

is an additional exemplification of those habits of thought which prevented the progress of real science, and the acquisition of that command over nature which is founded on science, during the interval now before us.

But there is another aspect under which the opinions connected with this pursuit may serve to illustrate the mental character of the Stationary Period.

The tendency, during the middle ages, to attribute the character of Magician to almost all persons eminent for great speculative or practical knowledge, is a feature of those times, which shows how extensive and complete was the inability to apprehend the nature of real science. In cultivated and enlightened periods, such as those of ancient Greece, or modern Europe, knowledge is wished for and admired, even by those who least possess it: but in dark and degraded periods, superior knowledge is a butt for hatred and fear. In the one case, men's eyes are open; their thoughts are clear; and, however high the philosopher may be raised above the multitude, they can catch glimpses of the intervening path, and see that it is free to all, and that elevation is the reward of energy and labor. In the other case, the crowd are not only ignorant, but spiritless; they have lost the pleasure in knowledge, the appetite for it, and the feeling of dignity which it gives: there is no sympathy which connects them with the learned man: they see him above them, but know not how he is raised or supported: he becomes an object of aversion and envy, of vague suspicion and terror; and these emotions are embodied and confirmed by association with the fancies and dogmas of superstition. To consider superior knowledge as Magic, and Magic as a detestable and criminal employment, was the form which these feelings of dislike assumed; and at one period in the history of Europe, almost every one who had gained any eminent literary fame, was spoken of as a magician. Naudæus, a learned Frenchman, in the seventeenth century, wrote "An Apology for all the Wise Men who have been unjustly reported Magicians, from the Creation to the present Age." The list of persons whom he thus thinks it necessary to protect, are of various classes and ages. Alkindi, Geber, Artephius, Thebit, Raymund Lully, Arnold de Villâ Novâ, Peter of Apono, and Paracelsus, had incurred the black suspicion as physicians or alchemists. Thomas Aquinas, Roger Bacon, Michael Scott, Picus of Mirandula, and Trithemius, had not escaped it, though ministers of religion. Even dignitaries, such as Robert Grosteste, Bishop of Lincoln, Albertus Magnus, Bishop of Ratisbon,