I have attempted to give a simple description of the various classes of nebula. 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
January meeting.

The alleged Incidents of Adam Smith to the French Revolution,
by E. R. L. Gilchrist.

Smith's theories state that Smith deduced his economic system largely from that of Turgot, while von Stein goes so far as to praise the charge of plagiarism against the Scotch economist. The above paper discussed the question under two general heads: (1) The internal changes produced from the competition of these doctrines which appear similar in the writings of Smith and Turgot, (2) General considerations. In pure theory, the "situation of labor" was alien, yet Smith showed many important exceptions in practice. He was one of the first, if not the first, to consider the influence of the division of labor. The principle of the division of labor was introduced by Smith in his "Wealth of Nations" of 1776. In this division, both had held only a residue; while the former declared that labor was the sole factor in the production of wealth. Upon production and productive labor: upon wages; upon the expediency of a great rate of profit; upon the nature of demand and price of commodities; upon the measures of wages; upon the wages of labor and profits of stock; upon the measures of public institutions and the importance of the division, Smith and Turgot held divergent views. Under the second head, it was shown from manuscript evidence and from contemporary testimony, that Smith held substantially the same views as those propounded in his "Wealth of Nations" at least one year previous to the appearance of any of the economic writings of Turgot, and six years before Quesnay wrote anything characteristic of what was later known as the Physiocrat school.

Metaphysical Club.

November meeting.

Theories of Induction, by B. L. Gluck.

A work of Aristotle's reference to Induction and its use by Berkeley was followed by a review of some characteristics of Bacon's theory as published in the Novum Organum. The theory of Dr. Whewell of induction is in the perception of a principle and appropriate conception upon the facts observed, was adopted in an amount of the conditions of discovery rather than of proof. An argument was directed against the position of Mr. James that an induction conclusion has a substantial probability independent of the number of instances observed. The theory of Mill was described as an explanation of the conditions of Inductive proof, in which the process is primary by which the Uniformity of Nature, as shown in the Law of Continuity, and studied the fact that our Inductions often have to do with natural laws which we may expect to find generic characters. The following extracts from the review of the theory of Probable Inferences proposed by Mr. C. B. Dana.

The paper was followed by some remarks by Mr. C. B. Dana.

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

Religion subsists, not only in a form of relation between God and man and vice versa. There will always be a philosophical, or absolute science, of religion, which has been a great amount of human thought is directed to the expression of specific religious ideas. As a matter of historic fact, it may be said that all philosophy proper, as opposed to moral science of religion, on the one hand, and in pure deduction, on the other, has consisted in whatever in matter or method, in the doctrine that all inquiry is a spiritual activity; that it is a process, the subject of which is a spirit and which, while and, in the universe of Being, exists in object or object negate with the subject. On the basis of a truly philosophical and objective science of religion, therefore, a philosophy of religion seems to be, and is, indeed, possible. It is as possible as any other form. For the want of such a movement, known in history under the name of English Deism, a philosophy of religion, was crowned with more predominant results. In principal leaders took the name of their "philosophy" or "knowledge" but a rational basis of science in the mind, a mechanical "first cause," between which and man none butMechanical-Religious-Religion 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 critical survey of all of Hartmann's writings, down to the end of the Philosophy of the Moral Conscience, and some of his disciples and other contemporary German pessimists is made, based on the