

interest. If, in the Middle Ages, philosophy could be termed the "handmaid of Theology," one might almost be tempted to say that at the present moment it is the "handmaid of social science." For the present argument, however, it is important to point out how Positivism, in the hands of Comte and his disciples, involved two psychological problems. First, it pointed to Altruism as the essentially human as opposed to Egoism as the essentially animal element in human nature. Secondly, it insisted upon some form of social "Together" as the primary fact of social life, in opposition to the view that individuals form the constituting elements of society. And Comte himself gave expression to the deeper psychological truth that the study of concrete nature, as distinguished from the study of abstract notions, must be imbued with the *esprit d'ensemble*, the synoptic view of things, a truth which has found expression in modern psychological doctrine which starts, not with isolated sensations and their aggregates, but with the *continuum* in time and space of mental states.

## II.

At the beginning of this chapter I stated that, in the history of Thought, the most prominent feature of the change which took place during the nineteenth century was probably the ascendancy attained by the scientific interest which, for a time, seemed almost to vanquish the philosophical interest, escaping also the destructive influence of criticism. In the popular estimation, this

25.  
Reversal  
of the  
positions  
of Natural-  
ism and  
Idealism.