

lead us to the foot of the throne of the Deity himself, the Spirit of spirits, the only Almighty, the only All-wise, and the only All-good.

Dr. Henry More, a very eminent philosopher and divine of the seventeenth century, under the name of the *Spirit of Nature*, speaks of a power between matter and spirit, which he describes as—"A substance incorporeal, but without sense and animadversion, pervading the whole matter of the universe, and exercising a plastical power therein, according to the sundry predispositions and occasions in the parts it works upon, raising such phenomena in the world, by directing the parts of matter and their motion, as cannot be resolved into mere mechanical powers—which goes through and assists all corporeal beings, and is the vicarious power of God upon the universal matter of the world. This suggests to the *spider* the fancy of spinning and weaving her web; and to the *bee* of the framing of her honey-comb; and especially to the *silk-worm* of conglomerating her both funeral and natal clue; and to the *birds* of building their nests, and of their so diligent hatching their eggs."*

This Spirit of Nature of Dr. More seems not very different from the Ethereal Matter of Sir H. Davy; and it is singular, that Dr. Paris, in his interesting life of our great chemist—speaking of a monument to be erected to his memory at Penzance—should thus express himself: "It was to be erected on one of those elevated spots of silence and solitude where he delighted, in his boyish days, to commune with the elements, and where the *Spirit of Nature* moulded his genius in one of her wildest moods."†

But—to return from this digression to Sir H. Davy's ethereal matter bearing the same relation to heat, light, and electricity, that they do to the gases—I would ask, if such

* On the Immortality of the Soul, B. iii. c. 12, 13.

† Life of Sir H. Davy, 4to. edit. 517.