

two monumental works dealt with psychological phenomena in a purely descriptive and analytical fashion, working much with the principle of Association. General questions as to the Soul, its nature and destiny, are not discussed, being considered as metaphysical. But about the same time the necessity was felt of dealing with the general and fundamental problems of knowing and being in an independent way. In the same degree as psychology has been made a special science, general philosophy and epistemology have received due attention from a different point of view and not infrequently by the same thinkers.

The History of Philosophical Thought takes interest in Psychology from two distinct points of view, which are the same as it occupies with regard to all natural science. This twofold aspect has become more clearly defined, in the same degree as psychology has become a distinct science. So far as the researches of this special science are concerned, these lie outside and are independent of philosophical reasoning, and will, like the researches in other natural sciences, change with the progress of empirical knowledge and the facts disclosed by observation, experiment, and analysis. But, like all other sciences, psychology must start with certain fundamental conceptions, in the light of which the growing mass of detail accumulated by external and internal observation, or by historical records, is arranged, classified, and made accessible for the purpose of deductive reasoning. Philosophy interests itself, firstly, in clearly setting out those fundamental notions, criticising them, and defining their scope and value, just in the same way as