

I have attempted to give a simple description of the various classes of nebulae. Typical forms can be selected, but they are never sharply isolated from other forms. We have always a continuous series, and an uninterrupted succession of apparent transformations. There are not distinct species and genera and families and classes, as in the organic world; but each division seems to be a temporary and transitional stage.

When you enter a grove of oak, and see trees of every size surrounding you, you do not hesitate to arrange them in a mental series, according to their seeming age; and you read, in the succession, the history of each individual, as correctly as if you had seen it grow. When the botanist inspects his herbarium, with its specimens of seed, germ, early shoot, and plant in flower, in fruit, and in seed, he is enabled to study each growth, without awaiting the long course of development. In the same spirit of philosophy, Sir William Herschel interpreted the unbroken law of succession in the celestial forms. They constitute an illustrated history. If he could have prolonged his

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does the city of Boston for its entire school system and, in addition to this, makes an annual appropriation for the support of a High School and of Charleston College. The document is a strong appeal for national aid in the cause of Southern Education through land grants from the public domain, of which, in 1867, there were yet remaining 1,414,567,594 acres. It is suggested that the proceeds of the sale of these lands be distributed by the National Bureau of Education to State officials, as is done by the trustees of the Peabody Education Fund.

In connection with this topic of Southern Education, we note that the recent Richmond address of the Hon. J. L. M. Curry, General Agent of the Peabody Education Fund, on the "Lessons of the Yorktown Centennial" has been printed in pamphlet form. Among the outgrowths of the victory at Yorktown is mentioned the educational system of the United States. In 1880 there were 9,424,086 pupils in the public schools of this country; 366,144 in private schools; and a public school expenditure of \$78,201,522. Dr. Curry dwells upon the importance of self-help and local self-government.

#### January meeting.

The alleged indebtedness of Adam Smith to the French Economists, by E. R. L. GOULD.

Thorold Rogers states that Smith deduced his economic system largely from that of Turgot, while von Scheel goes so far as to prefer the charge of plagiarism against the Scotch economist. The above paper discussed the question under two general heads: (1) The internal evidences gathered from a comparison of those doctrines which appear similar in the writings of Smith and Turgot; (2) General considerations. In pure theory, the "laissez faire" of both was alike, but Smith allowed many important exceptions in practice. His was one of utility only, that of Turgot was absolute. The principle of the division of labor was understood by Smith in a sense which never appeared to the French economists. The latter held that land only yielded a revenue; while the former declared that labor was the sole factor in the production of wealth. Upon productive and unproductive labor; upon taxes; upon the expediency of a legal rate of interest; upon the natural price of commodities; upon the measure of value; upon the wages of labor and profits of stock; upon the maintenance of public institutions and the bestowment of the franchise, Smith and Turgot held divergent views. Under the second head, it was shown from manuscript evidence and also from contemporary testimony, that Smith held substantially the same views as those propounded in his "Wealth of Nations," at least one, and possibly seven years previous to the appearance of any of the economic writings of Turgot, and nine years before Quesnay wrote anything of an economic character.

#### Constables, by HERBERT B. ADAMS.

When the Normans reconstructed England, they did it upon the basis of existing local institutions. Saxon England was already subdivided into a vast number of local, self-governing communities known as Hundreds and Tithings, the latter under the name of Towns and Parishes, deriving their appellation from prominent families or from the environment. The head-man of a Tithing was once called the Tithingman, but he finally became known as the Petty Constable, taking his name from the Norman Lord High Constable (derived, not as Lord Coke said from King and Staple, but from the Byzantine *comes stabuli*, count of the stable, &c. master-of-horse). The shadow of the Roman name fell upon the Saxon Tithingman as upon other Teutonic institutions. The Rolls of Parliament show the Petty Constable in his true historic light: "Chescun Conestable, Tythingman ou chief Plegge de chescun Ville ou Hamell." Originally the chief duty of a Petty Constable, like that of the ancient Tithingman, was to muster the men of his district, and this remained his chief duty as late as the reign of the Tudors. Most of our governing local institutions are the outgrowth of martial beginnings. The mailed leader of the Hundred, says Palgrave, became a rustic peace officer. But Constables and their developed type, the modern Policeman, represent the practical survival of martial authority. They are the sentinels of slumbering society. Let them sound the alarm and the whole community, if necessary, becomes again an armed host. The American Revolution sprang full-armed from Town-Meetings in the North and from Parish-Meetings in the South, both warned by Constables. The origin of municipal institutions in America is more closely connected with Petty Constables than has ever been imagined. By the Common law, the existence of a Constable is the criterion of a Town or Parish. The Constabulary office indicates organic life in a community. The Towns of Plymouth Colony existed potentially in the so-called "Wards" or "Constablewicks" of Duxbury, Scituate, and other places. The first local officer ever chosen at Plymouth was Capt. Miles Standish, who was given "authority to command in affairs." He instituted at once the militia system of old England and was practically Lord High Constable of Plymouth Colony, although for many years he discharged the office of Court Messenger and Petty Constable, until the Town of Plymouth began to differentiate into new Towns. In the Massachusetts Colony, the old English institution of

