

tion of liberty into license. "Liberté" and "Égalité" came to mean: "Let every one do as he likes: down with every one who likes to do anything else!" But, even in the worst days of the French Revolution, there was another element stated, however slightly recognized in practice: "Fraternité"—brotherhood. And, if their practice was very unsatisfactory, some of the fault must surely lie with those who trained them so badly. It was certainly a violent and extreme reaction against tyranny, oppression, avarice, misgovernment. If the tempest was a terrible one, who were the guilty causes of its virulence? Was it not those who, by long-continued injuries and tyrannies, had at last goaded their victims to overstep all bounds in the spirit of revenge?

We have a better illustration of the recognition of the worth of the individual in the English Revolution; not destructive and passionately revengeful, but constructive, progressive, ameliorating, and beneficent. It found expression in positive reconstructions of society; such as (1) the extension of the franchise; (2) the emancipation of slaves; (3) removing selfish and unnatural restrictions upon trade—thus making the individual not only politically, but also industrially, free. The striking difference between the English and the French Revolutions is that the latter was simply the violent casting off of restraints; the former attempting to be positive, and to give to the individual a proper place in the reorganization of society. The one was a revolution; the other was an evolution. In the evolution we find a recognition of society, as an organization in whose regulation the individual should assist; in whose benefits he should share as a co-operating member.

From our brief review we may conclude that an enquiry into the significance, importance, and proper place of the individual is dealing with a fundamental question. We may notice that the progress of civilization has been so bound up with this question that we may say that every advance has been conditioned by a clearer apprehension in theory of the true place of the individual, and the expression of this truer theory in institutions, and in private and national conduct.