

to the visible and material, believe nothing without evidence. The Baconian state of mind is decidedly anti-mediæval; and hence the avowed Puseyite design of unprotestantizing the English Church finds a scarce more determined enemy in the truth elicited by the enlightened and well-directed study of the word of God, than in the habit of mind induced by the enlightened and well-directed study of the works of God. Nor is it in any degree matter of wonder that modern Tractarianism should on this principle be an especial enemy of the British Association, — an institution rendered peculiarly provoking by its peripatetic propensities. It takes up the empire piecemeal, by districts and squares, and works its special efforts on the national mind much in the way that an agriculturist of the modern school, by making his sheepfold-walk bit by bit over the area of an entire moor, imparts such fertility to the soil, that the dry unproductive heaths and mosses wear out and disappear, and the succulent grasses spring up instead. A similar association located in London or Edinburgh would be, to borrow from Dr. Chalmers, a scientific institute on merely the *attractive* scheme: men in whom the love of science had been already excited would seek it out, and derive profit and pleasure in that communion of congenial thought and feeling which it created; but it could not be regarded as a great intellectual machine for the *production* of men of science, and the general formation of habits of scientific inquiry. But the peripatetic character of the Association constitutes it a scientific institute on the *aggressive* system. It sets itself down every year in a new locality; excites attention; awakens curiosity; furnishes the provincial student with an opportunity of comparing the fruits of his researches with those of labors previously directed by resembling minds to similar walks of exploration; enables him to test the value of his discoveries, and ascertain