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**JOHANN FRIEDRICH HERBART &
WILLIAM T. HARRIS & MARGARET SMITH**

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EDITED BY

WILLIAM T. HARRIS, A. M., LL. D.

VOLUME XVIII.

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A TEXT-BOOK
IN PSYCHOLOGY

AN ATTEMPT TO FOUND THE SCIENCE OF PSYCHOLOGY
ON EXPERIENCE, METAPHYSICS, AND MATHEMATICS

BY

JOHANN FRIEDRICH HERBART

TRANSLATED FROM THE ORIGINAL GERMAN

By MARGARET K. SMITH

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EDITOR'S PREFACE.

THE present work is a translation of Johann Friedrich Herbart's *Lehrbuch zur Psychologie*, from the second revised edition published in 1834—the date of the first edition being 1816.*

The fact that Herbart's philosophical writings have given a great impulse to scientific study and experiment in education is a sufficient reason for including this volume in the International Education Series.

He succeeded Krug in 1809, and filled for a quarter of a century afterward the chair long occupied by the celebrated Kant at the University of Königsberg, supplementing his philosophical labors by founding and directing a pedagogical seminary (or normal school, as we call it in the United States). It is interesting to note that Herbart's successor at Königsberg was Karl Rosenkranz, also eminent in the philosophy of pedagogy.

Although a German philosopher and occupying the chair of Kant, Herbart set out from an entirely different basis, and produced a system unlike those of the great geniuses who have made German philosophy forever memorable. So unlike them, indeed, is his sys-

* G. Hartenstein's edition, Hamburg and Leipsic, 1886.

tem that one has great difficulty to trace their influence upon his thoughts. Strange to say, however, his system becomes fruitful in the following generation, in two directions: first, in the line of physiological psychology, especially in the attempt to reduce the facts of the mind to mathematical statements; and, secondly, in the line of the philosophy and art of education.

A careful examination of the pedagogical writings of the followers of Herbart shows that the important thought which has become so fruitful is that of "apperception." This is specially named or referred to in §§ 26, 40, 41, 43, 59, 123, 182, 183, and in many other places in the following work. It is, in fact, the central thought from which the author proceeds and to which he always returns.

To explain this idea we contrast *perception* with *apperception*. In *perception* we have an object presented to our senses, but in *apperception* we identify the object or those features of it which were familiar to us before; we recognize it; we explain it; we interpret the new by our previous knowledge, and thus are enabled to proceed from the known to the unknown and make new acquisitions; in recognizing the object we classify it under various general classes; in identifying it with what we have seen before, we note also differences which characterize the new object and lead to the definition of new species or varieties. All this and much more belong to the process called *apperception*, and we see at once that it is the chief business of school instruction to build up the process of *apperception*. By it we re-enforce the perception of the present moment by the aggregate of our own past