

indeed we give the name of *attraction* to the affinity by which we suppose the particles of the various ingredients of bodies to be aggregated; but no one can point out any common feature between this and the attractions of which alone we know the exact effects. He who shall discover the true general law of the forces by which elements form compounds, will probably advance as far beyond the discoveries of Newton, as Newton went beyond Aristotle. But who shall say in what direction this vast flight shall be, and what new views it shall open to us of the manner in which matter obeys the laws of the Creator?

4. But suppose this flight performed;—we are yet but at the outset of the progress which must carry us towards Him. We have yet to begin to learn all that we are to know concerning the ultimate laws of organized bodies. What is the principle of *life*? What is the rule of that action of which assimilation, secretion, developement, are manifestations? and which appears to be farther removed from mere chemistry than chemistry is from mechanics. And what again is the new principle, as it seems to be, which is exhibited in the *irritability* of an animal nerve? the existence of a sense? How different is this from all the preceding notions! No efforts can avoid or conceal the vast but inscrutable chasm. Those theorists, who have maintained most strenuously the possibility of tracing the phenomena of animal life to the influence of physical agents, have constantly been obliged to suppose a mode of agency altogether different from any yet known in physics. Thus Lamarck, one of the most noted of such speculators, in describing the course of his researches, says, “I was soon persuaded that the *internal sentiment* constituted a power which it was necessary to take into account.” And Bichat, another writer on the same subject, while he declares his dissent from Stahl, and the earlier speculators, who had referred every thing in the economy of life to a single principle, which