which is of course built up of individual prosperity. It its duty to show how a government can best promote the end in view, whether by encouraging certain classes, or by leaving all alone; it must deal with such questions as taxation direct and indirect, as levied upon the income of the individual, or upon the goods he buys; and it must not neglect the moral and intellectual conditions of the people, since upon these depends to a very great extent the prosperity of a country. It is the office of this science also, to devise means for carrying off a superabundant population, and for peopling uninhabited lands; such are the schemes of emigration and colonization. These are some of the many objects of the science of wealth or political economy, the latter word being derived from the Greek, and meaning *the law of the house* or *management*, since the term was first applied to the care exercised by a skilful and thrifty housewife over her domestic concerns.

There are two other subjects which are sometimes erected into separate sciences, but which may be fairly considered as included under ethics and politics; these are the law of nature and the law of nations. The law of nature is nothing more than the system of rights and obligations which God has granted to, and imposed upon each individual as a social, moral, intelligent being, and by which his conduct toward his fellow-men is to be shaped and judged. The law of nations deals with the relations between foreign countries in times of peace and war, and is frequently called international law. It is between nations what the law of nature is between individuals. All just legislation must be built upon the law of nature, which has its origin in Divine Wisdom.

All the sciences, which in this and the four previous lessons have come under our notice, belong, with the exception of pure mathematics and ethics, to the class called inductive. The word *inductive* means *leading into*, and is applied to those systems of knowledge which are built up from the observation and classification of facts, gradually ascending to general principles by means of these. Thus, by observing and examining all the stones I meet with, I form the conclusion that "no stones have life," which I could not have done had I not seen or felt stones and known what they were. This is induction. But pure mathematics, ethics, and some other sciences which we have yet to consider, are called deductive, or *leading from;* because, instead of facts being given us in order to find the general rule, the rule is given that we may find the facts from it. Thus, "twice two are four" is a general principle, which is true for all objects whatever they may be, and from it we deduce the fact that