

59.
Spencer's
evolutional
psychology.

himself embraced in a definite form before the idea had received general currency through the writings of Darwin and the watchwords of the Darwinian school. Herbert Spencer's psychology consists in an application of the metaphysical canons of the theory of evolution to the phenomena of mental life, which he maintains cannot be understood if we confine ourselves to a study of the individual mind. He had come to this study from that of human society, its history and progress. The latter he had attempted to analyse and comprehend by resorting to biological analogies. He thus illustrates the two points just referred to, viz.: that the study of the individual mental life must be enlivened by gaining from elsewhere the clue to its nature and significance, as also by looking at its collective existence in human society. The psychology of Herbert Spencer is an instructive example how, alongside—if not in the midst—of inductive and introspective schools of thought, a metaphysical construction could grow and flourish with much greater practical results and popular influence than the more cautious and sober teachings of those schools could ever boast of.

60.
Idealistic
antecedents
of Hart-
mann and
Fouillée.

The historical antecedents of the two other philosophies, of those of von Hartmann in Germany and M. Fouillée in France, are to be found in the idealistic philosophy. In the case of M. Fouillée we have to go back to the source of all idealism, the ideology of Plato. His object is "to bring Plato's ideas from heaven on to the earth and to reconcile idealism and materialism." His psychology has been regarded as the best exposition of the psychology of voluntarism, *i.e.*, of that tendency in modern