

tained in his works.¹ Herbart was quite as correct in his ideal of what psychology should be, as he was unfortunate in the particular manner in which he elaborated it.

Psychology was to be founded on experience, metaphysics, and mathematics. Kant had studied the inner activity of the mind as it is compounded of sensation, perception, and apperception; of understanding, judgment, and reasoning. In opposition to this Herbart went back to the position taken up by Locke and Hume, looking at the inner life of a conscious mental being or soul, not as a complex of mental faculties, but as a flow of ideas or perceptions. How is the unity and simplicity of this mental being preserved in the midst of this continuous flow of ideas? how is it regained as often as it is in danger of being lost? His investigations start at the point where the inquiries of the association school of psychologists started in England. Having, however, the mechanics and dynamics of physical forces more promin-

¹ Dr Stout has given an account of the Herbartian school in the 14th volume of 'Mind,' p. 353 *sqq.* He confines himself to Drobisch, Waitz, and Volkman, the psychologists proper. M. Ribot (*loc. cit.*) has dwelt more on the development of the Herbartian school in the direction of anthropology and ethnology; he mentions specially Waitz, as well as Lazarus and Steinthal. He contrasts their work and their positions with those of the great anthropologists of the English school, such as Tylor, Lubbock, and Herbert Spencer, and notes, in the German school, the absence of Darwinian ideas. It is important to observe that both in the case

of Prof. Wundt of Leipzig and of Mr Spencer in England—that is, in the case of the latest outcome of the Kant-Herbartian philosophy on the one side and of the Association philosophy in England on the other—and in each case under the influence of the exact and biological sciences, philosophy ends in elaborate treatises on Anthropology, which with Spencer is conceived under the name of Sociology. Similarly, the school of Hegel ended in elaborate historical treatises. Hume turned from abstract philosophy to political economy and history, and Herder—as we shall see later on—anticipated much of all this movement in his History of Mankind.