

all liberated them from the trammels of an antiquated and misleading terminology; and secondly, it impressed them with the necessity of giving an answer to the question how the multiplicity of sensations or the flow of ideas was held together in the unity of an inner existence. Thus it is a characteristic of all psychophysical writers who have come under the influence of Herbart, that however much they may be occupied with detailed description of physiological processes, with the analysis of sensations or the dissection of the data of experience, they never lose sight of the underlying mental unity which is the central phenomenon of psychology and of psycho-physics, just as it must be the central problem of biology to arrive at some definition of life. Had the investigations of psycho-physical phenomena remained where Weber or even Helmholtz left them, we should have brilliant chapters on the phenomena of touch, of seeing, hearing, and other processes where the outer and inner worlds come into contact, but no attempt to sum up these brilliant contributions in a connected view of the inner and higher life—the most remarkable and unique phenomenon in nature. It seems to me that, in Germany at least, it is through Herbart, more than through any other thinker, that we have been preserved from a threatening disintegration of psychological research. It is the more necessary to recognise this, as most of those writers who at one time came greatly under Herbart's influence have found it necessary, after having become thoroughly saturated with this one great truth in his philosophy, to abandon almost the whole of the more detailed expositions con-