

honours and championships—in all the noble and ignoble forms of racing, where much energy, which might more usefully have been merged in co-operative action, is sacrificed for the sake of individual distinction. But where the height of genius forbids emulation, where the towering intellect has distanced all records, this individualism has produced single specimens of the greatest work, examples of the highest moral worth. It is not in the courses of scientific work alone that we shall have occasion to mark the peculiarity of British, especially of English, thought; but it is interesting to note how even in this sphere, which more than any other seems to bear an international and cosmopolitan character, the genius of the nation strongly asserts itself, baffling every effort to control it or to lead it into more conventional channels. The last fifty years have done much to destroy the peculiarly national customs, the idiosyncrasies of the different peoples. English institutions have been copied in France, and German customs introduced into England; it has recently been stated that the older type of scientific amateur which existed in this country is dying out, being rendered impossible by the more complicated machinery of science, the manifold conditions on which progress depends. It seems to me doubtful whether this view is correct. Surely the advance of the highest kind of thought will always depend upon the unfettered development of the individual mind, regardless of established habits, of existing forms of expression, or of adopted systems; just as the diffusion and wholesale application of single discoveries will depend on a ready and efficient machinery and organisation; whilst their influence on gen-

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Changes
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