

indicate the progress that has been made toward the recognition of the unity of nature. Both portions—not separated arbitrarily, but by determined principles—have the same relations to one another as the studies from which they have been borrowed. The history of the civilization of mankind comprises in itself the history of the fundamental powers of the human mind, and also, therefore, of the works in which these powers have been variously displayed in the different departments of literature and art. In a similar manner, we recognize in the depth and animation of the sentiment of love for nature, which we have delineated according to its various manifestations at different epochs and among different races of men, active means of inducement toward a more careful observation of phenomena, and a more earnest investigation of their cosmical connection.

Owing to the diversity of the streams which have in the course of ages so unequally diffused the elements of a more extended knowledge of nature over the whole earth, it will be most expedient, as we have already observed, to start in the history of the contemplation of the external world from a single group of nations, and for this object I select the one from which our present scientific cultivation, and, indeed, that of the whole of Western Europe, has originated. The mental cultivation of the Greeks and Romans must certainly be regarded as very recent in comparison with that of the Egyptians, Chinese, and Indians; but all that the Greeks and Romans received from the east and south, blended with what they themselves produced and developed, has been uninterruptedly propagated on our European soil, notwithstanding the continual alternation of historical events, and the admixture of foreign immigrating races. In those regions in which a much greater degree of knowledge existed thousands of years earlier, a destructive barbarism has either wholly darkened the pre-existing enlightenment, or, where a stable and complex system of government has been preserved, together with a maintenance of ancient customs, as is the case in China, advancement in science or the industrial arts has been very inconsiderable, while the almost total absence of a free intercourse with the rest of the world has interposed an insuperable barrier to the generalization of views. The cultivated nations of Europe, and their descendants who have been transplanted to other continents, may be said, by the gigantic extension of their maritime expeditions to the remotest seas, to be familiarized with the most distant shores; and those countries