

practical interests of a select class which upheld those traditions, prevented any of the Continental ideals, be it the philological of F. A. Wolf, or the philosophical of Fichte, or the scientific of Laplace and Cuvier, from establishing themselves in the older seats of learning. And they were, after all, the only organisations for higher culture which possessed a historical character and continuity. Around these centres, partly in a friendly, more frequently in a hostile spirit, other institutions, other centres of culture and learning, had grown up. Let us rapidly survey these more recent institutions. It is hardly necessary again to mention the Royal Society, which was an early offspring of the older universities, a kind of overflow of the scientific interests from them into the capital. More recent was the Royal Institution, the creation of that extraordinary man, Benjamin Thompson, Count Rumford. Like the Royal Society, it was dependent upon private subscriptions and on the popular interest created by its lectures. These were very promiscuous, exhibiting no plan or unity. In the early years Dr Young and Davy lectured there, as well as Coleridge and Sydney Smith. Later it became the home of Faraday, and through him, and many other illustrious lecturers, has done much to spread a taste for natural, especially experimental, science, in the higher and cultivated classes. It has been a means of diffusing the scientific taste, more perhaps than the exact scientific spirit, in the stricter sense of the word. Whilst its lectures may have kindled in many a young listener the love of scientific work, the Institution did not fulfil the early intention of its founder, nor did its laboratory play

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The Royal
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