

globe, or in the depths of the ocean; of visiting the real dwelling-places, the habitat of living beings: thus counteracting and enlarging the narrow and pedantic views which the older, purely systematic, and lifeless treatment of natural objects was in danger of fostering. We know how the germs of two of the greatest generalisations of science were laid in the minds of Mayer and of Darwin during their visits to distant countries, and how fertile in natural knowledge of all kinds have been the voyage of the Challenger and many other similar expeditions, and with what interest and curiosity scientific and popular audiences listen to the narrative of such daring explorers as Fridjof Nansen.

The other and much more concentrated influence, which from the opposite side co-operated with the labours of the great explorers in remodelling the descriptive sciences and infusing new life and vigour into them, has been not less marked. There has always existed one great interest, in which nearly all the descriptive branches of natural knowledge have found a common rallying ground and a uniting purpose — namely, the art of healing, the alleviation of human suffering and the curing of disease. During long ages, when the purely scientific interest was almost dead, physical and chemical research was created or kept alive by the physician, the alchemist, and the apothecary; medical works like those of Celsus and Galenus in antiquity¹ have been the ency-

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The medical
interest.

¹ It may also be pointed out that Aristotle was descended from a family of doctors, that—according to Zeller (*Philosophie der Griechen*, vol. ii., part 2)—the assumption is warranted “that

the medical art of his father Nicomachus, who was the medical adviser and friend of the Macedonian king, Amyntas, had a prominent influence on the mental development of his son.”