

## THE SENSATIONALIST PHILOSOPHY.

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I am almost afraid that this paper may bring some discredit on our society, as it will be a subject of wondering inquiry, in what remote corner of the globe, in what peculiarly unenlightened region, the man is to be found who is willing to avow himself a Sensationalist, undeterred both by the general opinion of those at present most engaged in these studies, and by the anything but complimentary epithets with which his system and its advocates have been assailed, not merely by special opponents but even by those who assume the character of calm and impartial historians. I can only account for my obtuseness by observing that I am by no means a young man, that at the distant period when I entered with ardour on the study of the human mind, the Sensationalist philosophy stood well in public estimation, and was powerfully defended by men of acknowledged talents. After much reading, study and reflection I formed my opinions, and having done so I cannot change with changing fashions, see with new eyes, or even patiently sit down under the rebukes and imputations of any one who has himself drank from German fountains, and believes all wisdom to be with his masters. I may not hope in the present state of things to produce conviction in others, but I may perhaps claim to have the opportunity of expressing my views in a form which shall, at least, be free from the perversions of adversaries, and of openly refusing my assent to the prevalent dogmas, however weighty the names by which they are sanctioned. As this short paper relates to a subject upon which one interested in it might easily write a volume, upon which indeed I feel that a volume must be a large one to give space for doing justice to the discussion, I must begin by apologizing for offering so slight an attempt at the treatment of a great question, whilst at the same time I feel myself to be in danger of trying the patience of many who have not given attention to these pursuits, or to whatever degree they have done so, have been carried in the very contrary direction to that in which I persevere in working my way, and may therefore be