

Wundt in his tendency—manifested already in his earlier writings—to consider individual mental life in its social and living environment and also in its historical development. Although psychology forms the entrance to his philosophy, his psychology is not limited to that of the individual mind, but is enlarged by the psychology of the collective mind. To this subject Wundt has devoted the latter years of his laborious researches and ever extending studies. He thus shares, though in an independent spirit and with a special object in view, the tendency of modern speculation: to look for the explanation and definition of existing forms of knowledge and belief in their genesis or historical becoming. His philosophy is therefore distinctly evolutionary, and, as such, marks an advance upon the pre-evolutionary philosophy of Lotze. From this point of view we have also to understand the position which Wundt takes up to the religious question.

He has neither put forth a philosophy of religion, such as Schleiermacher and Lotze have given us from different points of view, nor a religious philosophy such as was developed in the later writings of Fichte and in those of the right wing of the Hegelian school. His interest in the subject was not that which originally led him to philosophise, as it led most of the great Continental thinkers in modern times; neither was the philosophic impulse in his case connected with the social problem as it was in the case of Comte in France and of most philosophers in this country. His original interest was purely scientific; but as he was early led beyond a mere intellectualism to a study of the active and emotional side of