

ditions of the question; nor relieve the disquiet from the direful consequences of making the soul a material substance.

I know some physicians distinguish between the rational soul and the vital principle of animal life. But the distinction, is perhaps, not clearly understood. There is in animals something far superior to mere vitality. A plant has vitality, its life and death. And Doctor Brown's theory was applied, with great success, to plants, and supported them with superior energy and vigor, in the high latitude of Scotland. But in animals, besides vitality, we perceive *thought, reason, memory, design* and *perseverance*, with a great number of the noble passions which animate man; *love, gratitude, affection, friendship, grief* and *bitter wo*, even to the destruction of life.

A very eminent and pious philosopher, considered these phenomena, as the operation and agency of God, moving and directing his own universe to the final issue and grand results of the eternal judgment. This, by the way, is a very old opinion, and has been beautifully embodied by the poet, in these celebrated lines;

"All are but parts of one stupendous whole,
Whose body, *nature* is and God the soul;
That, chang'd through all, and yet in all the same,
Great in the earth as in the ethereal frame;
Lives in the sun, refreshes in the breeze,
Glow's in the stars, and blossoms in the trees;
Lives through all *life*, extends through all extent,
Spreads undivided, operates unspent;
Breathes in our soul, informs our mortal part,
As full, as perfect, in a hair as heart;
As full as perfect, in vile man that mourns,
As the rapt seraph that adores and burns,
To him no high, no low, no great, no small;
He fills, he bounds, connects, and equals all!"

This is not the doctrine of Spinoza who made God the *soul* of the world; but the pious doctrine of a universal providence, and the omnipresence of the Deity in the government of the world. Look at the smallest plant or insect, you behold him there, in his matchless wisdom and sustaining power, forming the mechanism and moving the vitality of a creature so small and inconsiderable, and apparently worthless in the great sum of things. The Psalmist took

a most striking and comprehensive view of this sublime and glorious theme. "Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there! If I make my bed in hell, behold thou art there!! If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me, even the *night* shall be light round about me!"

This was the true sentiment and doctrine of the ancient philosophers, the presence and superintendence of the Deity every where. They were not Atheists, although the miserable Spinoza wrested their doctrine to his own malignant and deadly purpose. But he might well do that, when he turned the Jewish Scripture to the same account, for he was a Jew, and deeply read in the Old Testament. But the *wasp* can extract poison from the flower: So did his perverted *soul* draw death from the wells of salvation!

As the doctrine of *life* and *health* cannot be known by reasoning *a priori*, but must be deducted from experience and observation, some very eminent men have thought that its laws and principles should be divided in a different manner from that of the scholastic mode: That so many divisions of the theory of life and disease, which have prevailed since the days of Galen, have not only embarrassed but bewildered the subject; and that the laws and principles, therefore, should be divided in a different manner; 1st, that the human blood is the recipient and vehicle of heat and life to the several parts; 2d, from many experiments *pure air* appears to be the pabulum of irritability; for the absence of *pure air* destroys life sooner than the defect of any other *natural substance*; 3d, the next in importance to the animal economy, seems to be the *nervous fluid*, or the medulla of the brain and *spinal marrow*; for they have all the same nature and origin; 4th, sensibility, residing in the organ of sense, connecting the mind with the external world.

The term *Physianthropy*, has been devised for the purpose of expressing, in one word, the