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sciousness and responsibility arose before the American struggle for independence and the consequent constitution based upon the declaration of rights. What was then done was fifteen years later repeated and modified in the French constitution of the year 1791, after the Revolution had swept away a great part of the older institutions and landmarks. It is not likely that European thinkers of the foremost order would all of a sudden have given so much attention to what is now termed the social problem¹ had it not been for the

ending in renewal of the old state of things; for in the absence of such expressions as 'rights,' 'social contract,' &c., everybody would have been unable to think in any but terms of 'status' (as Maine expresses the underlying conception of the old order)."

¹ This term is commonly used to denote some problem or problems which are at the moment of special practical importance. In this sense the problem is one of practical or applied philosophy and does not come into the programme of this History. Both in this narrower and in the wider sense the term forms the title of a comprehensive work by Dr Ludwig Stein: 'Die Soziale Frage im Lichte der Philosophie' (2nd ed., 1903), which, as we learn from the Preface, has met with a large circulation on the Continent, having been translated into French and other foreign languages. I desire to recommend this work as giving the reader a wide view of the enormous modern literature and the complexity of the subject, and to express my indebtedness to the author. At the same time, his use of the term is not quite identical with the plan of the present chapter. This might perhaps be more adequately described as the anthropological problem:

the study of man as a member of an aggregate called Society and in his relations with external nature. And this as the introduction and foundation, not only of the phenomena of collective life, but also of psychology as the science of the individual mind. This is another instance how, in recent times, the study of phenomena in their isolation is more and more giving way to a preliminary study of such phenomena in their "Together," what I have termed the "synoptic" aspect. We have one of the most instructive examples of this development of thought in the life-work of so eminent a thinker as Prof. Wundt in Germany, who has crowned his philosophical researches—which started with a very special problem of physiological psychology—by his great work on anthropology: 'Völkerpsychologie.' From this point of view, with all acknowledgment of Dr Stein's valuable and encyclopædic work, I miss the due appreciation of such writings as Lotze's 'Microcosmus,' though we may perhaps be forced to consider this important work to be no more than a first approximation for the solution of the great problem. This problem is defined by Lotze in the question: "What significance have man and human life