

progress of knowledge. It would seem, indeed, that something of a struggle between the progressive and stationary powers of the human mind was going on at this time. Bacon himself says,²¹ 'Never was there so great an appearance of wisdom, nor so much exercise of study in so many Faculties, in so many regions, as for this last forty years. Doctors are dispersed everywhere, in every castle, in every burgh, and especially by the students of two Orders (he means the Franciscans and Dominicans, who were almost the only religious orders that distinguished themselves by an application to study),²² which has not happened except for about forty years. And yet there was never so much ignorance, so much error.' And in the part of his work which refers to Mathematics, he says of that study,²³ that it is the door and the key of the sciences; and that the neglect of it for thirty or forty years has entirely ruined the studies of the Latins. According to these statements, some change, disastrous to the fortunes of science, must have taken place about 1230, soon after the foundation of the Dominican and Franciscan Orders.²⁴ Nor can we doubt that the adoption of the Aristotelian philosophy by these two Orders, in the form in which the Angelical Doctor had systematized it, was one of the events which most tended to defer, for three centuries, the reform which Roger Bacon urged as a matter of crying necessity in his own time."

It is worthy of remark that in the *Opus Majus* of Roger Bacon, as afterwards in the *Novum Organon* of Francis Bacon, we have certain features of experimental research pointed out conspicuously as *Prærogativæ*: although in the former, this term is employed to designate the superiority of experimental science in general to the science of the schools; in the latter work, the term is applied to certain classes of experiments as superior to others.

²¹ Quoted by Jebb, Pref. to *Op. Maj.*

²³ *Op. Maj.* p. 57.

²² Mosheim, *Hist.* iii. 161.

²⁴ Mosheim, iii. 161.