made ages when learning was renewed. It may be argued, though that happiness does not advance equally with civilization, and that the continuance and distinctions of savay life bring evils in their train which more than balance the good; in other words that man in a savage state is in the happier condition. This may as for an Epicurean, but for one who rightly estimates man's subdivision it weighs lightly. To roam the fields and paddle the rivers in primaeval simplicity, to know no care, to be satisfied with the spontaneous productions of nature, and panchance have the ear regalled with the death cry of a victim or two, must surely be delightful to the admirers of the good old times, or rather man in a state of nature.

But what caused man from the empire in which he had been lying and inspire them to shake off the chains in which he had been so long confined? Was it the barons who forced the Marcher shal-ter from John? Has no; for it was laughter to own by the Indians and trampled under foot by the victors.