

larger and wider spirit of research which, since the age of Comte, had been introduced by the great naturalists of France, Germany, and England. To this Comte had given a name: he called it the *esprit d'ensemble*. The essence of this method consists in the frequently unconscious habit of looking at things natural not in their isolation but in their "together" both in space and in time. This habit had been introduced by such naturalists as Comte himself reckoned among his fore-runners, by Lamarck and Blainville. It also lived in Humboldt and still more in von Baer.<sup>1</sup> In England Lyell practised it with conspicuous success; it has resulted in—and been popularised by—the introduction into the scientific and literary vocabulary of such terms as the environment, the habitat, the *milieu*. This habit of thought which frequently replaced or compensated the one-sided spirit of analysis—the dissecting and atomising process of thought—was not fully appreciated in its fundamental importance before Darwin had made such brilliant use of it, but it was, in the sequel, nowhere appreciated more than in Comte's own country, where we meet with one of its greatest representatives in the region of historical writing. I refer to Hippolyte Taine.

No one did more than Taine to establish in his country the rule of Positivism. But this Positivism was only

<sup>1</sup> In the first section of this work this larger view, which led to such great advance in the natural as distinguished from the mechanical sciences, was treated in three chapters dealing respectively with the morphological (panoramic), the genetic (genealogical), and the vitalistic views of nature. All these

views depend primarily on a comprehensive or synoptic, in contrast to an atomising and dissecting, habit of the mind, and this was much stimulated by extensive travels, as also by an artistic trait in the intellectual constitution of many of the great naturalists.

53.  
Generalised  
Positivism:  
Taine.