

indirectly connected with that of Comte. In fact, what is now generally considered by French writers as characteristic of Positivism is a modification, at once an enlargement and a curtailment, of the original Positivism of Comte. It is a curtailment in so far as the later phase of Comte's speculation is discarded and forgotten. On the other side Comte's Positivism is enriched by the addition of a genuine psychological interest, and it is also enriched by a more definite conception of the "together" of things in time. Comte himself employs the word *evolution*. This term had already been used by Herder, but with both thinkers it remained vague and indefinite. It acquired greater precision through Herbert Spencer's earlier Essays, but still more through Darwin's 'Principle of Natural Selection' and subsequent popular phraseology, as the "struggle for existence" and the "survival of the fittest."

Taine's philosophical creed was formed under the influence of English thinkers like Mill, Bain, and Spencer, and through a study of English literature and the characteristics of English life, political and social. In one of his earlier works on the French philosophers of the nineteenth century he attacks—and, as it seemed to many—demolishes the conventional spiritualistic and eclectic philosophy which then ruled in his country under the leadership of Victor Cousin; but his attack was led from a position which he had gained through English psychology and English evolutionism. Probably it was only after he had imbibed the spirit of both that he came to recognise how much had been done already by Comte in marking out an opposite and more fruitful