

guage, neither of which can dispense with them; and it will also, to many minds, suggest a second very obvious reflection: a moment's thought will convince us that it is almost impossible to discuss separately any of the great problems indicated by those words; that the discussion of each leads involuntarily to that of the others, driving us onward to the conception of the Whole, the All, *i.e.*, to the discussion of the world-problem, the connection or actual "Together" of things. This is the highest, the central philosophical problem, the attempted solutions of which in the course of the nineteenth century I shall deal with in one of the last chapters of the present portion of this History. It will appropriately bear the title: "Of Systems of Philosophy."

5.  
The problem  
of the  
Soul or  
Psychology.

I have headed this first chapter which deals with a definite philosophical problem: "Of the Soul." I might have chosen several other words which would have equally introduced us into that portion of philosophical literature with which I am now concerned. Such terms would be, *e.g.*, the mind, consciousness, the inner world, &c. The province of philosophy with which I am dealing is usually in recent literature called Psychology. The oldest treatise on the subject is that of Aristotle, which bears the title  $\pi\epsilon\rho\iota\ \psi\upsilon\chi\eta\varsigma$ , *De Anima*. I have preferred to introduce the subject of this chapter by using the original term, which at once suggests problems, such as the nature of the soul, the fate of the soul, the whereabouts of the soul, and many others which command a continued interest, denoting some of the deepest questions which inquiring and thinking