

of eclecticism, but which in England attained to a marked influence only after the middle of the century. This influence of the transcendental movement may be defined by saying that it pushed into the foreground those problems which in the older philosophy had been dealt with under the title of rational psychology or pneumatology. In contradistinction to empirical psychology, which aims at a simple description of the phenomena of the inner life, rational psychology aimed at answering those questions which form the groundwork of a reasoned creed (*Weltanschauung*). Speaking in a general way, it may be said that in Germany the formation of a philosophical creed was the all-absorbing interest up till the middle of the century, after the failure of which the more empirical treatment received long - delayed attention ; that in England empirical studies which had been roaming about at large and without any definite systematic organisation, accumulating a large amount of valuable material, awakened, greatly under the influence of the transcendental movement, to the necessity of attacking the great questions of the soul, its nature, its destiny, and its place in the Divine Order,—in fact, to the necessity of forming a rational or reasoned creed. Among those who recognised that this task could no longer be postponed, stand out prominently Herbert Spencer, John Stuart Mill in his later writings, and George Henry Lewes.¹ The eclectic school in France, with Victor Cousin at

¹ G. H. Lewes' (1817-78) principal works referring to this matter are 'Problems of Life and Mind' (1st series), 'The Foundations of a Creed' (2 vols., 1874 and 1875) and 'The Study of Psychology ; its Object, Scope, and Method' (1879).