

things. It is true that in the sequel this turned out to be more a study of genealogies than of origins, of historical development than of beginnings. The second important feature was that phenomena were studied not in their isolation but in their 'Together,' great stress being laid upon environment. These two aspects through which—as I have shown in an earlier part of this work — Darwinism revolutionised the natural, and especially the biological sciences, were now pushed into the foreground in philosophical studies likewise; they had already characterised, though in a less defined manner, German philosophical thought, the historical view mainly under the influence of Hegel's philosophy, the notion of environment ever since Herder published his 'Ideas towards a History of Mankind.' Lotze had taken up this study in the most popular of his works, the 'Microcosmus,' significantly adding to the word History in the title of Herder's book, the word 'Natural' history. A third feature of Darwinism had a still more direct bearing upon ethical questions. Not only were human ideas conceived as having a history and development in time, further as being largely influenced by environment, but man was brought into a closer relation with the rest of animated nature. This was the third important point of view urged by the Darwinians.

52.
Anthrop-
ology.

A considerable literature, all tending in the direction of Anthropology as complementary or opposed to Psychology, sprang up in the middle of the century in association with the names of I. H. Fichte, Waitz, Lazarus and Steinthal, Wundt, &c. About the same