

a whole, finding their rationale, and penetrating to the frequently hidden principles which they unconsciously employ. Such an attitude of thought implies, however, a mode of procedure which was not congenial to Lotze's mind, and which was just what was supplied by that school of thought for which he had but scant appreciation. This school of thought was represented most prominently in this country, though its antecedents may be traced to various Continental thinkers of the very first order. It may be defined as the study of origins, and this in two directions—viz., historically and psychologically. Its watchword is Development or Evolution. It traces the genesis of things in Nature and the growth of ideas in the human mind. It does so not without a tacit assumption that the truth and value of any fact or idea depends on its history. Lotze opposes this view by saying that validity is not dependent upon historical but on logical evidence; it must be substantial, carrying its own credentials. Thus we may say that Lotze's philosophy is pre-evolutionary.

16.  
Study of  
Origins.

With the fuller recognition of this idea of development we enter a new phase of nineteenth century thought; and it is significant that this era was heralded by a scientific version of this principle, and that it gave to philosophy in this country a distinctly naturalistic bias. This naturalistic bias had been prepared already by the Association-psychology of Mill and Bain; Bain, as well as Spencer and Huxley, was much influenced by the independent physiological researches of the Continental school, headed by von Baer and Johannes Müller. The exponents of Naturalism in England never

17.  
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