

the highest physical phenomenon of matter, was to be the starting-point of this psychology. In an early essay on understanding and sensation (1778) he wrote: "According to my thinking there is no psychology possible which is not at every step definite physiology. Haller's physiological work once raised to psychology, and, like Pygmalion's statue, enlivened with mind, we shall be able to say something about Thought and Sensation."<sup>1</sup>

But this psycho-physiological view was not limited to the study of the individual: it widened out and embraced the whole of mankind; nature on a large scale had to be observed; historical records had to be collected on all sides; origins had to be studied and the elementary forces followed up in the beginnings of poetry, art, and religion. Materials were gathered everywhere from historians, chroniclers, travellers, primitive records, and the "voices of the peoples." All this was to furnish the materials for a "History of Mankind." "In many

<sup>1</sup> "Vom Erkennen und Empfinden der menschlichen Seele" (1778), in the 9th vol. of the Works of Herder ('Abtheilung zur Philosophie und Geschichte,' 1828). To give an idea of Herder's anticipation of modern views, see p. 10: "We cannot penetrate deeper into the genesis of sensation than to the remarkable phenomenon called by Haller 'Reiz.' The irritated fibre contracts and expands again; perhaps a 'stamen,' the first growing sparklet of sensation, towards which dead matter has purified itself by many steps and stages of mechanism and organisation." Many passages could be quoted from Herder's 'Ideen,' &c., and other writings, anticipating

modern Darwinian ideas, such as those of the struggle for existence, and even of automatic selection. See Prof. J. Sully's appreciative article on Herder in the 'Ency. Brit.' (9th ed.), and notably Fr. von Bürenbach, 'Herder als Vorgänger Darwin's' (Berlin, 1877). Haym ('Herder,' vol. ii. p. 209) objects to this extreme view of Herder as a forerunner of Darwin on the ground that, according to the former, no animal in its development ever forsook that adjustment of organic forces peculiar to it, nature having kept each being within the limits of its type. Accordingly, Herder's evolutionism would be more akin to that of K. E. von Baer than to that of Darwin and Haeckel.