

lead which Shakespeare, Milton, Bacon, Hobbes, Locke, Harvey, Cromwell, and William, had given her in the century preceding. The contemporaries of Newton, Locke, Dryden, Pope, Swift, Defoe, and Addison, were a force in combination which the worshippers of Louis the Fourteenth did not immediately perceive, but which was above anything then extant in Europe. The revelation of this great intellectual strength in England was made by Montesquieu and Voltaire. Voltaire, if not exactly a thinker, was the greatest interpreter of ideas whom the world has ever seen; and became the greatest literary power in the whole history of letters. When in 1728 he took back to France his English experience and studies, he carried with him the sacred fire of freedom whereby the supremacy of thought began to pass to France. Within ten years that fire lit up some of the greatest beacons of the modern world. Voltaire wrote his "Essay on Manners" in 1740; Montesquieu's "Spirit of the Laws" appeared in 1748, and its influence was greater than any single work of Voltaire. The forty years, 1740-1780, were perhaps the most pregnant epoch in the history of human thought. It contained the works of Voltaire, Montesquieu, Diderot, D'Alembert, Vauvenargues, Buffon, Lavoisier, Rousseau, the Encyclopædists, Condorcet, and Turgot in France; and in England, those of Fielding, Richardson, Sterne, Gibbon, Robertson, Hume, Adam Smith, Priestley, Johnson, Goldsmith, and Gray. During the last twenty years of the century France was absorbed in her tremendous revolution, and again the supremacy in literature passed away from her to give to Germany Kant, Hegel, Goethe, Schiller, Beethoven; to give to England Burke, Bentham, Cowper, Burns, Byron, Coleridge, Wordsworth, Shelley, and Scott. So sways the battle of

ideas from age to age and from shore to shore.

This is not the place to discuss the vast movement of the human mind which is loosely called the Revolution. As an Oxford wit used to say, "To sit in judgment on the Revolution is like asking if the fall of man were a justifiable proceeding." Our judgment on all this depends on the bent of our minds in theology, philosophy, and politics. One who holds on to his Bible chiefly for its damnable resources has assured us that this was the Satanic age. If we look at its achievements, one is tempted to wish that our age were more often visited by that accomplished gentleman. The century completely transformed all that had previously been known as to heat, gases, metals, electricity, plants, animals, tissues, diseases, geography, geology, the races, products, and form of the earth, psychology, chronology, history, political and social and economic science. It would take a volume to enlarge on these. One can but give the names of those departments of knowledge. Compare the anatomical resources of Dr. Radcliffe with those of Hunter, Bichat, and Dupuytren; the chemical and physical notions of Boyle with those of Davy, Volta, and Galvani; the physiology of Boerhaave with that of Lamarck; compare the classificatory notions of Ray with those of Buffon, Linnæus, and Cuvier; take the ideas on society of Hobbes or Harrington, and compare them with those of Hume, Adam Smith, Burke, and Bentham; compare Gibbon's idea of history with that of Raleigh, Bacon, Milton. Compare the psychology of Kant with that of Descartes, or Locke; and we see that the century made a stride, not as we have done by enlarging the sciences, but in creating them or turning their rudiments into mature organisms.

The weak side of the century was