

to the best notions of the greatest philosophers, is an immediate impression from the First Mover, and the Divine Energy acting in the creatures.”*

I have quoted this passage, not as if Addison intended to patronize the hypothesis now before me, but to refer to his illustration of instinct, by comparing it with *gravity*. If gravity be the result of physical agency, and not an immediate impression of the First Mover, so may instinct be likewise. Reasoning from analogy, it seems inconsistent with the customary method of the Divine proceedings with regard to man, and this visible system of which he is the most important part—for a being that combines in himself matter and spirit, must be more important than a whole world that does not combine spirit with matter—to act *immediately* upon anything but spirit, except by the intermediate agency of some physical though subtile substance, empowered by him to act as his vicegerent in nature, and to execute the law that has received his sanction.

If we consider the effects produced by the great physical powers of the heavens, by whatever name we distinguish them: that they form the instrument by which God maintains the whole universe in order and beauty; produces the cohesion of bodies; regulates and supports the motions, annual and diurnal, of the earth and other planets; prescribes to some an eccentric orbit, extending, probably, into other systems; † causes satellites to attend upon and revolve round their primary planets; and not only this, but, by a kind of conservative energy, empowers them to prevent any dislocations in the vast machine, and any destructive aberrations arising from the action of these mighty orbs upon each other. If we consider further what God effects both upon and within every individual sphere and system, throughout the whole universe, by the constant action of

* Spectator, ii. n. 120.

† La Place, E. T. ii. 337, 341.