

has enriched our language, and testifies to the fact that this tendency has permeated not only all scientific and philosophical, but also the popular literature of our age. We may call it the spirit of comprehension in opposition to that of definition.

I may, later on, have an opportunity of dwelling more fully upon this change of thought in the course of the nineteenth century; at present it will suffice to point out that no subject of philosophical or scientific interest has been more profoundly affected by it than the study of man in his individual and collective existence. Formerly all the sciences which have to do with this subject started from the study of the individual organism or the individual mind, frequently disregarding altogether the environment or collective life of man or reaching this only by slow and uncertain steps. Latterly, however, not only has the collective life of man attracted more attention than the individual, it has become rather the fashion to place society, in some form or other, in the foreground, to start with some definition of the social "Together," of the collective life of human beings, and to approach in this way not only the study of humanity or mankind at large, but also, through it, to get a better understanding of the nature and life of the individual mind itself. It is not long since we have been told that the individual mind must be considered as exhibiting two sides which may be appropriately termed the subjective and the social self; nor is it unlikely that from this point of view much of earlier and later psychology may be