

profitably rewritten.¹ All this simply means that sociology has become not only as the study of the collective interests of society and mankind, but also in its bearing upon other philosophical and scientific problems, an important and leading doctrine.

But there is a second and far more serious cause which has been operative in the course of the last fifty years in pushing into the foreground the problem of human society and the study of sociology. This, in

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¹ The clearest indication of this doctrine, which we may term the doctrine of the two selves—the Self as Consciousness, containing the whole world-picture in the mirror of an individual mind (the firmament of the Soul), and the Self as one among a great many other selves, a unit in the society of other units and in the environment of many things—seems to me to be given in some articles of Josiah Royce contained in vols. iii. and iv. of 'The American Philosophical Review' (1894-95). "Just as there is no conscious Egoism without some distinctly social reference, so there is, on the whole, in us men, no self-consciousness apart from some more or less derived form of the social consciousness. I am I in relation to some sort of a non-Ego. And, as a fact, the non-Ego that I am accustomed to deal with when I think and act, is primarily some real or ideal finite fellow-being, in actual or possible social relations with me, and this social non-Ego, real or ideal, is only secondarily to be turned into anything else, as, for example, into a natural object that I regard as a mere dead thing. . . . As it is not true that we are primarily and in unsocial

abstraction merely egoistic, just so it is not true that we primarily know merely our own inner life as individuals, apart from an essentially social contrast with other minds" (*loc. cit.*, vol. iv. p. 470). In the sequel of these Articles, the writer dwells on Memory, Anticipation, and Imitation as the fundamental functions of the infant mind in leading it, as it were, out of itself and conceiving itself as one among others. It seems to me that sufficient importance is not attached to language or intersubjective communication, and the same criticism seems to me to apply likewise to James Ward's doctrine of the "presentation continuum." As stated already (see vol. iii., chap. 3, p. 291), the doctrine of the "presentation continuum," as well as William James' conception of the "stream of thought," marks a real advance in psychology; but a new problem suggests itself: How is the continuum or the steady flow broken up into discontinuities? a problem analogous to that in physical science, given that the universe is a plenum, a continuum, How are we to conceive of those discontinuities in it without the existence of which nothing would happen?