

which solid benefits were to be secured. "In the proper experimental philosophy," he said, "every acquisition of knowledge is an increase of power, because the knowledge is necessarily derived from some intentional disposition of materials, which we may always command in the same manner. In the philosophy of observation, it is merely a gratification of our curiosity. The phenomena of the human mind are almost all of the latter description. We feel, and perceive, and remember, without any purpose or contrivance of ours, and have evidently no power over the mechanism by which those functions are performed. We cannot decompose our perceptions in a crucible, nor divide our sensations by a prism; nor can we by act and contrivance produce any combination of thoughts or emotions besides those with which all men have been provided by nature. No metaphysician expects by analysis to discover a new power, or to excite a new sensation, in the mind, as a chemist discovers a new earth or a new metal; nor can he hope by any process of synthesis to exhibit a mental combination different from any that nature has produced in the minds of other persons."

Certainly metaphysical found in physical science at the beginning of the present century a formidable rival, that could reward her followers much more largely than she could; and even ere the retirement of Dugald Stewart, her decline in interest and influence, which the keen eye of Jeffrey had remarked at an earlier period, might be seen by all. The genius of Thomas Brown created a diversion in her favour; but he sank and died in middle life, and his science in Scotland might be said to die with him. His successor in the moral philosophy chair of our university was at least his equal in genius; but the bent of Wilson was literary, not scientific; and the enthusiasm which he excited among his pupils was an enthusiasm for the sensuous, not the abstract. But while all must agree in the *fact* remarked by Jeffrey, many may fail