

powers, not as indicating a spiritual substance derived from Heaven, though resident in his body, but merely as the result of his organization,* and ascribes to him in the place of a soul, a certain *interior sentiment*, upon the discovery of which he prides himself.† In one of his latest descriptions of it, he thus describes the office of this internal sentiment: “Every action of an intelligent individual, whether it be a movement or a thought, or an act amongst the thoughts, is necessarily preceded by a want of that which has power to excite such action. This want felt immediately moves the internal sentiment, and in the same instant, that sentiment directs the disposable portion of the nervous fluid, either upon the muscles of that part of the body which is to act, or upon the part of the organ of intelligence, where are impressed the ideas which should be rendered present to the mind, for the execution of the intellectual act which the want demands.”‡ In fact Lamarck sees nothing in the universe but bodies, whence he confounds sensation with intellect. Our eyes certainly show us nothing but bodies—their actions and motions, their structure, their form and colour; our ears the sounds they produce; our touch their degree of resistance, or comparative softness or hardness; our smell their scent; our taste their flavour; but though our senses can conduct us no further, we find a very active substance in full power within us that can. At a very early period of life we feel a wish to know something further concerning the objects to which our senses introduce us, which often generates a restless desire in the mind to gain information concerning the causes and origin of those things perceived by them; now this is the result of *thought*, and thought is no body, and though the thinking essence inhabits a body, yet we cannot help *feeling* that our thoughts are an

* N. Dict. D’Hist. Nat. xvi. Artic. Intelligence, 344, comp. Ibid. Artic. Idée, 78, 80. † Ibid. 332. ‡ Ibid. Artic. Intelligence, 350.