all be a delusion,—this kind of radicalism I shall try to pass over as meaningless. And equally meaningless appear to me those opposite conservative tendencies which merely annul progress, which shut out the daylight, and preach the doctrine of inertia. But this, again, will not prevent me from recognising the real gain and interest which belong to some reactionary movements, such as lay at the bottom of Romanticism, with its love of the past, its artistic idealisation of the childhood of mankind, of aspects of life in their infancy and primitiveness, with its study of mediævalism and its more sober historical tastes. I shall endeavour always to ask what addition to the great stock of human ideas has resulted; what gain we have to register; convinced that everything that lives must grow, increase, and multiply: and what can be more living than Thought?

38. Reactionary movement of Romanticism.

But although the school of Critical Thought in Kant, and the Romantic school as centred in Walter Scott and the German Romanticists, are in time almost the first intellectual phases of the century, they will not in the beginning command my special attention.[1]

[1] In order to give some idea of the complexity of the different currents of thought in the first years of the century, I place here a carefully selected list of dates. They refer to events or publications which mark epochs or important stages in the history of thought. Of specifically *scientific* importance are—

1796. Laplace's 'Exposition du Système du Monde.'
1799. (2 vols.)—1825. Laplace's 'Mécanique céleste.'
1799. Legendre's 'Théorie des Nombres.'
1801. Gauss's 'Disquisitiones Arithmeticæ.'
1801. Piazzi discovers and
1802 Olbers rediscovers the first of the minor planets, "Ceres," being assisted by Gauss's new methods of calculation, which were published *in extenso* in
1809. Gauss's 'Theoria motus corporum cœlestium.'
1798. Cuvier's 'Tableau élémentaire d'Histoire naturelle.'
1800-5. Cuvier's 'Leçons d'Anatomie comparée.'