

advanced from the study of physiology to that of the phenomena of conscious life. Thus his German treatise deals almost entirely with physiological and experimental psychology, the development of the Herbartian school in the direction of the psychology of the objective mind receiving only short notice, and no mention being made of important psychological analyses of fundamental psychical forces such as are, *e.g.*, contained in the works of Schleiermacher, Feuerbach, Schopenhauer, and Von Hartmann. Nevertheless it may be noted here that the very different psychological analysis of the phenomena of religious life by the two first-named thinkers, and the emphasis laid by Schopenhauer on the will and by Von Hartmann on the unconscious, have probably done more to change and deepen our ideas on the life of the human soul than all the purely psychological analysis and researches of the introspective and experimental schools put together. So far as the experimental or exact methods are concerned, I have reported so fully upon them in the chapter on Psycho-Physics in the second volume of this History that I need not in this connection say anything more about them.

54.  
Morbid  
psychology.

But M. Ribot and the school which he represents in France have enlarged the field of psychological research in a special direction, of which already the older French psychologists, who are classed among the "Idéologues," had a very distinct notion. In their writings we read of a definite branch of science called "Nosologie," a theory of disease, and of the importance of this science both for psychology and medicine. In fact, the tendency to treat of the abnormal states, both of the body and the