

are maintained. In fact the phenomenon of individuality or personality of the human soul was lost sight of. The individual self was conceived as being merged into a general self, the individual mind in the general mind, and for a long time the interest of philosophical thought lay in showing how the general mind, which gradually drifted into the position of the Absolute, the spiritual One, developed and manifested itself in the many things and processes of nature and the community of individual minds which we call society or mankind. In the process of elevating the philosophical view above the individual, the casual, and the subjective, the greatest problem of psychology, the phenomenon of individuation, of Personality, was either forgotten or its existence was actually denied.

37.  
Individual  
self merged  
into general  
self.

As I stated above, this process of raising the discussion from the empirical, subjective, and individual level on to a higher abstract, objective, and ideal level was only the philosophical reflex of that ideal movement<sup>1</sup> which char-

<sup>1</sup> That this movement was very general *before* the appearance of the critical philosophy may be proved in many instances to which I shall have occasion to refer in the sequel. That Kant himself was an independent representative of this movement before he became generally known may nowhere be seen better than if we study the personal life and development of Herder. This subject has been so fully and so ably treated by R. Haym in 'Herder nach seinem Leben und seinen Werken' (2 vols., 1880-85), that a perusal of this work will go a long way to introduce the reader to the connection in which the spirit of Kant's philosophy stands with the general thought of the age, as also

to the very important contrasts which exist between them. Herder was an enthusiastic pupil of Kant, as he himself fully testified in many of his writings, even when he later on declined to adopt and entirely failed to grasp what was most original, stimulating, and fruit-bearing in Kant's systematic works. He has proclaimed, in terms which remind us of passages in the Prelude of Wordsworth, how he, a youth of eighteen years (1762), felt himself elevated and borne aloft by Kant's teaching which formed an epoch in his life. "I have had the good fortune," he says, "to know a philosopher who was my master. He, in the years of his prime, had the cheerfulness of a