

gloom of absolute fatuity, and who are capable of experiencing merely sensorial pleasure, it is questionable if there exist a class of human beings, who do not evince by their actions, a strong desire to become acquainted with many things external to themselves. In a barbarous state, the desire is most limited, and the determining motives in its production are of the lowest order. Man, in this condition, prompted by sensations of hunger, and his experience of the necessity of providing suitable covering to defend his body from vicissitudes of temperature, seeks to know what of vegetable, and what of animal life are best adapted to supply his wants. To learn the haunts and habits of the various animals that roam through the forest wilds—to become acquainted with the more palatable and healthful edible fish that frequent the lakes and rivers—and to ascertain which are the esculent among the fruits of the earth, appear to constitute almost the whole of his desire.

In a state of semi-barbarism, advance in civilization brings with it added wants—increased motives, and, as a consequence, a more extended desire. He would now know by what processes the varied products of nature may be so altered from their original conditions, as to afford increased gratification to his senses and additional pleasure to his mind. Impressed with a sense of the magnitude and importance of nature's operations, he would know somewhat of the *how* and the *wherefore* of her mysterious workings. Limited in his powers, and unenlightened by a revelation of truth, he *deifies* much that inspires him with awe or terror. He peoples the air, the earth and the water with innumerable gods, and renders grovelling homage to the most disgusting objects of creation.

Some idea may be formed of the might of this desire, and of the all-powerful grasp with which it seizes while it directs the minds of men in a state of complete civilization by reflecting on the untiring energy, displayed by the great intellects of the civilized countries of Europe and America in their pursuit of knowledge; and the marked avidity with which the masses endeavour to acquaint themselves with all the discoveries of the master minds.

Thus it is, that one man passes night after night contemplating the movements of the heavenly bodies, or gazing, by means of the telescope, into the far-away regions of space, if haply he may be able to add something to his own knowledge and that of his fellows; whilst another, actuated by the same desire, wanders through different climes, observing, arranging and naming the various natural productions of and animals peculiar to each; or accumulating information regarding the characteristics of the inhabitants, the climate, the qualities of soil the mineral wealth and the general aspect of each. Thus it is, that one man will make the trackless ocean the field of his wanderings, and, leaving all the sweet allurements and endearing associations of *home*, take himself away to where the cold seems intense enough to paralyse anything but the indomitable bravery and perseverance of the Arctic voyager, in the hope of discovering a passage through the glacial barrier of the Polar Seas; whilst another will court retirement and spend days and nights in the study of the properties and probable nature of that part of himself which he can more particularly call I. Thus it is, that earnest enquirers have been found willing, in all ages, to forego every pleasure, to labour under the obloquy poured upon them by an unthinking and superstitious world, so that they might attain the great object of their