

on the separate existence of mind from body.— When two persons converse together, the ideas of their minds pass from the organs of speech, through the air intervening between the two persons; in this passage, therefore, *an emanation of mind exists separate from the body from whence it came.* It is conveyed, indeed, by the vibrations of the particles of air it passes through, but it certainly has, during that period, an existence separate from the body and organs it proceeded from. An emanation of mind, therefore, can exist separate from its matrix, and in a form of matter entirely different from what it emanated from. Is it then not possible to conceive, that mind itself could be endowed with existence in the æriform state, as well as in the solid?

I now resume the narration of the course of thought which has led me to form the present attempt at a theory of the creation of our system, and, by analogy, of the other systems of the heavenly bodies.

Being, as before stated, convinced that the earth had been originally formed in water, the inquiry, then, naturally suggested itself, what waters we had any historical account of which could produce this effect? The chaotic liquor of the ancients, I trust to have proved, is incompetent to account for the general geological appearances, and therefore fails. The waters of the deluge can only account for certain changes in the earth's surface, which they may have occasioned, and which, no doubt, give proofs of the reality of that deluge. But the proofs of formation in a fluid, reach far below the possible effects of an inundation which lasted only one year. The vast masses of marine depositions