

of Language.' The founders of this Review and of the studies which it represents came from the school which had carried on a long protest against the Hegelian philosophy. They were from the school of Herbart; the main interests of which had centred in psychology and the theory of education, meaning by education, not so much the higher academic culture of Wilhelm von Humboldt, as the endeavours towards a realistic and practical education represented by Pestalozzi and Fröbel.

Several followers of Herbart<sup>1</sup> then created a new branch of philosophic research by widening the field of psychology in the direction of what we should now term social psychology. This they conceived to be the psychology of the collective mind, also termed the objective mind, not unlike the objective mind in Hegel's system; but not conceived, as with Hegel, in a metaphysical sense. The title of the Review which represented these studies and started in 1860 also shows that the study of the collective mind was to be conducted in connection with the science of language or comparative Philology. The latter science was then, likewise, a recent branch of research. Another disciple of Herbart, Theodor

<sup>1</sup> Herbart's own contributions to the problem before us are insignificant, yet there is a pertinent remark to be found in his 'Practical Philosophy' (1808, 'Collected Works,' vol. viii.) at the end of the first book (p. 101), which deals with the doctrine of Ideas. He there says: "When individuals are actuated by one spirit which no one considers as belonging, but no one also as foreign, to him; they may then consider it as a soul

which lives amongst them all in their community. But if in truth this spirit is to count as more than a similar disposition which repeats itself in every one, it must, according to its nature, transcend individuality." He then proceeds to say that the spirit must show itself in judgment which "deposits its results in ideas. They alone can truly animate a society." And though they do not originate with, they are valid for, the individual.