

Germany, and which were echoed in a more sober manner in French and English literature, mark probably one of the most important changes that have come over philosophical thought in the course of the century, it seems appropriate to start the history of philosophical thought with an account of the problems which centre in the word soul.<sup>1</sup>

<sup>1</sup> In order to assist my readers, I anticipate what will be more fully explained in this and following chapters, by defining the great change which I refer to in the text, in a telling phrase invented by Lange. He speaks of a "psychology without a soul." This truly indicates the position which most English psychologists before the middle of the century had already—though unconsciously and generally without denying the existence of the soul—adopted, and which has become almost universal among psychologists since that time. It corresponds to similar positions taken up in physics and biology since they have submitted to rigorous scientific treatment. The former does not now concern itself with a definition of matter nor the latter with a definition of life; see, *e.g.*, the Appendix to P. G. Tait's 'Properties of Matter,' quoted in an earlier volume of this History (vol. ii. pp. 388-425), and Huxley's article on "Biology" in the 9th ed. of the 'Ency. Brit.' Earlier biologists, such as Cuvier, attempted to give a definition of life. This task, as also the definition of matter, is now admitted to be not a scientific but a philosophical problem. In the same way, since psychologists have very generally put aside the question as to the essence of the soul, confining themselves to the description of psychical processes and phenomena, psychology has become an independent science, and is, as such, an introduction to, but hardly

a branch of, philosophy. It is, however, well to remark, that we have in Germany a prominent exponent of the older position in Prof. J. Rehmke; see notably his small treatise, 'Die Seele des Menschen' (3rd ed. 1909), which is divided into two sections on the "Essence" and on the "Life of the Soul." Whilst revising the text of this chapter, which was written six years ago, I came across Prof. Henri Bergson's "Huxley Lecture" (delivered in Birmingham, 29th May 1911), and also the Report of his four Lectures "On the Soul," delivered October 1911 at University College, London. In the first-named lecture he complains that philosophers have gone away from vital questions such as: "What are we?" "What are we doing here?" "Whence do we come and whither do we go?" (see 'Hibbert Journal,' October 1911, p. 24). Accordingly, M. Bergson, ever since the appearance of his two earlier works ('Les Données Immédiates de la Conscience,' 1889, and 'Matière et Mémoire,' 1896), has been considered to represent a new school of psychology; see, *e.g.*, M. Boirac in the 'Grande Encyclopédie,' article "Psychologie": "Bergson et toute la jeune école qui le suit, maintiennent énergiquement l'indépendance et l'originalité de la psychologie en face des sciences proprement dites auxquelles on ne peut, selon eux, l'assimiler sans la défigurer ou plutôt sans la détruire."