

ment, fitted for the passage of the prime messenger of the soul, the nervous fluid or power, to every motive organ. It is a substance calculated to convey instantaneously that subtile agent, by which spirit can act upon body, wherever the soul bids it to go and enables it to act. When death separates the intellectual and spiritual from the material part, the introduction of a fluid homogeneous with the nervous, or related to it by a galvanic battery, can put the nerves in action, lift the eye-lids, move the limbs; but though the action of the intellectual part may thus be imitated, in newly deceased persons, still there are no signs of returning intelligence; there is no life, no voluntary action, not a trace of the spiritual agent that has been summoned from its dwelling. Whence it follows, that though the organization is that by which the intellectual and governing power manifests its presence and inhabitation, still it is evidently something distinct from and independent of it.

Mr. Lyell has so fully considered that part of Lamarck's hypothesis which relates particularly to the transmutation of species, and so satisfactorily proved their general stability, that it is unnecessary for me to enter more particularly into that subject: I must therefore refer the reader to that portion of his work.*

Let us lastly inquire, to whom or what, according to our author, God has given up the reins; whom he has appointed his viceroy in the government of the universe. *Nature* is the second power who sits on this viceregal throne, governing the physical universe, whom we should expect to be superior in intellect and power to angel and archangel: but no; he defines her to be "An order of things composed of objects independent of matter, which are determined by the observation of bodies, and the whole amount of which constitutes a power unalterable in its essence, governed in all

* Principles of Geology, ii. c. 1, 2.