

may be the powers by which the soul moves the body, and produces those actions that are in our own power to do or not to do, depending upon the will, does it seem incongruous that light, heat, and air, or any modification of them, upon which every animal depends for life and breath, and nutrition and growth, and all things, should be employed by the Deity to excite and direct them, where their intellect cannot, in their instinctive operations? That their organization, as to their instruments of manducation, motion, manipulation, &c., has a reference to their instincts every one owns: can we not, therefore, conceive that the organization of the brain and nervous system may be so varied and formed by the Creator, as to respond, in the way that he wills, to pulses upon them from the physical powers of nature; so as to excite animals to certain operations for which they were evidently constructed, in a way analogous to the excitement of appetite? The new-born babe has no other teacher to tell it that its mother's breast will supply it with its proper nutriment; it cries for it; it spontaneously applies its mouth to it, and presses it, under the bidding of appetite resulting from its organization. When it arrives at the age of dentition, it as naturally uses its teeth for mastication; it wants no instructor to inform it how they are to be employed to effect that purpose; and so with respect to other appetites, which the further development of its organs produces.

It may, perhaps, be urged, in the case lately alluded to, of the infant growing up to puberty, that the instinctive operations that take place under the bidding of appetite fall under the general law of instinct; but it must be admitted that the gradual development of the organization is the consequence of the action of physical powers in the processes going on in the body. Or, as a learned writer on the subject asks,—“In effect is instinct anything else, but