

philosopher's stone, was to turn into gold all that it touche*d*. For the old or Aristotelian he substitutes the new (not in discovery, but in application,) or Baconian method of induction, and for reasoning *a priori* he advocates reasoning *a posteriori*. Distinguishing between these two methods he says, "Men have sought to make a world from their own conceptions, and to draw from their own minds all the materials which they employed, but if instead of doing so, they had consulted experience and observation they would have had facts and not opinions to reason about, and might have ultimately arrived at the knowledge which governs the material world." To grasp the phenomena of the universe, to bring them under an all-comprehensive vision, to subject them to the most searching scrutiny, to fit together the shapeless blocks of creation, until by indefatigable energy and patient zeal he should find the true solution of all things, this was henceforth to be the object of the philosopher; nor was this all, but to obtain definite results a proper use had to be made of the understanding, the mind must not lead but follow, must be passive and receptive rather than active and speculative; facts must be gathered like honey and stored in cells, arranged, classified, conclusions which easily follow drawn, upon these larger and higher principles founded, until at length an edifice was raised which, while the foundations were built upon the rock of fact, its summits pierced the regions of eternal truth. Thus, at a single blow, and forever, he sought to crush those barren systems of philosophy which characterized the teachings of the Schoolmen; the golden calf of opinion which men had set up and worshipped he broke into a thousand pieces, and pointing to nature as the true source of all inspiration, showed that not by dethroning, but by obeying nature could they hope to conquer her. Cold and impassive like Goethe or Napoleon, he did not gather round him any disciples in his life-time, nor did he construct any definite philosophy which, after his death, might become a sectarian creed. "If any one," he says, "calls on me for works, I hold it enough to have constructed the machine, though I may not succeed in setting it to work."

As genius is prophetic, and the Sibylline leaves which it reads are the dim shadows of coming events, wherefore it is said that men of genius live in advance of their age, so Bacon's work was one which posterity was to realize, and future ages to enjoy the fruits of, or as he expresses it himself, "he had but tuned the instruments of the muses, that they might play thereon who had better hands." Hence, though he handed down no philosophic code, yet, as Macaulay says, "he moved the minds that moved the world," and while the details of his magnificent scheme have long since been superseded, and the body in which he clothed his idea fallen into neglect, the spirit which animated and inspired it with the breath of life still survives, and must survive forever. The first to rise calm and passionless above the discordant elements which had so long harassed the intellectual world, to sep-

arate philosophy from theology, and assign them to their respective spheres, to show where lay the error in the system of the ancients, and to introduce a system which has moulded and fructified the thought of successive ages, Bacon's influence is one which, so far from diminishing, receives perpetual increase with the fulfilment of each successive prophecy. While his own investigations were directed chiefly to the solution of the problems of physical science, which he terms the mother of all sciences, yet the spirit of his method—experiment and observation—was one which, applied with equal power to all enquiries, and to every branch of knowledge, so that while he has been rightly styled the Father of Empirical Science, he has also been regarded as the inspiration of that empirical school of philosophy which numbers among its most prominent exponents Hobbs, Locke, Hume, Condillac, and others. Unlike Plato, whose ideal and transcendental philosophy seemed too Utopian to be capable of realization, and very different to Descartes, whose introspective reflections and speculations were ill-suited to the great English philosopher, Bacon's watchword was Utility and his standard inscribed Progress. To increase man's knowledge, and so to increase his empire over nature, to reduce all sensible objects to the origin of law was the goal at which he aimed. "I have made all knowledge my province" was the boast of his youth, justified in his old age; and with the exception of Goethe, no vision, perhaps, has equalled his in its wideness of range. Like Milton's Archangel he glances from heaven to earth, from earth to heaven, nothing is too minute to escape his observation, nothing too vast for his comprehension; his mind grapples with kingdoms and individuals, his eye beholds the macrocosm and the microcosm, his ear listens to the rustling of the reed or catches the music of the spheres. The greatest writer of English prose, the profoundest thinker of the Elizabethan age, the author of the greatest intellectual revolution, like that great prophet to whom he has so often been compared, it was his destiny to behold from the mountain top the promised land lying stretched before him flowing with milk and honey, and yet to know that he himself could never enter. And then he fell; grand in his triumph, but who will not say grander in his fall?

MINGNON.

THE LAND QUESTION.

We are in an age of progress. The feeling that what is just is also what is best has always been, but its proof was not always so clear. Christ's teachings to-day are looked upon even by many divines as not practicable until some sudden change takes place, such as his second advent; and if anyone were to seriously advocate obeying his literal injunctions he would be looked on at the best as a well meaning but wrong-headed fanatic. Perhaps this is because many forget its dual character. He superimposed mercy on justice. He found a stern but just