

ing something like perception and choice in its operations. This is the vital principle. It is constituted with special reference to matter, and also to those other and more subtle agencies employed by nature especially to heat. Its reference to matter manifested by the facility with which it forces it into, and maintains it in, combinations unknown apart from vital action — its reference to heat by the marked differences of result which characterize vital action under different conditions of this agency.

The lecturer next considered the position of the vital principle among the agencies of nature, representing it as intermediate between material and immaterial existences — forming the connecting link or bond between matter and mind. While matter affords vitality a theatre for the exhibition of its peculiar properties, it in turn becomes subservient to mind for the same end. It resembles mind in the mode of its development. Matter and mind act and react upon each other only through the intervention of vitality.

The lecturer next referred to the different views of vitality advanced by English and continental Physiologists, particularly the view which reduces the principle to a mere property of all matter, and the attempt to identify it with the galvanic fluid.

Vitality he considered a powerful principle or agency superadded to matter. This was evinced by a variety of considerations. It was powerful and peculiar in being entrusted with the perpetuation of endless diversity of form and adaptation presented by organized beings. It was evidently not a mere inherent property from the varied arrangements made for its preservation or connection with matter. These are visible not merely in structural arrangements, but intertwined round every fibre of that higher nature, which in innumerable instances has been engrafted

with various degrees of development on vitality itself.

Various facts seemed to indicate the existence of powers of perception connected with vitality, entirely distinct from the nature alluded to. These in all cases extend to the entire structure which the principle animates, and in many cases where the higher powers are wanting, the latter seem to some small extent to supply the deficiency.

The vital principle was one and the same, and in all cases, however different the mode of its manifestation, accomplishing the same end by the same means — its own development, by modifying and reconciling matter. In the higher organisms, the process was more elaborate, the organs more complicated, the products more varied; yet all these merely accomplish the same with vitality in the most simple or rudimentary of her structures, and even in some very anomalous cases, apparently without the intervention of any visible organ at all specially adapted for the performance of these functions.

The remaining part of the lecture was principally occupied with the discussion of some of the powers of vitality — the power of growth or self development — power of accommodation, by which it is enabled to perform all the processes necessary to its permanence, under circumstances widely different from those to be regarded as natural — the power of adaptation to different media — the power of self perpetuation, and the power of reparation. These were exhibited by a number of interesting facts.

The lecture indicated intimate acquaintance with the subject, together with close and accurate habits of thought. The Seminary has opened under favorable prospects. There were nine applicants for admission for the first time, of whom six have been admitted to the Logic class, while the other three are attending on the classics.

Miscellaneous.

PROPORTION OF ROMANISTS IN THE UNITED STATES.

Maryland, one of the oldest states in the Union, was settled by a colony of Papists, who fled hither from England in 1633, on account of political disturbances, which rendered their condition in the

mother country uncomfortable. Florida was settled by Papists from Spain. The whole country west of the Mississippi, now embracing Louisiana, Arkansas; and Missouri, extending north, belonged originally to the French, and was settled by them. The Jesuits were the first Europeans that