

foi du dix-neuvième siècle, 1852 (4th ed., 1857), where Progress is described as the general law of the universe; and by Jean Reynaud's *Philosophie religieuse: Terre et ciel* (3rd ed., 1858), a religious but not orthodox book, which acclaims the "sovereign principle of perfectibility" (cp. p. 138). I may refer also to the rhetorical pages of E. Vacherot on the *Doctrine du progrès*, printed (as part of an essay on the Philosophy of History) in his *Essais de philosophie critique* (1864).

P. 322.—Renan, speaking of the Socialists, paid a high tribute to Bazard (*L'Avenir de la science*, p. 104). On the other hand, he criticised Comte severely (p. 149).

Renan returned to speculation on the future in 1863, in a letter to M. Marcellin-Berthelot (published in *Dialogues et fragments philosophiques*, 1876): "Que sera le monde quand un million de fois se sera reproduit ce qui s'est passé depuis 1763, quand la chimie, au lieu de quatre-vingt ans de progrès, en aura cent millions?" (p. 183). And again in the *Dialogues* written in 1871 (*ib.*), where it is laid down that the end of humanity is to produce great men: "le grand œuvre s'accomplira par la science, non par la démocratie. Rien sans grands hommes; le salut se fera par des grands hommes" (p. 103).

CHAPTER XVIII

1, p. 326.—"Progress of Society." The phrase was becoming common; e.g. Russell's *History of Modern Europe* (1822) has the sub-title *A view of the Progress of Society, etc.* The didactic poem of Payne Knight, *The Progress of Civil Society* (1796), a very dull performance, was quite unaffected by the dreams of Priestley or Godwin. It was towards the middle of the nineteenth century that Progress, without any qualifying phrase, came into use.

4, p. 333.—Against Lotze we might set many opinions which do not seem to have been influenced by the doctrine of evolution. For instance, the optimism of M. Marcellin-Berthelot in a letter to Renan in 1863. He says (Renan, *Dialogues*, p. 233) that one of the general results of historical study is "the fact of the incessant progress of human societies in science, in material conditions, and in morality, three correlatives. . . . Societies become more and more civilised, and I will venture to say more and more virtuous. The sum of good is always increasing, and the sum of evil diminishing, in the same measure as the sum of truth increases and the sum of ignorance diminishes."

In 1867 Emerson delivered an address at Harvard on the