

Schopenhauer on the other. These thinkers both start from that outstanding problem of Kant's philosophy—the conception of the "Thing in itself" or "Things in themselves." Herbart agrees with Kant that no direct answer can be given to the question, What is the Thing in itself? Though he thus introduces or retains what we nowadays should call the agnostic position regarding the ultimate nature of Reality, and agrees with Kant that we only know appearance, he at once adds the significant remark, characteristic of his whole philosophy, that appearances, though not Reality, are indications of Reality. He maintains that we can make use of these indications to arrive at a consistent conception of the Real—the object of philosophy being, through a remodelling of our empirical notions, to introduce into them agreement in the place of seeming contradictions. The first result of this process of remodelling is the necessity of acknowledging the existence of many things in the place of only one substance; whereupon we may remark that Kant himself never thoroughly explained the relation of the "Thing in itself" to "Things in themselves," and the precise usage of the two terms. Thus Herbart opposes to the monistic view which the idealistic systems had inherited from Spinoza's Substance the pluralistic view inherited from Leibniz's Monads. In doing this he approaches, as Leibniz did before him, the atomistic view. At that time this view prevailed and was being greatly developed in the natural sciences. By adopting it Herbart prepared the way for a mechanical construction of phenomena which he, as already stated, subsequently introduced also into psychology. In

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Herbart.