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as to their knowledge of things, and tossed on the waves of their own theories, from the lack of that "fountain of the rivers of our arts," real experiment, the habit of which education is at present too little given to foster, and without which history tells us, and our own experience might show us, no question of Physical Science can be determined. It seems to me that the whole of our true knowledge of things, is founded on experiments;—that is, knowledge gained by ourselves, the immediate result of our own labor, free from preconception.

Much theory is founded on the imaginary results of hypothetical experiments; between which kind of theory and that which is founded on experiment actually made with our own hands, and seen with our own eyes, there is a difference so vast as to be comprehended in no argument, but to be learned only by the experience of that magic which there is in our recognition of the magnitude and reality of things as altogether apart from our views of them. There are two kinds of theorists. There are those who make a great frame work which is their theory, and into which they fit the facts; and there are those whose theory is like a map of the things, which are placed thereby more within the grasp of our immediate handling. For things are real and existing, and we wander among them and look; and the true spirit of Science recognizes the greatness of things as compared with our views of them, which views are fleeting, and moulded variously according to our vantage-ground.

What shall we say then of those who, destitute of the spirit of true Science, would compel a whole prospect within the limits of their theory, to those imagining the double-sided shield can only be the metal it presents? There is but one thing they want, which is humility; whence it is that there rise about us such mazes of man's conceptions, buildings of sophistries, concealed assumptions, and procrustean beds.

And lest any think that in these remarks I have sprung to too great a generality but too faintly connected with the subject in hand, it is to be remembered that it is from the lack of that which I would call the true spirit of Science that Science is sometimes objected to for the education of women. To deny to women the study of Science is a procedure which begets its own argument; as, if I were to beat a child for future crimes, the future would most likely justify that punishment, which vicious circle of action is bended round a preconception. And our

The Teaching of Science.

(Concluded from our last.)

If there be any lesson which is taught us by Science it is this—that to be helped we must help ourselves; and that which is a meaningless accident to some, is the material of a discovery to those from whose eyes previous thought has removed the scales. Whence, not only before but during the lectures too, it is well to recommend some reading, and continual observations and rude experiments on points connected therewith; for one thing done is worth a thousand heard; and there is a great solver of many difficulties and a great guide to truth in something looked at and investigated for ourselves, something experimental, upon which to base our argument. For there is no success in Science—nay, and I would fancy there is no success in anything—which is not based upon such a procedure. And it is a method which the world stands vastly in need of learning just now; for, though we boast of ours as being a very scientific age, the multitude therein are going under cover of the character of a few. But among the greater part of mankind there is a great evil, the evil of speculation unbridled by experiment; for experiment is the great tamer of wild theory. But hypothetical experiments may be bandied about easily, and hypothesis is grandly favorable to a pre-conception. Hence it is that many fair wits in the world, full of speculation and full of power and full of leisure, are all astray