

the living wealth of the deep. For the privilege of competing with us in this single industry our enterprising neighbors across the borders are paying unstinted millions. And what is yet better, we have growing up in our midst a race of young men, who are equally rich in all mental endowments; but their talents, like the natural wealth I have just described, are yet in a crude state, and consequently equally unavailing. *Nec rude quid possit video ingenium.* It is only when the material resources of our country are operated on by the cultivated native mind, and developed by enlightened native enterprise, that we shall have made our first step towards solid and permanent prosperity.

Apart from these reasons—and they are sufficiently momentous—there is another not less cogent to make the study of the natural sciences now more than ever imperative. No prophetic Saxby is needed to point to the oncoming tide of infidelity, which at present is gathering strength, silently approaching, and, to all human appearance, threatening to inundate the fair field of science and letters. The educated children of the church have at all times manifested intellectual activity in the direction whence the danger was expected. They trained themselves to handle the weapons of the enemy dexterously. Their mode of warfare has been aggressive. They remained not inactive till the enemy had invaded, and profaned at his approach, the sacred domain of revealed truth. They carried the war into Africa, met the foe on his own territory, and fought him with his own weapons. In the early ages Justin the Martyr and his compeers did not scruple to use the philosophy of Pagan Greece in defending, expounding, and proving the truths of the Christian religion. Lanfranc, the first Archbishop of Canterbury after the Norman conquest, disdaining to shield himself behind the protection of an authority, which was then omnipotent, in the controversy with Berenger, like an expert athlete, met the enemy with weapons of his own choosing, and for the first time in the history of polemics, achieved a victory for a dogma of Faith by his superior skill in pure logic. The Commentary of St. Thomas was necessitated by the spurious Aristotelianism which obtained in the twelfth century. The Angelic Doctor seized in his nervous grasp the weapons which had hitherto been used against the Church. He reburnished them. The philosophy of Greece was once and forever christianized in the crucible of his gigantic intellect. No lurking alloy of paganism was allowed to remain. The *Summa* shared after the sacred scriptures in the