

curious and remarkable facts, which, to say the least, are explained with great difficulty by ordinary scientific principles. Now, what, in such a case, is the course which every true philosopher ought to take? Evidently, if he follow Newton and Bacon, he ought to examine those facts calmly, and with a scrutiny proportionate to their anomalous and marvellous character. The philosophy of those facts is a subsequent matter, and should be left untouched till facts enough are collected to force the mind to theorize; and very possibly, in this case, the real philosopher would decide that he could do nothing more than to collect facts, and leave posterity to form the theories. But how different from all this has been the course pursued in respect to phrenology, mesmerism, and spiritualism! On the one hand, many have become violent partisans for the theories before they could be half acquainted with the facts, and have set themselves up as leaders and oracles in these sciences before they had strength enough to sustain for a moment the panoply of philosophy. On the other hand, it has been maintained that the facts respecting these sciences could not be true, because they conflicted either with the principles of sciences already established or with those of religion — thus virtually declaring that nothing new can be learned respecting mind or matter. On these grounds, an appeal is made to the strongest prejudices and passions of human nature against the claims of the new sciences; and a popular odium is thus excited against those who cultivate them. The mass of men become afraid of such as innovators and enemies of religion; and it requires not a little moral courage and attachment to science to induce a man to pursue his investigations in the face of so much obloquy and illiberality.

But to return from this digression. In treating of compar-