ereafter. rm, as a created e in the rred on eat gain previous tanding, this life cness of that for bout for a candle How, • spirit of e objects nereafter which set or ever? ects, was n of the must, in s. In a delight, the most ian tems even of d lessons sful prowere in To bds.

Archimedes (as is well known), for his skill in science, was intrusted the defence of Syracuse. To Aristotle, that he might compose a natural history of animals, was given power over all men who could assist him in Greece and Asia Minor. Hence, even in ancient times, it was not for the want of hope of physics, as a subject of great extent, and pregnant with usefulness, that men remained at a stand-still or advanced singly, or by chance, from first to last. It must, then, have been, either because their minds were pre-occupied by other, and still more fascinating investigations, or for the want of a method, which, as in all things, so in this chiefly, is required.

After the revival of learning in Europe, when the health of the body-politic gave occasion to the development of a sound appetite for the increase of knowledge, towards the close of the sixteenth century, natural philosophy was pursued with extraordinary success by Gallileo, Des Cartes, Bacon, Kepler, &c. But ever and anon the want of a true method became apparent: imaginary speculations often took their place, side by side, as equally true and important with Nature's laws. Kepler, as if in mockery of his famous discoveries, revived the antiquated notion that the earth was animated, and that the tides were the effects of its respiration. Des Cartes sought for the cause of the blood's motion in the works of Aristotle. When Bacon, a severe observer of Nature, perceiving the