

physicians. It allied itself with the political tendencies of the Restoration.

These three distinct ways of approaching the phenomena of the inner world, *i.e.*, the life of the soul, came together in Germany and asserted themselves with equal strength about the fourth decade of the century, when after the death of Hegel the exclusive dominion of the metaphysical method began to be attacked. The most powerful and persistent opposition was carried on by Johann Friedrich Herbart (1776-1841). But, although Herbart through his psychological writings did probably more than any other German philosopher of that period to counteract the one-sided idealism which then ruled supreme, he did not break with the metaphysical method: he still put into the foreground of his psychology definitions regarding the nature and the location of the soul. Inasmuch, however, as his psychological interest was primarily educational, and as in his early practical experience he had come in contact with the realistic tendencies of that great school of educationalists which was headed by Pestalozzi, he imported into his metaphysics a much greater knowledge and appreciation of actual realities than was to be found among his opponents. Accordingly he calls his philosophy Realism, maintaining that the main task of philosophy consists in a process of elaborating consistent ideas out of the frequently inconsistent and contradictory conceptions which are furnished by experience and common-sense. Philosophy was, so to speak, a clarifying process, the endeavour to arrive at clear and consistent notions. In his text-book of Psychology which was published in 1816, and still

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Herbart.