

great, and would have been greater had he not lived at a time when the study of the human mind by the purely introspective or speculative methods had absorbed all philosophical interest in England and Germany. His opposition to the (abstract) subjective philosophy of Kant and Fichte made him unpopular; he was only half understood at the time; and only towards the end of our century have his ideas been recognised as containing the clear conception of psycho-physics on the large scale—*i.e.*, of the natural history of humanity, the genesis and evolution of the objective mind.

Herder was a pupil of Kant during his pre-critical period. He was still more influenced by great naturalists like Haller, Buffon, Camper, Sömmering, Forster, and Blumenbach, who through physiology, comparative anatomy, and ethnology, attempted to bring the study of the human race and its mental development into connection with that of the brute creation, of the surrounding plant-life, of the characteristics of climate and soil, and of the great natural features of sky and landscape. He did not believe that we could study the great forces of nature and mind from inside or in the abstract—he desired to follow Haller's physiology, to complete and continue it into psychology. Irritability,<sup>1</sup>

characteristically maintained that method is frequently only a convention, and he was deficient in critical acumen. The German mind had to go through the severe discipline of the school of mathematical and critical thought, and to amass an enormous volume of experimental and historical knowledge, before the brilliant conception of Herder in his great work 'Ideen

zur Geschichte der Menschheit' (4 pts., 1784-87) could be partially realised by A. von Humboldt in his 'Kosmos' (1841-59), and by Lotze in his 'Microcosmus' (1856-64). See especially the preface to the latter.

<sup>1</sup> See above, p. 471, on a similar development of Haller's teaching through Cabanis in France somewhat later in time.