

we call energy, and which under its manifestations we call heat, electricity, gravity, chemical attraction, and so on. Our familiarity with these manifestations has led us to ignore the reality behind them and to assume that it is in itself not only knowable but known, but many a mind in the long ages to come will attempt to grasp the significance of this ultimate element, the great enigma, which in the end may be found to be one with the very Immanence of the Universe. The age-long quest for solutions of such problems may thus develop functions which will bring the human mind nearer and nearer to "the imperious lonely thinking-power." To any one seeking the purpose of existence, that, it may be believed, may appear the predestined reward for mankind for laboriously, unflinchingly following the path to the far-distant Altar of Truth.

The advancement of pure science then has sanctions deeper and more sacred than those derived from its utilitarian ends, valuable as these are in serving our physical life. Every agency that can promote this advancement ought to be engaged as in the performance of a high duty, of a duty with a religious significance. In this promotion human life may shed, as time passes, more and more of the dross, the gross and the sordid, that now thwart the march of the intellect.

To the admirers of the older knowledge all this may appear as portending its ultimate eclipse. There has been in the past a conflict between the two, arising from the claims of the older knowledge to monopolize the intellectual domain, a claim which the men of science during the last fifty years have resented. The representatives of the older learning have been exceedingly unwise in decrying the value of the conquests that the modern mind has achieved over the unknown and in failing to recognize that the great thinkers of antiquity, regarding the ultimate constitution of the cosmos, would, if they returned to the world to-day, be of the brotherhood of the great explorers in the sciences of Physics, Chemistry, Astronomy and Biology. Heracleitus, Democritus and Lucretius would be colleagues of our Newton, Dalton, Faraday, Young, Thomson, and Helmholtz, while Empedocles and Aristotle would claim kinship with the great Biological thinkers of the last fifty years. Would not also the great founder of Stoicism claim intellectual fellowship with the Romanes Lecturer in his thoughts on Evolution and Ethics?

The old knowledge and the old literature derived from the Greeks and the Romans have been of inestimable service to mankind. If it had not been for the diffusion of all this learning and literature after the fall of Constantinople, the civilization of Western Europe on the intellectual side would in all probability not have advanced