

In adopting this course the beginning was made of a development that later on became characteristic of the whole school which historically started from Kant's position and ended in Hegel and Schopenhauer. Philosophy in England and France had become purely psychological, or, if it did not confine itself to the inner world which lies open to everyone in his own consciousness, it extended its field in the direction of taking in bodily phenomena, *i.e.*, the physical outside of the inner world, or of dealing with the collective existence of man in the life of mankind and society. The natural development of English, Scottish, and French philosophy lay therefore in the direction of biology, anthropology, and sociology. The development on the other side, which was initiated by Kant, was not psychological, but on the contrary logical, or, to use a more modern phrase, epistemological. If it was not professedly so in Kant's own deliverances, it tended to become so in the systems of his followers. There is no doubt also that a tendency in this direction lay already in the enterprise of Locke, who in his celebrated Essay dealt mainly with the human understanding, *i.e.*, with the intellectual side: the problem of thought and knowledge. In this respect he followed, probably unconsciously, in the line of Descartes, who placed the thinking process in the beginning of his philosophy as the main characteristic of human person-

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Epistemo-
logical de-
velopment
in Germany.

stract sense. This higher psychology was contained in Hegel's first and most original work, the 'Phenomenology of Mind.' This coincided neither with the empirical nor with the rational psychology of the Wolfian school, and left far behind and below it the painstaking mental

analysis of the human mind, as it was developed in this country, and later on by Herbart and others in Germany. In this psychology of the Hegelian school the conception and term of the Soul or individual Mind was gradually displaced in favour of the term Mind or Spirit.