"Constable and Four" was revived by statute law in every Town. This ancient institution is the historic germ of Select Vestrymen and Selectmen, which office is not an American invention, as some writers have supposed. The above paper is to be published in full in the New England Historical and Genealogical Register, April, July, 1882.

#### The Parish System of South Carolina, by B. J. RAMAGE.

The earliest form of local self-government in South Carolina was the Parish. It was of English and not of French origin. The Parish and its institutions were copied from English models. Like the Parish of old England and the towns of New England, each Parish in Carolina maintained its own roads and poor, and elected its own officers. In the early laws of the colony regulating Parishes, many survivals of old Saxon institutions may be discovered. Like the Tithings and militia of our forefathers, the home guard or patrol of the Parishes in Carolina was organized by tens. The Tithing was also reproduced upon the plantations. Every person who owned slaves was to have one white man as overseer over every ten slaves. We also find the Hundred in South Carolina. Laws were passed for the strict observance of the Sabbath according to old English precedent. Rewards were offered for bringing in heads of wild animals and noxious birds according to old English parish usage.

#### Metaphysical Club.

#### November meeting.

#### Theories of Induction, by B. I. GILMAN.

A sketch of Aristotle's references to Induction and its use by Socrates was followed by a review of some characteristics of Bacon's theory as exhibited in the Novum Organum. The theory of Dr. Whewell, that Induction consists in the superposition of a clear and appropriate conception upon the facts observed, was alluded to as an account of the conditions of discovery rather than those of proof. An argument was directed against the position of Mr. Jevons that an Inductive conclusion has a calculable probability dependent upon the number of instances observed. The theory of Mill was described as an investigation of the conditions of Inductive proof, in which the process is based primarily upon the Uniformity of Nature, particularly as shown in the Law of Causation, and further upon the fact that our Inductions often have to do with natural kinds where we may expect to find generic characters. The concluding part of the paper embraced a description of the theory of Probable Inference proposed by Mr. C. S. Peirce.

The paper was followed by some remarks by Mr. C. S. PEIRCE.

#### English Deism and the Philosophy of Religion, by G. S. MORRIS.

Religion subsists—if at all—only in the form of a relation between God as a *Spirit* and man as a *spirit*. There will therefore be no philosophy, or absolute science, of religion, unless the functions of human thought are adapted to the cognition of *spiritual* objects and relations. As matter of historic fact, it may be said that all philosophy proper, (as opposed to agnostic negation of philosophy, on the one hand, and to pure dogmatism, on the other,) has consisted, whether in ancient or modern times, in the demonstration that all knowing is a spiritual activity; that it is a process, the subject of which is a spirit, and which implies, and, in the universe of Being, finds an object or objects cognate with the subject. On the basis of a truly philosophical and objective science of knowledge, therefore, a philosophy of religion seems to be, and is, indeed, possible. It is not possible on any other basis. For the want of such a basis, the movement, known in history under the name of English Deism, and whose only *raison d'être* was the felt need of a philosophy of religion, was crowned with none but negative results. Its principal leaders took the common-places of their "philosophy" from Locke, who saw in knowledge nothing but a mechanical relation between a subject and an object, both of which were *per se* unknowable. The final result of the Deistic movement was therefore necessarily, not knowledge, but scepticism. Or else God was imagined merely as an extramundane *Deus ex machina*, a mechanical "First Cause," between whom and man none but mechanical—i. e. no living, spiritual, and truly religious—relations could exist.

#### January meeting.

#### E. von Hartmann, by G. STANLEY HALL.

In this paper, only a portion of which could be read at one session of the Society, a careful digest of all of Hartmann's writings, down to the end of the Phenomenology of the Moral Consciousness, and those of his disciples and other contemporary German pessimists is made the basis of

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