

lated:<sup>1</sup> the critical spirit of Kant, and the constructive canons of his successors, each of these distinct and separate movements, supplied exactly what was wanting in the prophetic, not to say dithyrambic, utterances of Herder; they supplied coherence and method. Earlier chapters of this book have shown how the mathematical spirit has permeated and revolutionised the natural sciences, and latterly how it has, in the science of psycho-physics, led philosophers back to the problem which Herder had adumbrated at the end of the previous century. A second large department of my task will consist in showing how what in Germany are called the mental sciences have been developed independently of the natural sciences, how the study of the mind as such—

<sup>1</sup> During the latter part of his life Herder was occupied to a great extent with those publications in which he gave expression to the opposition which he consistently maintained to the critical writings of his master Kant. His two principal works referring to this are 'Eine Metakritik zur Kritik der Reinen Vernunft' (2 parts, 1799) and 'Kalligone' (1800). Kant had reviewed the first volume of Herder's greatest work, the 'Ideen,' anonymously, criticising the absence of logical acumen and clear definitions, and also the attempt towards a genetic as opposed to a critical treatment of the intellect, the former being an enterprise "which transcends the powers of human reason, whether the latter gropes with physiology as a leader, or attempts to soar with metaphysics." In the second part of the 'Ideen' Herder had taken up a polemical attitude to Kant's teachings, and Kant had again reviewed it, dwelling upon the uncritical manner in which Herder had built up his hypotheses

on unsifted material gathered from all sides. In the 'Metakritik' Herder, irritated by what he considered the arrogance of the Kantian school, undertook to put into systematic form his criticism of Kant's principal work, following to a great extent the suggestions thrown out by a mutual friend of himself and Kant, Johann Georg Hamann (1730-80), and falling back upon the earlier philosophies of Spinoza and Leibniz on the one side, and upon the common-sense philosophy of the Scottish school on the other, seeking for a solution of the problems raised by both, not in abstract reasoning, but in the realism of the concrete and the historical sciences. In the 'Kalligone,' Herder similarly attacks Kant's æsthetical philosophy ('Kritik der Urtheilskraft,' 1790), which had been enthusiastically received in Herder's immediate neighbourhood by Schiller. A full account of these controversies will be found in the 2nd vol. of Hayn's work.