

life he devoted himself to philosophical and literary works. He died in 1626, of a fever contracted while making an experiment.

Bacon's fame rests chiefly on his philosophical works. The object which he pursued throughout all his philosophical writings was a reorganization of the sciences with a view to the substitution of induction for deduction in scientific research. His plan embraced three parts: first, a general review of the whole field of the sciences; next, the doctrine of method; and lastly, an exposition of the sciences themselves and their application to new discoveries. Of the first part he treats in *De Dignitate et Augmentis Scientiarum*, a general summary of human knowledge. He explained his famous doctrine of method in *Novum Organon*, a *New Instrument or Method* of studying the sciences. The work treats of the inductive method of reasoning, and dwells on the necessity of experiment in the study of natural sciences. But Bacon never made any important contribution to any particular branch of science. He also wrote a treatise, *De Sapientia Veterum*, in which he displays an immense knowledge of antiquity, and explains the ancient fables by ingenious allegories.

Concerning Bacon and his philosophical works the most contradictory appreciations have been given. Whilst it is a fact that his detractors have perhaps blamed him overmuch, it is nevertheless true that his admirers have praised him altogether too highly. One of the greatest faults in his system is that he implies everywhere that man knows nothing but through experience and observation. Now it is historically demonstrable that hypothetical interpretation of nature by means of deductions is as fruitful of scientific discovery as the use of the inductive method. But a greater objection to this principle of Bacon's is to be found in the fact that it is the first step on the road to materialism and atheism. This is evident not only from an examination of the very nature of Baconian empiricism, but much more by reference to the consequences to which it has led its followers. We can trace these principles through Hobbes, Locke and Hume, until we come to the evil doctrines taught in France in the eighteenth century by such men as Voltaire and Rousseau.

Again it may be objected against him that Bacon never made but isolated and incomplete contributions to any particular branch