

intellectual factor which he considers the most important. This produces also what others may consider the higher products of culture, including the Fine Arts.¹

About the same time, and, as it appears, in entire ignorance of the writings of Comte and of the English school, two philosophers in Germany—Lazarus (1824-1903) and Steinthal (1823-1899)—started a new departure by founding a Review, which, by its title alone, indicates a new class and co-ordination of studies. It is entitled a 'Review for Ethnology and Science

56.
Lazarus and
Steinthal.

¹ If we have to note in Comte a certain dualism, that of the biological (animal, egoistic) and the psychical (mental, altruistic) factors in the progress of society, we find in Buckle not one, but a great many unreconciled contradictions. In fact his work opens with emphatic statements which at the time must have appeared startling, but for that very reason attractive also, to the general reader; they formed the subject of a whole literature of criticism both in England and abroad. Unduly impressed by the progress of scientific ideas and scientific methods, he desired to initiate an entirely new method of writing history. His vivid style attracted the general public, and the one-sided use he made of certain scientific theories—notably those of Quetelet—compelled philosophers, frequently against their will, to take notice of his immature speculations. Like Schopenhauer, he created a great ferment among professional philosophers and historians, putting forward a number of startling theses which required special examination. His influence on German thought was probably quite as great as on that of his own country, and perhaps not so soon forgotten. Robert Flint, the greatest authority on

philosophy of history in this country, has given a list of nine ideas, more or less detached and unreconciled, to be found in Buckle's History. They are: 1. The want of a science of history; 2. The statistical regularity of moral actions; 3. Influence of natural environment; 4. Unique character of European civilisation, owing to, 5. The increase of intellectual control over natural forces; 6. Use of the method of averages in contradistinction to the older metaphysical methods; 7. Stationary nature of moral as compared with intellectual agencies; 8. Depreciation of individual effort; 9. That the things generally called culture (religion, literature, and government) are the product, and not the causes, of civilisation (see 'Encyclop. Brit.,' 9th ed., article "Buckle"). All these points have been much discussed and his theories criticised, but they have furnished endless material for thought, and as a recent writer very truly remarks: "His book has marked an epoch in the life of readers all over the world, and gave an immense impetus to the sociological investigation of the past" (G. P. Gooch, 'History and Historians in the Nineteenth Century,' 1913, p. 585).