

“Comments by Professor Royce on Hegel’s Social Theory,” *Social and Ethical Interpretations in Mental Development*, James Mark Baldwin, New York: Macmillan Co., 1897, Appendix H, pp. 569-570.

An extract from a private letter. Whether Royce agreed to its publication is not clear.

## APPENDIX H

*Comment by Professor Royce on Hegel's Social Theory (cf. Sect. 332).*

"The 'master and slave' business is expressly presented as but a very brief and primitive stage in the genesis of the social consciousness, even in the *Phänomenologie*. In going over the ground again, in the *Encyclopädie*, Hegel explained in some of the lecture notes (presented as *Zusätze* in his *Werke*) that that was a barbarian affair, not to be regarded as related to the modern civilized consciousness, where the *Anerkennung*, which is everywhere the essence of individual self-

consciousness, is founded not upon mastery, but upon the dignity of social office. The genesis of this higher sort of consciousness Hegel refers, in all his works, to the Family, to the State, and to much the same special principles of correlation between growing self-consciousness and social surroundings which you and I now insist upon. Hegel was not interested much in individual psychology, but he analyzed the motives of social institutions and process in a frequently quite genetic and psychological spirit, so far as his time permitted. The family tie, the relation of self and one's critics, the relation of free citizen to other freemen, — these are very fundamental and fruitful in Hegel's account. What I miss in him is an express recognition of the *imitative* factor as such. Hegel's genetic theory assumes that the private self fundamentally *wants to possess everything*, but finds itself limited, not merely by physical forces, but by its sensitiveness to criticism, to counter-assertion of all sorts, and by that whole sense of the complexity of things which is the very correlative of its longing for universal mastery. This manifold limitation leads, in ways which Hegel usually mentions without any so general explanation as yours, but for all that by much the same road as your theory follows, to ethical selfhood. But your theory insists that the self, even in its private desires, not only wants to possess everything, but, within its limits, *to imitate everybody*. This involves, of course, an explanation of the phenomena of social sensitiveness which does indeed go beyond Hegel's. For his principles are special, yours and Tarde's is very general."

— Extract from a private letter.