

phenomena exhibited by the mysterious agency of life, are strictly comparable only with one another; and have no relation to any inorganic phenomena.

But the desire of the Physiologist to ascribe to the agencies of inorganic matter, those operations ascertained to be carried on within living bodies, is merely a display of that innate propensity of the human mind, by which we are led to seek after First Causes. The conceptions of the physiologist regarding the principle of life are the same, therefore, as the conceptions of mankind in all ages regarding the Great First Cause—the Deity himself. The poor untutored savage “sees God in every cloud, and hears him in the wind.” The complacent philosopher smiles at the credulity of the savage, and perhaps deifies “the laws of nature!” Both are alike ignorant; nor is the imagined Supreme Being of the untaught savage, in any degree, more absurd, than the imagined Pantheism of the philosopher. The winds we know can be referred to other causes, to which they are immediately owing: so with the progress of knowledge, the “laws of nature,” have been found to merge, and will continue to be found to merge, into other laws, still more general; thus proving that these “laws of nature” are, all alike, mere delegated agencies.