

early Middle Ages whose exquisite monuments mark an era in the history of human progress.

Look again at the huge south transept of Winchester Cathedral, where the massive architecture of the Normans is placed close to the beautiful and graceful Gothic nave; the one showing reliance on weight and bulk, similar in kind, though far less in degree, than that seen at Stonehenge, and that of the rude Egyptian Pyramids, the other remarkable for its exquisite symmetry and strength, combined with great economy of material. How could the untutored beings who marvelled at Stonehenge, or those, little farther advanced, who fashioned the Pyramids, attempt the delicate manipulations necessary for the preparation of ardent spirits; how could they devise schemes for the ruin of thousands of innocent families, and the misery of unborn generations? The thing is impossible.

But then, it may be asked, how was it the acute Greeks did not make the rapid advance in science and art that has rewarded the English and the French races, intellectually far inferior to the countrymen of Pericles and Æschylus? Why, because (if for no other reason) the Greeks adopted vicious and unprofitable methods of questioning, or, more correctly, of reasoning about, nature. They reasoned when they ought to have experimented. They wondered when they ought to have questioned and observed. They accepted, without sufficient reflection, the authority of logicians, instead of doing what Galileo, two hundred years ago, so successfully attempted, verifying or disproving scientific theories.

Among the Greeks the progress of the purely intellectual sciences was more rapid than in any subsequent age, except perhaps the present, while that of the physical sciences was discouragingly slow. The human mind not only needed to be expanded, but to be made to see the value of a right method of inquiry. Bacon did not invent the inductive philosophy, but showed its uses and importance. Our stage of evolution is one offering every promise of rapid advance in the arts and sciences; and at present there seem no bounds to what may hereafter be known.