

shake off the influence of great leading families to the extent to which this was done in some parts of Greece. Rome was, however, freer than Carthage, and accordingly we find that, while in Carthage there was little intellectual activity, apart from trade, in Rome there was some, and in Athens a great deal.

The most interesting part of history is that which throws light upon the ideas and influences that have borne sway over the minds of men. If we could gain a complete knowledge of these, we should easily be able to construct a philosophy of history, for the great movements of every age are due to these springs. The deed always exists in thought before it becomes fact; and, though it would not be correct to say that humanity is conscious of the influences that sway it at any particular time, yet it is true that the historical facts of the next generation have now an immaterial, but no less real existence, in the tendencies of the modes of thinking, feeling, and acting of the present. Buckle has said that Shakspeare helped much to make Newton. I think that true, and I think that Newton has in his turn exercised an influence on literature. To Newton, had he been born earlier, both the antecedent discoveries necessary to enable him to perform the work that he did, and the stimulus to do this work, would have been alike wanting. There were undoubtedly very many men of great ability in the middle ages; but not one of them in any way materially advanced physical science during that period of a thousand or more years.

There was, in fact, other work to be done in those times. Out of the disorganization resulting from the break-up of the Western Roman Empire, a new polity was to be developed. New common interests were to be created to bind together the various races and to override the differences which separated them. The history of Western Europe has since that time been increasingly one. In every period since then, and now more than ever, every important internal change in one of the civilized European states is found to affect the rest. In the middle ages, indeed, all Western and Central Europe tended, more and more, to become, and finally became one community, at the head of which was the Pope; and, though his religious headship has long since ceased to be recognized by some of the states, and Russia has forced her way into the circle, there is still a real oneness of civilization and interests. This oneness comes out in a remarkable manner when we consider the general movement of events in modern times, and this it