

83.  
Kant's  
psycho-  
logical  
programme.

manner, the problem which Kant had defined for all time, namely this : How is the human soul passively and actively engaged in rearing the great edifice of knowledge, in instituting moral life and culture, and in producing and appreciating the creations of art and poetry ? Looked at in this way, we may say that Kant has formulated the psychological programme down to the present day, although it may be urged with some propriety that he himself was not pre-eminently a psychologist, and that his philosophy discarded the genuine psychological method.

84.  
The way out  
of individu-  
alism.

But for those who do not look for the working of the human mind and the life of the soul only within the narrow limits of individual experience, but who use the terms mind, soul, and spirit in the larger sense, as denoting that unseen agency which underlies the history of mankind, the manner in which mental phenomena were studied in the philosophy of Kant, and still more in that of his immediate successors, constitutes an era in philosophical thought. As I remarked above, the discussion of things referring to the soul was lifted on to an entirely different and higher plane. We may call this transcendental if we choose to do so, but this term should not suggest the idea that we have not to do with actual realities. Although it may be difficult or impossible to define these realities in such a manner that a minute analysis becomes possible, few persons will deny that such expressions as the spirit of the age, the essence of culture, the soul in nature and history, and thought—as used in the English language and by the writer of this History,—that all these terms have a