

Although in England this last-named branch of psychology has not remained unrepresented—as evidenced by the works of Henry Maudsley—the great bulk of psychological work has remained faithful to the traditions handed down since the time of Locke. It has remained essentially introspective, being an analysis of the normal individual mind. In the year 1876 a quarterly review was started under the title ‘Mind,’ and whilst this was intended to deal generally with philosophical subjects, it is significant that psychology is put into the foreground, for reasons clearly set out by the editor, Croom Robertson, in his introductory discourse. In fact, in England philosophy has—till quite recently—hardly professed to be anything else than philosophy of the human mind; but it has been found necessary to define, within this large domain, the narrower provinces which have shown themselves capable of special cultivation. Thus the older and common title of philosophy of the human mind has been imperceptibly supplanted by other titles describing treatises which deal with special well-marked phenomena. Among these psychology and ethics are the most important. A separate analysis of the processes of scientific reasoning had been given by J. S. Mill, and A. Bain had in his

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‘Mind’ and
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the great philosophical problems have been approached, tries to clear the ground for the new philosophy, of which his ethical treatise, ‘La Science de la Morale’ (2 vols., 1869), is the most important outcome. We shall see in the sequel how it has gained considerable influence, especially in the teaching of morals in the modern French schools. So far as psychology is concerned, the

second portion of the ‘Critique Générale’ deals with this subject, but, as is the case in Lotze’s metaphysics, rather from a rational than a purely empirical point of view, dealing with such questions as the Essence and Nature of the Soul, Certitude and Free Will—subjects not infrequently excluded altogether from modern works on psychology.