

termed *Erkenntnistheorie* in Germany, and Epistemology in this country, is for the first time distinctly put forth in that work. It was prepared by the Baconian philosophy, the traditions of which, through Locke, Berkeley, and Hume, were inherited by the Scottish school, whose principal exponent in the first quarter of the century was Dugald Stewart. All these thinkers were impressed by the existence and growing volume of a definite kind of knowledge termed natural knowledge. This knowledge existed before an attempt was made to analyse it logically and understand it philosophically as a mental phenomenon. A serious attempt to do so was made by a group of thinkers who about the year 1830 marked the new era of mathematical science in England. Most of

method of scientific reasoning and research—had been taken up independently by German naturalists, among whom Prof. Wundt of Leipzig stands foremost. Wundt approached the problem of knowledge primarily from the side of the physiology of sense-perception, to which he added an original examination of the “axioms of the physical sciences and their relation to the principle of causality” (1866). Coming twenty-five years after Mill, when the exact and mathematical methods of research had, by him and others, been introduced and successfully applied in many fresh fields of natural science, he was able to approach the theory of knowledge with a much greater command of existing material and a better personal acquaintance than Mill possessed. It is interesting to note what Prof. Wundt himself says regarding Mill. “If the historian of science in the nineteenth century should wish to name the philosophical works which during

and shortly after the middle of the century had the greatest influence, he will certainly have to place Mill's ‘Logic’ in the first rank. This only slightly original work has hardly had any important influence on the development of philosophy. It was first recommended by Liebig to the German scientific world, which at that time possessed few philosophical interests, and was frequently consulted when philosophical questions had perforce to be considered. Thus also the labours in the ‘physiology of the senses’ of Helmholtz . . . moved decidedly under the sign of Mill's ‘Logic.’” Wundt then goes on to explain that it was not the association-psychology of Mill, but the Logic proper and the theory of the syllogism and of induction, that attracted Helmholtz, independently of their psychological truth or importance. (See W. Wundt in *Windelband, ‘Die Philosophie im Beginn des zwanzigsten Jahrhunderts,’* vol. i. p. 28, &c.)