in their most important outlines, even more than a hundred years ago, in 1759, by the great German naturalist Caspar Friedrich Wolff, in his classical "Theoria Generationis." But, just as Lamarck's Theory of Descent, founded in 1809, lay dormant for half a century, and was only awakened to new and imperishable life in 1859, by Darwin, in like manner Wolff's Theory of Epigenesis remained unknown for nearly half a century; and it was only after Oken, in 1806, had published his history of the development of the intestinal tube, and after Meckel, in 1812, had translated Wolff's work (written in Latin) on the same subject into German, that Wolff's theory of epigenesis became more generally known, and has since formed the foundation of all subsequent investigations of the history of individual development. The study of ontogenesis thus received a great stimulus, and soon there appeared the classical investigations of the two friends, Christian Pander (1817) and Carl Ernst Bär (1819). Bär, in his remarkable "Entwickelungsgeschichte der Thiere,"[20] worked out the ontogeny of vertebrate animals in all its important facts. He carried out a series of such excellent observations, and illustrated them by such profound philosophical reflections, that his work became the foundation for a thorough understanding of this important group of animals, to which, of course, man also belongs. The facts of embryology alone would be sufficient to solve the question of man's position in nature, which is the highest of all problems. Look attentively at and compare the eight figures which are represented on the adjoining Plates II. and III., and it will be seen that the philosophical importance of embryology cannot be too highly estimated.