

the adaptation of the mechanical laws of the universe to each other, and to the wants of man. With one part of the mechanical argument he has indeed attempted to grapple; but not, I think, with the same power he has put forth in the other portions of his volume.

To comment on the treatises just alluded to would be quite out of place in a note like this: but I may be allowed to rejoice, in common with many other Members of the University, at the appearance of a work (referred to in a former note, p. 103) which, combining a philosophic view of the highest generalizations of exact science with an original and well-sustained argument drawn from the universal proofs of wisdom and design, falls in admirably with the course of reading of our best class of students. It is assuredly not too much to say, that this author has well earned the honor of filling up a chasm in the moral literature of his country.

Paley has stated with his usual clearness and skill the importance of comparative anatomy to the doctrine of final causes*. The philosophic anatomist tells us that the organs of each animal may be described as parts of a machine well fitted together, and exactly suited to the functions they have to perform. He reasons from the function to the organ, or from the organ to the function, with perfect confidence; and in cases too where the living type has been never seen. This adaptation may now be called a law of organic structure; and it has been proved only by patient observation, like every other inductive physical truth. When once established it becomes the animating principle

* Natural Theology, Chap. XII.