

If we consult Holy Scripture with the view of ascertaining whether any or what terms are therein employed to express the same powers, we shall find that generally speaking, the word heaven, or the heavens, and symbolically the cherubim, are used for that purpose. But upon this subject, which has considerable bearing upon the doctrine of instinct, I shall enlarge in a subsequent part of this introduction.

Having stated Lamarck's hypothesis with respect to nature, the Goddess which he worshipped, and which he decked with divine attributes and divine power, I shall, as briefly as possible, give some account of his theory of *life*. Life indeed is a subject that hath puzzled, doth puzzle, and will puzzle philosophers and physiologists, probably till time shall be no more. Thus much, however, may be predicated of it, that both in the vegetable and animal, like heat, it is a *radiant* principle, showing itself by successive developments for a limited period, varying according to the species, when it begins to decline and finally is extinguished: that sometimes also, like heat, as in the seed of the vegetable and egg of the animal, it is latent, not manifesting itself by development, till it is submitted to the action of imponderable fluids, conveyed by moisture or incubation.

But to return to our author. "We have seen," says he, "that the life which we remark in certain bodies, in some sort resembled nature, insomuch that it is not a being, but an order of things animated by movements; which has also its power, its faculties, and which exercises them necessarily while it exists.* He also ascribes these vital movements to an existing cause. Speaking of the imponderable incoercible fluids, and specifying heat, electricity, the magnetic fluid, &c., to which he is inclined to add light, he says, it is certain that without them, or certain of them, the phenomenon of

* Anim. sans Vertèbr. i. 321.