

tions. He is at times dependent, for his safety or extrication from the perils of storm or fire, upon the assistance of others, who in their turn may have to rely upon him. In pilot waters, also, the most experienced navigators always seek the aid of pilots qualified to guide others by their special acquaintance with the intricacies of the channels, and with the lights, buoys, landmarks, and soundings of the narrow seas in which they ply. In like manner, the youth about to start to navigate the waters of life, will learn from the instructions associated with his chart that the co-operation of others is indispensable for his successful progress, and that he must strive to deserve so as to secure that co-operation whenever it is needed.

If, as is usual in treating of other sciences, we are called on to define our science, we may say that it treats of the methods for developing and perfecting the dispositions and attainments of men, as a means of securing conduct favourable to the well-being of each and all. But, some may say, we have heard of the Art of Good Living. Are you not speaking of an art, and not a science? Does not an art teach us to *do*, while a science teaches us to *know*? Is it not an art that turns knowledge to account? Now, order and consciousness, in the principles applied, characterize a science, but want of connexion and consecutiveness among the precepts, and unconsciousness in their application, are involved in art. Dr. Whewell distinguishes between them thus:—"The principles which art involves, science alone evolves. The truths on which the success of art depends, lurk in the artist's mind in an undeveloped state; guiding his hand, stimulating his invention, balancing his judgment, but not appearing in the form of enunciated propositions." Accepting this distinction, I hope soon

to make it clear to you that it is a science, and not an art, that we have in mind.

Look, for a moment, at the composition of a perfect science, such as Pure Geometry. From the pictures we see, we construct a world of things to fulfil a certain code of rules, called axioms or definitions. The system of reasoning on this code of rules is, and has been for twenty centuries, at once the inspiration and aspiration of scientific thought, its encouragement and guide. Encouragement, because the knowledge it contained was really known and could be relied on, and that, moreover, was growing in extent and application. The guide for the aim of every scientific student of every subject was to bring his knowledge of that subject into a form as perfect as that which Geometry had attained. "Far up on the great mountain of Truth, which all the sciences hope to scale, the foremost of the sacred sisterhood was seen beckoning the rest to follow her."* I claim a place on this mountain for the Science of Conduct. She has suffered many vicissitudes, and has often ascended a short distance only to fall to the bottom. By keeping the foremost of the sisters in sight, and following in her course, she too may ascend so high as to be likewise the encouragement and guide of younger and weaker members of the sacred sisterhood.

But has she a firm foothold to start from? A little thought will convince us that she has. The cultivators of the earth are all desirous of making it yield the largest quantities of material for food and clothing. There have been men who, like Seneca, have said, "The wise man lives according to nature. Instead of attempting to add to the physical comforts of his species, he regrets that his

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