

Vestiges," is that in which its author carries his appeal from the tribunal of science to "another tribunal," indicated but not named, before which "this new philosophy" [remarkable chiefly for being neither philosophy nor new] "is to be truly and righteously judged." The principle is obvious, on which, were his opponents mere theologians, wholly unable, though they saw the mischievous character and tendency of his conclusions, to disprove them scientifically, he might appeal from theology to science: "it is with scientific truth," he might urge, "not with moral consequences, that I have aught to do." But on what allowable principle, professing, as he does, to found his theory on scientific fact, can he appeal from science to the want of it? "After discussing," he says, "the whole arguments on both sides in so ample a manner, it may be hardly necessary to advert to the objection arising from the mere fact, that nearly all the scientific men are opposed to the theory of the 'Vestiges.' As this objection, however, is likely to be of some avail with many minds, it ought not to be entirely passed over. If I did not think there were reasons, independent of judgment, for the scientific class coming so generally to this conclusion, I might feel the more embarrassed in presenting myself in direct opposition to so many men possessing talents and information. As the case really stands, the ability of this class to give at the present a true response upon such a subject appears extremely challengeable. It is no discredit to them that they are, almost without exception, engaged each in his own little department of science, and able to give little or no attention to other parts of that vast field. From year to year, and from age to age, we see them at work, adding, no doubt, much to the known, and advancing many important interests, but at the same time doing little for the establishment of comprehensive views of nature.