

to idolize philosophy, let us transfer the homage to Him who both formed the philosopher's mind, and furnished his philosophy with all its materials.

31. (7.) The next adaptation that we shall instance is one for the introduction of which at this place we ought to apologize—it being rather one of mind to mind, and depending on a previous adaptation in each mind of the mental faculties to one another. For the right working of the mind, it is not enough that each of its separate powers shall be provided with adequate strength—they must be mixed in a certain proportion—for the greatest inconvenience might be felt, not in the defect merely, but in the excess of some of them. We have heard of too great a sensibility in the organ of hearing, giving rise to an excess in the faculty, which amounted to disease, by exposing the patient to the pain and disturbance of too many sounds, even of those so faint and low, as to be inaudible to the generality of men. In like manner we can imagine the excess of a property purely mental, of memory for example, amounting to a malady of the intellect, by exposing the victim of it to the presence and the perplexity of too many ideas, even of those which are so insignificant, that it would lighten and relieve the mind, if they had no place there at all.* Certain it is that the more

* It has been said of Sir James Mackintosh, that the excess of his memory was felt by him as an incumbrance in the writing of history—adding as it did to the difficulty of selection. It is on the same principle that the very multitude of one's ideas and words may form an obstacle to extemporaneous speaking, as has been illustrated by Dean Swift under the comparison of a thin church emptying faster than a crowded one.