

liberally subsidized in all civilized countries. The benefits flowing from the operations of the great scientific societies of the mother country are of incalculable public value and not to be measured at all by the aids which they receive. In this country in our more limited sphere it is the same ; and the useful work of a society like this is limited only by the resources placed at its disposal. In the winter of 1856-7 I had the honor to deliver the introductory course of the Sommerville lectures, and as the audience of that evening has mostly passed away, I may be excused for quoting some sentences at the conclusion of this address. The subject was Natural History in its educational aspects, understanding by education that most practical and useful of all arts which develops men and women fitted to occupy useful and honorable places in the world and to minister not only to their own comfort and happiness but to those of others :—

“ Natural History, rising from the collection of individual facts to such large views, does not content itself with merely naming the objects of nature. A naturalist is not merely a man who knows hard names for many common or uncommon things, or who collects rare and curious objects, and can tell something of their habits and structures. His studies lead him to grand generalizations, even to the consideration, in part at least, of the plans that from eternity existed in the infinite mind, and guided the evolution of all material things. Natural history thus rises to the highest ground occupied by her sister sciences, and gives mental training which in grandeur can not be surpassed, inasmuch as it leads her pupils as near as man may approach, to those counsels of the Almighty in the material universe, which are connected, at least by broad analogies, with our own moral and religious interests.

“ It follows from the preceding views that the study of nature forms a good training for the rational enjoyment of life. How much of positive pleasure does that man lose who passes through life absorbed with its wants and its artificialities, and regarding with a ‘ brute, unconscious gaze,’ the grand revelation of a higher intelligence in the outer world. It is only in an approximation through our Divine Redeemer to the moral likeness of God, that we can be truly happy ; but of the subsidiary pleasures which we are here permitted to enjoy, the contemplation of nature is one of the best and purest. It was the pleasure, the show, the spectacle prepared for man in Eden, and how much true philosophy and taste shine in