

**MANUAL OF EMPIRICAL
PSYCHOLOGY AS AN INDUCTIVE
SCIENCE: A TEXT- BOOK FOR
HIGH SCHOOLS AND COLLEGES,
PP. 1-273**

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Manual of Empirical Psychology as an Inductive Science: A Text- Book for High Schools and Colleges, pp. 1-273 by Dr. Gustav Adolf Lindner & Chas. DeGarmo

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DR. GUSTAV ADOLF LINDNER & CHAS. DEGARMO

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MANUAL
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EMPIRICAL PSYCHOLOGY
AS AN INDUCTIVE SCIENCE.

A TEXT-BOOK FOR HIGH SCHOOLS AND COLLEGES.

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TRANSLATOR'S PREFACE.

THE reasons given by Professor Lindner for the production of this book may at the same time serve as reasons for its translation into English. That the book is full of vitality, having a rich, interesting content, and offering a satisfactory *explanation* of those things which others merely *affirm*, no one can doubt who reads it.

But in addition to these general considerations, there are other reasons why this book is particularly needed in this country. American teachers have certainly demonstrated their faith in psychology as the only sure basis for a sound pedagogical practice, but thus far experience seems to have revealed to them but little intimate relation between the two. Both the faith and the experience of these teachers are right. Psychology certainly is the basis of true teaching, and most current psychologies do fail to reveal what a study of mind is able to do for the training of mind. The reasons for the latter fact are not far to seek. In large degree, the current psychologies are abstract, rationalistic manuals drawn primarily from the Scotch or other metaphysicians, and even when well written and fairly illustrated, they yet fail to excite any general vital interest in the subject; because, starting from *a priori* rationalistic principles, they fail to touch the experience of the student. Lindner, on the contrary, begins with experience and never gets away from it. Every page is a direct incitation to introspection. Self-examination seems to come spontaneously to the reader.

Again, where the current text-books on psychology do not take their rise in metaphysical systems, they usually develop the subject of psycho-physics far beyond any practical bearing upon the problems of education, even if they do not tend to or sink into an irrational materialism. Lindner indeed founds the beginnings of knowledge in psycho-physics, but he then proceeds to give a truly spiritual explanation to mental processes and products.

Another reason for the lack of vigor with which young teachers pursue the study of psychology is to be found in the inherently uninteresting character of most treatises on this subject. Lindner is always interesting. His explanations are always lucid, pointed, and self-consistent, while every department of science and of experience has yielded its choicest facts to enrich the content of his book.

It is well known to every American student of pedagogics in Germany, that the greatest activity in pedagogical thought in that country is to be found among the members of the Herbartian school. They are attacking all important lines of educational thought with the greatest vigor, and are fast reducing education to a true science. The great secret of their aggression and efficiency is to be found in the fact that they have a vital psychology, one that shows the genesis, and the development of thought and feeling and will, thus revealing in clear light the necessary stages of a rational education. Starting with the *given* in every department of mental life, they point the way to what should be. Perhaps the best and most popular exponent of this school of psychological thought is Professor Lindner, whose work is characterized by great pedagogical skill, both in statement and in arrangement for practical mastery. One reason, therefore, for the translation of this book is that English speaking students may have the opportunity of drinking at these living fountains of psychological truth.

While this volume is a direct inspiration to the teacher, it is at the same time, perhaps, the best introduction ever written to the higher realms of thought. On almost every page there is an incitation to further study, and the whole book is a fine illustration of the beauty and value of a truly philosophical investigation. Starting with known and universally recognized facts, the subject is developed step by step, with ample and apt illustration, being always free from dogmatism or befogging statements.

For the rest, no student can study these magnificent chapters on thought and desire and will without being impressed with the marvels of his own being, and strengthened by his clear view into the psychological beginnings and growth of passions and all aberrations of character.

It is in the belief, finally, that this great and good book will prove a lasting blessing to him who reads, that the translation is offered to the public.

CHAS. DeGARMO.

NORMAL, ILL., September, 1889.

PREFACE.

MORE than a quarter of a century has elapsed since this book began its rounds among the schools and the educated public. Its path had not been smoothed, and many a prejudice was to be overcome. But supported by the confidence manifested by the teaching world, it has gained a firm foothold in our schools and institutions, and now begins its eighth round with renewed courage, hoping for like friendly reception. The author is conscious of having used a free hand in improving the successive editions, and performs a pleasant duty when he thankfully acknowledges the assistance of all those colleagues who have contributed to the perfection of the book.

As a reminder of its origin, the words with which the first edition of this book was introduced, may fitly find a place here:

“As I offer these pages,—the result of many years of study and pedagogical observation,—to the judgment of the public, as well as to the appropriate regard of a royal educational department, I regard it my duty to say but little concerning the purpose and plan of the same. The motive to the preparation and publication of this volume was a double one. The first was the experience, to me sufficiently clear, that the existing psychological text-books, however valuable they may be, leave much to be desired in regard to comprehensibility and incitation to original thought. An attempt to

remedy these lacks would, therefore, appear desirable. The second motive was the conviction that in *empirical* psychology one can and should have regard to those *real* explanations which lie in the *facts* and which can be derived without metaphysical exposition; and, further, that one has no reason whatever to limit himself to mere verbal explanations—for what else does the old doctrine of the so-called *faculties* offer?

“If empirical psychology is to offer not only an aggregation of facts, but is to lead to the study of philosophy, it must, though not philosophy itself, at least provide a foretaste of the same, must guard against all incompleteness and superficiality by the earnestness of its investigation. In this regard, nothing could be more injudicious than a presentation of results without sufficient grounding, without organic development. Therefore, the author has chosen in this work that *genetic* method which, proceeding from the known and unquestioned facts of common consciousness, seeks to develop the psychological laws which condition these facts, and which are inductively derivable from them, whereby nothing shall be set down which, for every unprejudiced and thinking man, does not follow from results already obtained in connection with these facts. In this way, not only positive results in knowledge are to be produced, but also an abiding *interest* in connected investigation leading to these results; for in the awakening of this interest consists, finally, the chief preparation for the study of philosophy.

“In regard to the relation which this work bears to psychological literature, it may be said that, for that conception of empirical psychology which is here the ruling one, almost the only serviceable points of relation are to be found among the thinkers of the Herbartian school. With the latter, however, the connections are to be met with as often as could be wished. Herbart's standpoint was that of empirical psychology; only this psychology works without metaphysical or