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Buckle.

forces at work in historical development and progress. This was that of H. T. Buckle in his Introduction to the 'History of Civilisation in England' (2 vols., 1857-1867). Buckle does not stand so much under the influence of Comte as under that of the statistical school of which Quetelet in Belgium was the most celebrated representative. This school had developed the conception of the *Homme Moyen*, the "mean man," and the doctrine of the statistical regularity of moral not less than natural phenomena. Progress accordingly does not depend so much upon individuals as upon the average or collective mind. Buckle's special theories, which attracted great but short-lived attention, soon became antiquated for reasons which I shall presently refer to. How little he foresaw the coming developments and changes can be gathered, for instance, from the fact that he considers that intellectual progress, by which he means the power of the human mind over nature, is limited to Europe; for, as he says, outside of Europe the human mind is in subjection to nature. Buckle does not find any progress in the moral ideas. These, he maintains, remain always the same. Progress depends only upon knowledge, which has enabled the European nations to enter upon a progressive civilisation consisting mainly in combating two great evils—viz., War and Religious Persecution, establishing Peace and Tolerance. The two great tendencies which move the world are the desire for wealth and the desire for knowledge, but he does not enter into a detailed exposition of the first of these two tendencies, but really limits himself merely to the