

## LIII. MIND IN MATTER.

## THE INTERPRETATION OF NATURE.

Two little round seeds lie on the table before me. They seem to be exactly alike in every respect; but they came from two different packages, and were labeled by different names. What is there about them which makes them different? I plant the two seeds, and one grows to a stout "mustard tree," and the other to a field-turnip. Assuredly, with this difference of outcome, there was a fundamental difference in nature. As that difference was not in the material, or the form of the material, there was something *not* in the material in which the essential difference resided.

The ova of two animals—say the elephant and the rhinoceros—are both simple nucleated cells. To the unaided eye, no difference is discoverable. Subject them to chemical analysis, and they are found composed of the same elements combined in the same way. Treat them with reagents and put them under the compound microscope, and nothing is seen in one which does not appear in the other. In their matter, in their form, they are absolutely undistinguishable. Materially they are the same. But one develops, *out of itself*, the embryo of an elephant, and the other, *out of itself*, the embryo of a rhinoceros. On these two different embryonic foundations the two different animals in their completeness are built up. Thus, with no difference in the matter, there existed in the two germs, a profound difference in nature and destiny. Beyond any thing scrutable, existed something inscrutable which controlled the development. That which was not matter gave to matter a destination from which it could not swerve.

A human organism with all its parts perfect, and all its parts in harmonious action, is a splendid mechanism which can never cease to awaken admiration and wonder. While we contemplate it alas, its activities cease. A powerful current of electricity has passed through the frame, and life is extinct. The change which we witness is appalling. The eye