

a higher point of view from which to judge the totality of mental life in its individual and collective appearance. These two problems, the essence of the inner life, of the soul, and its significance in the economy and connection of things, may be termed transcendental so far as the limits are concerned within which individual experience is confined. They characterise two independent lines of thought and constitute two independent fields of research by which psychological studies must be supplemented. Both were represented in the philosophy of Lotze. We may call the first, rational psychology, the second, anthropology.

In all the three countries we have, at the end of the century, to deal with prominent speculations as to the essence and main characteristic of mental life. We have in Germany, von Hartmann's 'Psychology of the Unconscious'; in England, Herbert Spencer's 'Psychology of Evolution'; and in France, M. Fouillée's 'Psychologie des Idées Forces.' None of the governing ideas contained in these speculations have been elaborated by purely introspective analysis. They are based upon generalisations arrived at from various sources, and afterwards supported by a more or less exhaustive survey of facts brought together from many sides; the natural sciences with their large accumulation of novel facts arrayed under the recent theories of energy and descent having been made to furnish valuable contributions. The 'Philosophy of Evolution' of Herbert Spencer originated in the genetic or genealogical view of nature, which was put forward in the beginning of the second half of the century from many sides, and which Spencer

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Hartmann,
Spencer, and
Fouillée.