

Paris" after several earlier societies had already prepared the way.

But all these beginnings of a more comprehensive science of man, mankind, and human society—in their natural and prehistoric as well as in their civilised and historic conditions—remained isolated and disconnected up to the year 1860. In the previous year, when Broca had founded the anthropological society in Paris, there appeared the first great work of Darwin on the 'Origin of Species'—followed in 1871 by the 'Descent of Man'—which did so much to revolutionise biological science and bring it into contact with historical research. All previous researches in a very large region of natural and civil history became at once antiquated. The appearance of Buckle's 'History of Civilisation' had already, to some extent, eclipsed the work of Lazarus and Steinthal; but it was itself to be cast into the shade by the flood of light which emanated from the peculiar expression Darwin gave to those ideas of evolution and development which had from different beginnings already permeated German, French, and British thought. For it is doubtful whether even Spencer's comprehensive view of evolution, published before Darwin came on the scene, would have ever, without the latter, succeeded in that great unification of thought which from 1860 onward has brought together so many different and frequently distant lines of reasoning and research.

No problem of philosophic interest has benefited more by the suggestions contained in Darwin's and Spencer's

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Influence of
Darwin and
Spencer.