

printer would have an indisputable right to be heard on the question of their general correctness. Are we to regard the case as different because it is on facts pertaining to science, not to cotton-weaving or calico-printing, that he professes to found? His hypothesis, unless supported by scientific evidence, is a mere dream,—a fiction as baseless and wild as any in the “Fairy Tales” or the “Arabian Nights.” And, fully sensible of the fact, he calls in as witnesses the physical sciences, and professes to take down their evidence. He calls into court Astronomy, Geology, Phytology, and Zoology. “Hold!” exclaims the astronomer, as the examination goes on; “you are taking the evidence of my special science most unfairly; I challenge a right of cross-examining the witness.” “Hold!” cries the geologist; “you are putting my science to the question, and extorting from it, in its agony, a whole series of fictions: I claim the right of examining it fairly and softly, and getting from it just the sober truth, and nothing more.” And the phytologist and zoologist urge exactly similar claims. “No, gentlemen,” replies the author of the “Vestiges,” “you are narrow men, confined each of you to his own little department, and so I will not permit you to cross-examine the witnesses.” “What!” rejoin the men of science, “not permit us to examine our own witnesses!—refuse to us what you would at once concede to the cotton-weaver or the calico-printer, were the question one of cotton-weaving or of calico-printing! We are surely not much narrower men than the man of cotton or the man of calico. It is but in our own little departments that we ask to be heard.” “But you shall not be heard, gentlemen,” says the author of the “Vestiges;” “at all events, I shall not care one farthing for anything you say. For observe, gentlemen, my hypothesis is nothing without the evidence of your sciences; and you