

logues" pointed to the importance of the philosophical study of language and grammar; the idealistic school in Germany ended by leading to the study of the objective mind in history, art, and philosophy; the school of Herbart in Waitz, Lazarus, and Steinthal led into "Völkerpsychologie" and "Sprachwissenschaft"; and it is well known how in our days the synthetic philosophy of Mr Herbert Spencer in England has entered on the study of sociology on the large scale. We hear on all sides of natural histories of mankind, of society, of religion, &c., and they appear either in the modest attire of the other and older natural histories which we have been accustomed to, preparing the ground by patient and unbiassed collection of facts, or they attach themselves to certain philosophical theories, such as are furnished by the dialectics of Hegel, or by the evolutionary doctrine of Darwin and Spencer, in connection with which we shall meet them in a future section of this work. For it has been found here, as it had been in the older natural histories, that the accumulation of facts and materials was of little use unless some leading idea was at hand by which it became possible to regulate and arrange them.

Thus we see how the psycho-physical problem—the question of the interaction of mind and body, of soul and nature, of the inner and the outer worlds—is being attacked from two entirely different sides,—from the side of the individual and from that of the collective life of the human being: the mental principle is being studied in its inner and hidden existence as the unifying and centralising factor of individual life, or in its ex-