that we could more completely express our ask. No science of society pretends to preown faith in this matter. He may tell us diet particular actions. It deals with unithat this connexion is merely that of high form tendencies, and assigns limits within probability; that result usually follows an- which particular actions must fall. But is tecedent; that acts generally follow mo- this, in truth, a question of metaphors? Can tives. We have no wish to dispute about he or any one assert that political economy, terms; only it must be remembered that in the truest sense, has not established a sinthis high probability runs not seldom into gle law? Every one of its conclusions ulmoral certainty. The whole question turns timately concerns the human will, whether on the examination of this high probability. laws of population, accumulation, or distri-We require means to estimate it, rules to bution. Is there no one genuine law? And calculate it, methods of reasoning upon it. one real law overthrows the notion that Let us have it defined-what is, what is not " law" is incompatible with the human will. regular. We ask only for systematic an-But he goes further. The same conception, alysis and comparison of these varying probable he tells us, is applicable to the mind. "In bilities. We need the mass of reasoning the material and intellectual world we are upon the subject reduced to a system. At content to see order and design. The law least, we ought to be told what is the of gravitation, the laws of the association of amount of the probability assumed. But ideas, so far as they go, perfectly satisfy our nothing of this kind is attempted. We are mind." There appear, then, to be genuine left with a confused body of inferences ut- laws of mind. But does this degrade the terly without method. All that we need is intellect and reduce it to mere clay? Is a logic of these various branches of our intellect bound in the chains of necessity? knowledge. If you object to a scientific There are therefore economical laws, mental logic, construct some other. We need again laws, and lastly, laws of human nature. The a "Novum Organum" of thought. If you ground held sacred from the polluted touch refuse the scientific organum, supply us with of "law" seems narrowing gradually to a better.

et.

8-

be

is

of

ng

W

m

he

ns

he

at

11-

nt

ne

nd

ne

W

on

se

ve

ole

8

If

ns

ies

at

of

nd

ng

ice

ito

he

lar

nd

he

to

ble

00

hđ

ne

nd

to

ly

if

nn

le

of

he

he

rt

he

]f. xr**y** re

e-

en ed

e٠

w

1861.

But, after all, this question must be decided à posteriori. Let us try how far this method will lead us. A logic of causation we have; a logic of connexion is not even suggested or attempted. In the meantime, let us see if this method of induction will not lead to practical results. As to the want of exactness in the facts observed, that graph of these lectures which exactly exmay not prove, for the purposes we require, to be altogether fatal. Many valuable scientific processes proceed upon data ex hypothesi inexact. Indeed, as the sciences rise in practical value, the less precise becomes our knowledge of the facts on which they are sider all this impossible, except on the based; just because the more complex is their subject, the greater is its capacity for physical science, for which the common modification. But this method has been tried upon a great scale with astonishing success. The lecturer talks of the "moral and economical sciences." Why, are not methodical investigation where the facts obthese physical sciences? He says, Butler served are not merely obscure, but irreguwas a great discoverer of the "laws of hu- lar in a manner and degree to which we have man nature." What are the laws of human no clue? It would be like investigating the nature? Again, he tells us, "society is the throwing of dice. Lastly, how can there be necessary medium of moral development to "real results," except by the use of pre-man." What is moral development? He vision, which we are told is out of the ques-may say that all these are metaphors, that tion? In a word, how can there be not he means nothing physical. Neither, again, merely science, but philosophy, investigado we. But all this proves that his whole tion, or certainty, when we suppose results conception is penetrated with the idea for to follow antecedents in a mysterious manwhich we contend. He admits that political ner, unlike anything else ever observed by economy is a science, and even an exact sci- the mind, and to bear a mutual relation ence, until it descends into particular ac- which we do not attempt to define? tions. Now, this is almost more than we

nothing. Every phase of life, and every element of human nature, in turn exhibits its presence. Thought, ranging over the whole material and immaterial world, pursues one common method. One set of ideas alone, it seems, is to be for ever exempt from method or order.

There is a sentence in the opening parapresses all that we look for in a scientific view of history. "There was needed a habit of methodical investigation with a view to real results, of which physical seience is the great school." Now, we conground upon which we stand. How can postulate is causation, be a great school for investigation where the postulate is the absence of causation? How can there be

We now proceed to quote some passages