

what we have maintained above, if it should appear that while original discoverers of laws of nature are peculiarly led, as we have seen, to believe the existence of a supreme intelligence and purpose; the far greater number of cultivators of science, whose employment it is to learn from others these general laws, and to trace, combine, and apply their consequences, should have no clearness of conviction or security from error on this subject, beyond what belongs to persons of any other class.

This will, perhaps, become somewhat more evident by considering a little more closely the distinction of the two operations of discovery and development, of which we have spoken above, and the tendency which the habitual prosecution of them may be expected to produce in the thoughts and views of the student.

We have already endeavoured in some measure to describe that which takes place when a new law of nature is discovered. A number of facts in which, before, order and connexion did not appear at all, or appeared by partial and contradictory glimpses, are brought into a point of view in which order and connexion become their essential character. It is seen that each fact is but a different manifestation of the same principle; that each particular is that which it is, in virtue of the same general truth. The inscription is deciphered; the enigma is guessed; the principle is understood; the truth is enunciated.

When this step is once made, it becomes possible to deduce from the truth thus established, a train of consequences often in no small degree long and complex. The process of making these inferences may properly be described by the word Deduction, while the very different process by which a new principle is collected from an assemblage of facts, has been termed Induction; the truths so obtained and their consequences constitute the results of the Inductive Philosophy; which is frequently and rightly described as a science which ascends from particular facts to