

**THE ANALOGY OF  
THOUGHT  
AND NATURE**

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The Analogy of Thought and Nature by Edward Vansittart Neale

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THE  
ANALOGY  
OF  
THOUGHT AND NATURE

INVESTIGATED BY

EDWARD VANSITTART NEALE, M.A.

Let Knowledge grow from more to more,  
But more of Reverence in us dwell;  
That Mind and Soul according well,  
May make one music as before.



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## P R E F A C E.

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THE motto of modern science is "the correlation of forces;" in other words, the unity of the powers which affect our senses. The present investigation is an attempt to carry that conception one step further, by showing a unity between the power manifested in the phenomena of sense, and the power exercised in the operations of thought.

The method used in the investigation is, (1) to examine the process of thought in our own minds; (2) to follow its results through the great series of metaphysical systems evolved by the activity of Aryan thought, from the days of Thales to our own; (3) to compare this process with the results of the study of nature in their great outlines, as they are presented to us by modern science; and thus to establish the unity sought, as the most reasonable explanation of all the phenomena known to us.

It will be obvious that in this operation we must touch upon questions of morals and religion, as well upon those concerning logic or physics. But the connexion of these topics, though long eschewed by modern inquirers, is plainly forced upon us by the advance of physical research. To say nothing of geology, take Professor Tyn-dall's eloquent enumeration, in his "Lectures on Heat," of the effects of solar action; or Sir John Herschel's picture of the benevolence associated with gigantic power



in the operations of that luminary (Good Words, April, 1863); we are transported from the regions of pure physical research into that of morals and religion. Or, turn to Mr. Herbert Spencer's "First Principles;" we are involved in a profound metaphysical inquiry as to the point where science and religion meet.

Therefore we follow the general current of modern thought in allowing our logical or physical inquiries to be carried towards the regions of religion and morals. All that can be reasonably demanded is, (1) that we do not allow considerations drawn from human emotions to intrude into the questions belonging to the domain of logic or physics; (2) that we stop at the boundary where physical or logical investigations pass into the provinces of morals or religion, without allowing ourselves to be tempted into excursions in these fields. Within these limits the present investigation has been scrupulously confined. Its conclusions, therefore, claim to be judged solely by logical and physical evidence, without reference to their possible bearing on moral or religious controversies.

A work treating of a subject so extensive within the compass of the present work, must necessarily be condensed in its reasonings, and brief in its historical or scientific notices. The Author, however, hopes that his reasonings will be intelligible, and has taken all the care in his power to insure accuracy in the facts stated; and if he should fail in producing a *good* book, he has at least the consolation of thinking, that he has avoided the proverbial denunciation against the man who produces a *long* one.

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