

THE RIDDLE OF THE UNIVERSE

merely turns out a hopeless mass of uncritical compilation and confused speculation.

The most neglected of all psychological methods, even up to the present day, is the evolution of the soul; yet this little-frequented path is precisely the one that leads us most quickly and securely through the gloomy primeval forest of psychological prejudices, dogmas, and errors, to a clear insight into many of the chief psychic problems. As I did in the other branch of organic evolution, I again put before the reader the two great branches of the science which I differentiated in 1866 — ontogeny and phylogeny. The ontogeny, or embryonic development, of the soul, individual or biontic psychogeny, investigates the gradual and hierarchic development of the soul in the individual, and seeks to learn the laws by which it is controlled. For a great part of the life of the mind a good deal has been done in this direction for centuries; rational pedagogy must have set itself the task at an early date of the theoretical study of the gradual development and formative capacity of the young mind that was committed to it for education and formation. Most pedagogues, however, were idealistic or dualistic philosophers, and so they went to work with all the prejudices of the spiritualistic psychology. It is only in the last few decades that this dogmatic tendency has been largely superseded even in the school by scientific methods; we now find a greater concern to apply the chief laws of evolution even in the discussion of the soul of the child. The raw material of the child's soul is already qualitatively determined by *heredity* from parents and ancestors; education has the noble task of bringing it to a perfect maturity by intellectual instruction and moral training—that is, by *adaptation*. Wilhelm Preyer was the first