

ing, it moves the mighty multitudes. Books are its servants, and men the tools with which it works. Its march has been one of triumph and victory. Its progress has been like the rising sun, emerging from the distant east, dispelling the darkness of night, and ushering us into a world of light and beauty.

The religious movement, then, with which Luther was associated, was simply one of the grand results of that general revival of mind which characterized the age to which we now refer. The authority of the Pope had, already, been questioned, but Luther courageously defied it, the tenets of Aristotle had already been rejected, but it remained for Francis Bacon to take a step in advance and take possession of the strong-hold for which his predecessors had fought, and where that philosopher had as long reigned with undisputed sway. Before indicating the events which gave to the age the character which we have represented it as sustaining, it will be necessary to give a short account of those grand principles to the systemization of which Francis Bacon devoted the greater part of his life, and whose application has effected such a marvellous change upon the whole face of society. And let us remember that Bacon's work, grand as it was, was simply one of systemization. In this consists all the originality to which he can justly lay claim. The principles which underlie that system were practically recognized and acted upon before his appearance. But it is evident that originality for the most part consists in bringing to our notice familiar things to the existence of which as related to other things, our very familiarity had rendered us blind. The grandest discovery of modern times is the law of gravitation, the enunciation of which has immortalized the name of Newton, was a principle upon which men had always acted, yet the generalization of its particular applications, into one grand universal law was evident only to the mind of a Newton. The majority of men are prone to contemplate facts as isolated and individual. The result is that those grand general views in which the philosophic mind delights to indulge, are never arrived at. It is as a philosopher that Francis Bacon is entitled to our respectful consideration. Born in London in the year 1561, after having undergone a course of preliminary instruction, he entered the University of Cambridge, at the early age of thirteen, where he is said to have distinguished himself for his proficiency in the sciences. At the age of sixteen against the Aristotelean philosophy, and at nineteen his work on the "State of Europe" is said to have attracted public attention, by the clearness and maturity of judgment it displayed. At twenty-nine he sat in Parliament, where he excelled as an orator. As a statesman he was guilty of many mean acts which ultimately brought disgrace upon him, and show an entire absence of those qualities necessary for such a position. It is as a philosopher, that he is entitled to our respect and remembrance. His "*Instauratio Magna*" establishes his reputation as a profound thinker and a ripe scholar. It is in the second part of this work,—the "*Novum Organum*," where he sets forth the principles of his philosophy. To his mind the preceding age had clearly demonstrated the folly and uselessness of the