

come to the same thing, yet differ widely in their influence on our minds. The former exhibits a law as little more than a kind of artificial memory ; but in the latter it becomes a step in philosophical investigation, leading directly to the consideration of a proximate, if not an ultimate cause ; inasmuch as, whenever two phenomena are observed to be invariably connected together, we conclude them to be related to each other, either as cause and effect, or as common effects of a single cause.

(93.) There is still another light in which we may regard a law of the kind in question, viz. as a proposition asserting the mutual connection, or in some cases the entire identity, of two classes of individuals (whether individual objects or individual facts); and this is, perhaps, the simplest and most instructive way in which it can be conceived, and that which furnishes the readiest handle to further generalization in the raising of yet higher axioms. For example: in the case above mentioned, if observation had enabled us to establish the existence of a class of bodies possessing the property of double refraction, and observations of another kind had, independently of the former, led us to recognise a class possessing that of the exhibition of periodical colors in polarized light, a mere comparison of lists would at once demonstrate the identity of the two classes, or enable us to ascertain whether one was or was not included in the other.

(94.) It is thus we perceive the high importance in physical science of just and accurate classifications of particular facts, or individual objects, under general well considered heads or points of agreement (for which there are none better adapted than the simple phenomena themselves into which they can be analyzed in the first instance); for by so doing, each of such phenomena, or heads of classification, becomes, not a particular, but a general fact ; and when we have amassed a great store of such *general facts*, they become the objects of another and higher species of classification, and are themselves included in laws which, as they dispose of groups, not individuals, have a far superior degree of generality,