

agination have made of the English language. It is the first great book in English prose of secular interest; the first book which can claim a place beside the *Laws of Ecclesiastical Polity*. As regards its subject-matter, it has been partly thrown into the shade by the greatly enlarged and elaborate form in which it ultimately appeared, in a Latin dress, as the first portion of the scheme of the *Instauratio*, the *De Augmentis Scientiarum*. Bacon looked on it as a first effort, a kind of call-bell to awaken and attract the interest of others in the thoughts and hopes which so interested himself. But it contains some of his finest writing. In the *Essays* he writes as a looker-on at the game of human affairs, who, according to his frequent illustration, sees more of it than the gamesters themselves, and is able to give wiser and faithful counsel, not without a touch of kindly irony at the mistakes which he observes. In the *Advancement* he is the enthusiast for a great cause and a great hope, and all that he has of passion and power is enlisted in the effort to advance it. The *Advancement* is far from being a perfect book. As a survey of the actual state of knowledge in his day, of its deficiencies, and what was wanted to supply them, it is not even up to the materials of the time. Even the improved *De Augmentis* is inadequate; and there is reason to think the *Advancement* was a hurried book, at least in the later part, and it is defective in arrangement and proportion of parts. Two of the great divisions of knowledge—history and poetry—are despatched in comparatively short chapters; while in the division on “Civil Knowledge,” human knowledge as it respects society, he inserts a long essay, obviously complete in itself and clumsily thrust in here, on the ways of getting on in the world, the means by which a man may be “*Faber fortunæ suæ*”—the architect of his own suc-

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