

to make a systematic attempt to elaborate psychology as an independent science; in this he contrasts with some of his predecessors (*e.g.*, Bain), who endeavoured equally to give scientific character to psychology, but helped themselves out by reference to physiological facts. Great care is also taken to get behind the words and terms of language which are habitually used in describing mental states, and which have the tendency to put in the place of the inner world an artificial and conventional picture or image of it.¹

In his more recent deliverances on the subject Prof. Ward gives further precision to the definition of psychology as an analysis of individual experience. In emphasising individual experience as not consisting of definite and separated sensations or ideas, but as a continuum or a plenum, a new problem arises for the psychologist which did not exist for earlier schools, which, starting from verbal expressions, dealt with what might

(or actual together) of presentations, the disintegration of the association-psychology is got over.

¹ One of the most important deliverances of Ward, especially for an historian of thought, is his article in 'Mind' (1893, p. 54), entitled "Modern Psychology: a Reflection." It was occasioned by a controversy started in Germany among the followers of Prof. Wundt over the theory of the latter regarding apperception and his search for a centre or organ of apperception. Some of his disciples have not been able to follow him into this speculation, which indicates the difficulty of all purely psycho-physical or physiological psychology in finding an expression for, and dealing with, the unity of mental life. In fact, they cannot find an entry into that

central region which has always been held sacred by the introspective school. "Spite of all," Ward says, "there are, I believe, good grounds for the view that the difference as regards the immediacy between feeling and presentation is a difference of kind; that feeling is not obscure cognition nor sensation objectified feeling; that feeling, in a word, is always subjective and sensations always objective, objective of course I mean in a psychological sense. According to this view, the duality of consciousness or the antithesis of subject and object is fundamental; according to the opposite view, the difference of subject and object gradually 'emerge' as the result of development or 'differentiation'" ('Mind,' 1893, p. 62).