

pursued in the discovery of truth. He saw that if any practical fruit was to be reaped, we must study nature in order to add to the sum of human happiness. The philosophy which he taught was thus an eminently practical one; it aimed at being useful and practical; its value was to be measured by the fruits which it brought forth. Bacon has been accused of lauding too highly those practical studies which link themselves with human life and activity, to the depreciation of those more abstract studies which whet the faculties and strengthen the reasoning powers. It is alleged that he made everything bow to the practical, and weighed all things in scales which it supplied, and that, therefore, the tendency of his philosophy is to lower man in the scale of being and to lead to a gross materialism. There is no doubt that Bacon did give large prominence to the practical, and subjected everything to a practical test, but he was led to do so, we should remember, not from a desire to depreciate or under-estimate the moral or spiritual side of man's nature, but from a vivid perception of the evils to which the old philosophy had given rise, from a profound impression of its powerlessness to benefit man or to discover truth. His clear perception of the evils to which it led may have driven him to the opposite extreme and caused him to despise everything which savoured of the old system. Human nature, we know, is prone to run to extremes; a bound in one direction is usually followed by as great a bound in an opposite direction. The human mind resembles the wave on the sea-shore: the further it recedes in one direction, the greater the force with which it advances in the opposite. But Bacon's mind was too fair and philosophical not to give to every system its due. While extolling the practical, he did not ignore or despise the moral or

spiritual; while maintaining that nature should be studied and science pursued because of the practical results which they bestowed, he did not ignore those studies which connect themselves with man as a moral being, and which have for their object the elevation of man. He saw in the system of philosophy which he taught, a panacea for the evils which the old philosophy entailed, and he extolled it. Through the faithful application of its principles, he saw a glorious future open up before his mind's eye. By means of it, the long and desolate winter was to pass away and a spring-time of joy to dawn upon the world; the streams of knowledge, long congealed, were to melt and to course through the world, bearing refreshment and fertility wherever they flowed. The barren field on which men had been for centuries toiling, was to become verdant and ripen into glorious harvests, man was to go forth to harness the wild forces of nature to his service and make them subservient to his will, and a golden age of discovery to dawn upon the world. As Moses of old ascended Pisgah and, from its lonely height, turned his eye, away from the dreary plains and bitter waters and barren wilderness stretching far behind, forward to the glorious prospect before him, the land flowing with milk and honey, watered by noble rivers and fragrant with luscious fruit and blooming flower, so from the Pisgah-height of his lonely eminence, may we imagine Bacon turning his eye, away from the dreary barren waste behind him, upon which his predecessors for centuries toiled, forward to the glorious future which expanded before him, to a land watered by ever-flowing streams of knowledge and clad with mental and moral beauty and verdure. We have entered upon that land, and are reaping the fruit of that philosophy which Bacon enunciated and taught. Cast your