

The cardinal question then seems to be to define the part that ideas play in the progress of society or in history. But still more important is the question as to the nature of these ideas themselves. The fact that every idea is a mental product leads us back to the study of psychology; and here we meet with two distinct schools of thought in modern German philosophy. Both schools attach the greatest importance to psychological studies, to those studies which were neglected by Comte, but revived by some of his followers, and largely cultivated in this country by Spencer and his predecessors.

In Germany we have seen how, in the school of which Professor Wundt is the centre, new methods and new interests were imported into psychological research. It is noteworthy that, in the sequel, this master of modern psychological method has devoted himself to a study of the psychology of the Collective Mind, to anthropological and ethnological studies.

92.  
Wundt's An-  
thropology.

But this represents only one side of the development which, in the interest of gaining a correcter view of historical progress and culture, psychology has taken in Germany. In that country there exists another school equally original though less known abroad, which does not attach so much importance to what we may term the psychology of the collective or social mind, but is rather intent upon fathoming the hidden depths of the individual mind as revealed in the life and work of the creative genius, the poet and the thinker. This is the

appreciate the social power of | value it so highly as Tarde.  
imitation, though he does not |