

the same class, have committed the folly and the sin of dogmatizing on matters they have not personally examined, and, at the utmost, know only at second hand—of pretending to teach mankind on points where they themselves are uninstructed. Authors such as these ought to have first considered, that book learning (in whatsoever degree they may be gifted with it) is but a pitiful excuse for writing mischievous nonsense: and that to a divine or a man of letters, ignorance of the laws of nature and of material phenomena is then only disgraceful, when he quits his own ground and pretends to teach philosophy. Their learning (if perchance they possess it) has been but ill employed in following out the idle dreams of an irrational cosmogony: and they would be labouring at a task better fitted for their capacity, were they studying the simple and affecting lessons of Christianity, and trying to make its maxims of charity their rule of life.—A Brahmin crushed with a stone the microscope that first shewed him living things among the vegetables of his daily food. The spirit of the Brahmin lives in Christendom. The bad principles of our nature are not bounded by *caste* or climate; and men are still to be found, who, if not restrained by the wise and humane laws of their country, would try to stifle by personal violence, and crush by brute force, every truth not hatched among their own conceits, and confined within the narrow fences of their own ignorance.

We are told by the wise man *not to answer a fool according to his folly*; and it would indeed be a vain and idle task to engage in controversy with this school of false philosophy—to waste our breath in the forms of exact reasoning unfitted to