1833 and downwards, was Adam Sedgwick. He was among the earliest English geologists of note, and bore the brunt of the first assaults on the new science. He was a Fellow of Trinity and the seventh occupant of the Woodwardian Professorship of Geology. In 1833 he published a Discourse on the Studies of the University of Cambridge, which ran through several editions and still maintains its ground.* In a note to that work he thus speaks in relation to his favourite science: "We have nothing to fear from the results of our inquiries, provided they be followed in the laborious but secure road of honest induction. In this way we may rest assured we shall never arrive at conclusions opposed to any truth, either physical or moral, from whatsoever source that truth may be derived: nay, rather, as in all truth there is a common essence, that new discoveries will ever lend support and illustration to things which are already known, by giving us a larger insight into the universal harmonies of nature." He thus maintained the perfect compatibility of science with religion. In another place he asks a question as pertinent to be put to speculative philosophers in 1875 as it was in 1833. "Shall this embryo of a material world," he says, "contain within itself the germ of all the beauty and harmony, the stupendous movements and exquisite adaptations of our system, the entanglement of phenomena held together by complicated laws, but mutually adjusted so as to work together to a common end, and the relation of all these things to the functions of beings possessing countless superadded powers, bound up with life and volition? And shall we then satisfy ourselves by telling of laws of atomic action, of mechanical movements, and chemical combinations; and dare to think that in so doing we have made one step towards an explanation of the workmanship of the God of nature? So far from ridding ourselves," the Professor adds, "by our hypothesis of the necessity of an intelligent First Cause, we give that necessity a new concentration, by making every material power, manifested since the creation of matter, to have emanated from God's bosom by a single act of omnipotent prescience." The third annual meeting of the British Association for the Advancement of Science took place in Cambridge in 1833, and Sedgwick was chosen its president for that year. In the address delivered by him on the occasion he used language similar to the above, declaring that "man was compelled by his intellectual nature to ascend from phenomena to laws, and the moment he grasped the idea of a law he was compelled, by the very constitution of his inner mind, to consider that law as the annunciation of the will of a supreme intelligence." I preserve with care a report of this memorable meeting, especially for the sake of the autographs which it contains in *fac-simile* of the numerous savans from all quarters who were present. There Sedgwick's own name appears, the counterpart of the manuscript signatures of his which I have. Like several other contemporaries of note at Cambridge, as, for example, the two Roses, Hugh James and Henry John, Sedgwick was from the north of England. His speech, in which he was very voluble and sometimes eloquent, was strongly northern in accent, as was theirs; and his countenance—long, bony, dark, and stern—was northern, perhaps Norse, in type. The relics which I possess of Professor Sedgwick are volumes, once his property, containing some curious manuscript annotations from his pen. The first book consists of two collections, bound up together, of verses by self-taught men—one named Sanderson, the other, Nicholson. The Professor, besides inscribing within both his name, "A.

* A severe review of this well-known "Discourse" appeared in the *Westminster Review* at the time, written by the late John Stuart Mill, which may be found in the first volume of that philosopher's "Dissertations and Discussions."—Editor C. M.