

est was thus created in the proceedings and debates of the Academy, and the discoveries of its illustrious members found their way into the lectures and text-books of the professors. Whatever eminence German science may have gained in this century, from a purely literary point of view, through the works of A. von Humboldt, or English science through those of Darwin, the history of both literatures during the eighteenth century can be written almost without any reference to science at all—so small was the direct influence of such giants as Newton and Leibniz on the popular mind. But who could exclude from a history of the elegant literature of France the names of Voltaire, of Buffon, of D'Alembert, or of Condorcet? These form a connecting link between science and general literature.¹ A study either of English or

eighteenth century in France. But it became popular through the influence of the great schools of Paris. Before becoming popular with the masses it became so in cultivated and literary circles. The result has been that science in France alone has attained to a perfect form of expression. Whereas in other countries the great models of original research and thought were written in the severe style handed down by the ancients (Newton's 'Principia' and Gauss's 'Disquisitiones Arithmeticae'), the great work of Lagrange (the 'Mécanique analytique') is a model of literary style in the modern sense. Science in our age has become popular through its applications. It is the utilitarian spirit that has popularised science in Germany and England. In France alone science, before coming under the influence of the utilitarian, came under that of the literary spirit. It was the influence of

the academies that brought this about. See Maury, 'Les Académies d'autrefois,' vol. i. p. 178, &c. More than with Richelieu, the interest in science nowadays is unfortunately only too often purely "metallic" (quoted from Lord Chesterfield's Letters). See also on the literary as compared with the modern practical character of science, Maury, *ibid.*, p. 161.

¹ "On érigeait même en principe la nécessité pour un philosophe de ne rester étranger à aucune science. 'L'esprit philosophique fait tant de progrès en France depuis quarante ans,' écrivait Voltaire à madame Du Châtelet, en lui dédiant sa tragédie d'Alzire, 'que si Boileau vivait encore, lui qui osait se moquer d'une femme de condition, parce qu'elle voyait en secret Roberval et Sauveur, il serait obligé de respecter et d'imiter celles qui profitent publiquement des lumières des Maupertuis, des Réaumur, des