

cause it to gather into masses, so various in size, form and arrangement? The separation of the nebulous matter into distinct nebulae implies necessarily some original inequality of distribution; some determining circumstances in its primitive condition. Whence were these circumstances? this inequality? we are still compelled to seek some ulterior agency and power.

Why must the primeval condition be one of change at all? Why should not the nebulous matter be equably diffused throughout space, and continue for ever in its state of equable diffusion, as it must do, from the absence of all cause to determine the time and manner of its separation? why should this nebulous matter grow cooler and cooler? why should it not retain for ever the same degree of heat, whatever heat be? If heat be a fluid, if to cool be to part with this fluid, as many philosophers suppose, what becomes of the fluid heat of the nebulous matter, as the matter cools down? Into what unoccupied region does it find its way?

Innumerable questions of the same kind might be asked, and the conclusion to be drawn is, that every new physical theory which we include in our view of the universe, involves us in new difficulties and perplexities, if we try to erect it into an ultimate and final account of the existence and arrangement of the world in which we live. With the evidence of such theories, considered as scientific generalizations of ascertained facts, with their claims to a place in our natural philosophy, we have here nothing to do. But if they are put forwards as a disclosure of the ultimate cause of that which occurs, and as superseding the necessity of looking further or higher; if they claim a place in our Natural Theology, as well as our Natural Philosophy; we conceive that their pretensions will not bear a moment's examination.

Leaving then to other persons and to future ages to decide upon the scientific merits of the nebular hypothesis, we conceive that the final fate of this