

inquiry—whose may be that invisible hand that thus shakes the sistrum of Isis,\* and produces that universal harmony of action, resulting from the due intermixture of concords and discords, according to the will of its Almighty Author, in that infinitely diversified and ever-moving sphere of beings which we call *nature*?†

What, if the powers lately mentioned, and which, in the Introduction to the present work, I hope I have made it appear, are synonymous with the physical Cherubim of the Holy Scriptures, or the heavens in action which, under God, govern the universe; what, if these powers—employed as they are by the Deity so universally to effect his Almighty will in the upholding of the worlds in their stated motions, and preventing their aberrations,—should also be the intermediate agents, which, by their action on plants and animals, produce every physical development and instinctive operation, unless where God himself decrees a departure that circumstances may render necessary from any law that he has established?

With regard to the *vegetable* kingdom, consisting of organized beings without sense or voluntary motion, few would deny that they are subject to the dominion of the elements, and respond to the action of those mysterious powers that rule, under God, in nature. But when the query is concerning the *animal* kingdom, most of the members of which to organization and life add a will and powers of voluntary motion, and many have a degree of intelligence residing within them which governs many of their actions, we hesitate as to the answer we shall return to it.

It will furnish a presumptive proof that those actions which are instinctive in animals, are the results of the action of those intermediate powers to which I have just

\* The Sistrum of Isis symbolized the elements.

† Φυσις παναιολη.