

reached before, that it means consistency and harmony among our thoughts and ideas, we may say that the impelling force which prompts the search for scientific Truth and the increase of Knowledge is not only the inborn curiosity which shows itself among the earliest features of a waking intelligence, but is increasingly the desire to remove contradictions, to solve paradoxes, and to clear up mysteries which every progressive line of thought reveals to us. It is a search for clarity, consistency, and completeness.

Yet this undying but never satisfied thirst for Knowledge would not be maintained were it not that on its way it scatters abroad an abundant harvest of new facts and relations which prove to be of practical value, filling the field of our consciousness—the firmament of thought—with an increasing number and variety of objects, ministering to the practical wants of life which it both creates and satisfies.

Were it not for this, the occupation with science would be a pure luxury, the recreation of a few gifted minds; and it would remain unappreciated by the multitude, who would look upon it as a sport or pastime of these exceptional minds, without recognising that such sport and recreation play a necessary part in the economy of life; recognition of their value comes only when they lead to unexpected discoveries which profoundly influence both knowledge and conduct.

The word truth, however, has a deeper meaning than that of mere consistency and harmony of thought and vision. The undying and never satisfied search for Knowledge is accompanied by a tacit conviction—equally deep and indestructible—that the way of