

being alone that makes the idea of a man in most people's sense, but of a body so and so shaped joined to it; and if that be the idea of a man, the same successive body, not shifted all at once, must, as well as the same *immaterial spirit*, go to the making up of the same man." And Lawrence, in his reply to Abernethy, says:—"I say *physiologically* speaking, and beg you to attend particularly to this qualification; because the theological doctrine of the soul and its separate existence has nothing to do with this physiological question, but rests on a species of truth altogether different. These sublime dogmas could never have been brought to light by the labours of the anatomist and physiologist."

On the other hand, Materialists, so called, see in transcendentalism as it prevails at the present day, views as much opposed to, and subversive of, the teachings of an enlightened Christianity, as those put forth by the continental school of Materialists proper.

That there is within us something which *thinks* and *wills*, and that it can exercise these faculties independently of influences *ab extra*, will, we think, be conceded by all who have bestowed any, even the slightest, attention to the operation of their own mind. It is no less certain, we conceive, that in the present state of existence, relations of the most intimate nature exist between this thinking immaterial spirit and organized matter. Indeed, so necessary to memory and a conscious existence does this connection appear, many distinguished immaterialists have supposed that at death the soul takes its departure from the body in a subtle material vehicle; this vehicle having been its seat while it remained in association with the material body of the man. Mr. Wollasten, Dr. Hartley, Cudworth and Dr. Clarke, held this opinion amongst the moderns: The Pythagoreans and Platonists taught it among the ancients. The mind, from the nature of its relations with nerve-force, may be looked upon as one of the dynamical agencies which are capable of acting on matter. This view is not inconsistent with the idea of its being an entity essentially distinct from the *material substratum* through which it manifests itself. Nor does it suppose an identity between it and any of the other forces. It merely expresses that mental power is one link in that chain of forces which operate throughout the material part of the universe. For this force does not act blindly as the other forces which produce the same effects, all other things being equal, when called into action. There is associated with it a *self-determining power* or *will*, which may indeed be suspended, but which acts independently of and frequently in direct opposition to all promptings from without. The suspension of this *volitional power*, which is one of the strongest proofs of its existence, is seen in cases of somnambulism, and that peculiar state into which a person is thrown when he is said to be "biologized" or