

eral thought and literature will depend on the cultivation of a perfect form, of an expressive and elegant style. The French alone in the beginning of the century could boast of the last; the Germans have most successfully developed the second; whilst England, the country of greatest individual freedom, has been the land most favourable to the growth of genius as well as eccentricity, and has thus produced a disproportionate number of new ideas and departures. Nor is it to be desired that the reliance of genius on itself should be in any way curtailed, as it is impossible to foretell whence the new light will come which is to illuminate future ages. This individualism of the English mind presents other accompanying features, and these are of great interest to the historian of thought. They manifest themselves in the province of science as much as in other provinces. We will now study them more closely; in the sequel we shall meet with them in other departments also.

Hitherto our observations on English science have nearly all referred to only one side of modern scientific work,—the side on which lie the experimental, measuring, and calculating sciences; those sciences which abroad are termed “exact”; in which mathematical notions and methods, be it of measurement or of calculation, obtain. But these sciences cover only one side of reality. We noticed how in France, during the great scientific epoch, the other side of nature, that which exhibited and was filled by the phenomena of life, was simultaneously explored with equal originality and equal success. As Laplace was the great representative of the one, so Cuvier was the great representative of the other. We have also seen how in