

I am now concerned is affected, it might have appeared natural if the desire to make psychology, or the doctrine of the soul, a definite science, should have led out of metaphysics through observation of facts to that exact treatment which Herbart foreshadowed and which has to some extent—though on other lines—been realised in our days. Instead of that, the intermediate phase between the metaphysical and the exact treatment was, with the exception of Beneke, left out at the time. With the intention of arriving at the foundation of a reasoned or rational creed, and with the distinct assertion that the idealistic systems had failed to do so, it seemed natural to the German mind to take up those principles which had proved to be of such value in the exact and natural sciences. These had at the time of the collapse of the ruling idealistic philosophy attained to great prominence at some of the German universities; a new science, that of Physiology, had been founded by German thinkers, and great practical results in medical and industrial practice had already resulted mainly through the efforts of Johannes Müller and Liebig. To many enthusiastic inquirers and forceful minds nothing seemed simpler than to elevate the supposed elementary notions with which the natural sciences operated and which were in current use, such as matter and force, to the rank of fundamental principles for the mental sciences or even to that of articles of a new creed.<sup>1</sup> The errors

17.  
Attempt  
to base  
psychology  
on ele-  
mentary  
scientific  
principles.

<sup>1</sup> It may be well to remark here that to follow the example of the natural sciences had been likewise the aim of the representatives of mental philosophy in this country at a much earlier date; the differ-

ence being mainly this, that it was the method and practice rather than the principles of the natural sciences which recommended themselves to British thinkers. This opened out the large field of ex-