

The enterprise and intellect of our country, now engaged in the stupendous task of preparing for the forthcoming exposition of the Science, the Art, and the Industry of the world, have to mourn the loss of the zealous leader of their splendid adventure ; and through every educated Association in the land will thrill the same genuine sorrow for the untimely passing away of Albert of Saxe-Gotha.

It would be as idle as impertinent for me to attempt even a sketchy outline of the progress of Science and of Art during the past year. As I already hinted, I may but glance at the relation of my outside world to such themes. The position occupied by the professors of Scientific knowledge in relation to the cognate worlds of Thought, to social, theological, or ethical philosophy, is all-important in its bearing on their ultimate usefulness to mankind.

It may be well to notice the most prominent aspect of this relation during the past twelve months.

A very old controversy —never really closed—has been forced into unwonted vitality and bitterness, chiefly by the interest attached to the peculiar position of certain of the combatants, and the deep-seated jealousy of large masses of excellent people towards scientific research, has received a most powerful stimulant. It has been assumed by thousands, that in some way or another the labours and the results of scientific investigations are hostile to the truths of revelation.

The uneasiness has been chronic. From the labors of the great Florentine in deciphering the story of the midnight heavens to the latest explorations in the crust of this aged world—from the demonstration of the diurnal motion, to the finding of the flint implements in the Picardy gravel beds, we have the same jealous distrust—generally honest—too often querulous and unreasonable—always most offensive exhibited by minds from habit and capacity the least suited for the right understanding of matters of such surpassing magnitude.

Much of this is traceable to the nature of the enquiry. It is of the very essence of inductive science ; the condition of all logical pursuit, that the investigation of every scientific problem must be conducted by a mind simply striving after truth—striving to discover what *is*, not what ought to be, or what it wishes to be, in order to support some preconceived theory or deep-seated prepossession. The philosophic mind of the highest order, bending itself to the task of investigating obscure phenomena, whether amongst heaven's stars or