that, save in a few defective specimens of the race, the belief should never die.

The author of the "Vestiges" complains of the illiberality with which he has been treated. "It has appeared to various critics," we find him saying, "that very sacred principles are threatened by a doctrine of universal law. A natural origin of life, and a natural basis in organization for the operations of the human mind, speak to them of fatalism and materialism. And, strange to say, those who every day give views of *physical cosmogony* altogether discrepant in appearance with that of Moses, apply hard names to my book for suggesting an *organic cosmogony* in the same way, liable to inconsiderate odium. I must firmly protest against this mode of meeting speculations regarding nature. The object of my

* "Vestiges of the Natural History of Creation," and "Explanations, being a Sequel to the Vestiges."