

ately, there lies another region equally important though not equally accessible by one and the same approach. It is also interesting to see that both roads have met in that common region to which I referred above, and in which language forms the central and dominating feature. The same spirit which lives in the philosophical systems of the great idealistic movement in Germany, and which went hand in hand with the revival of German literature, lived also in the minds of the founders of that great movement to which we owe the sciences of philology, comparative and classical, of jurisprudence, of biblical theology, of history in its many branches. Many of these were indeed pupils of Kant or his successors, and notably the last and greatest exponent of this line of thought, Hegel, can count among his followers a great array of names of the leaders in the various branches of historical research. On the other side, the school which calls itself pre-eminently scientific, and which is represented in Germany and France by the psycho-physical, in England by the evolutionist schools of thought, has found it not only necessary to study the phenomena of mind in their physical and physiological foundations, but also to attack and explore that region in which the human mind has become, as it were, an external and tangible thing, viz., human society with its primitive or more advanced institutions. It is needless to say that here again language presents itself as the central creation. In and through it—in the spoken and still more in the written word,—as also through the creations of the fine and useful arts and of music, external material and lifeless things have become

16.
Transition
to the social
point of
view.