

appear to them to be individual things or elements¹ in the human mind. The problem which arises is to explain how in this continual flow of the inner states, in this continuum of presentations, it comes that we single out and fix upon definite portions which, with the help of words, signs, and symbols, we are able to isolate and to describe. This is effected by the process of attention, of interest, or of conation. This brings at once the active factor into play. What in the older schools of psychology was looked upon as the passive and purely receptive side of mental life has disappeared. Not only do we hereby abandon Locke's *tabula rasa*, the unwritten sheet, but we do not separate and treat separately the intellect and the will in the way that even writers like Bain have still done.

And lastly, the new psychology has come under the influence of the genetic view of nature, not only inasmuch as it studies the genesis of individual experience through infancy and childhood, but also by recognising the existence of other and lower experiences than our own. These lead us to believe that, just like the external forms of organic life, the phenomena of consciousness or of individual experience are subject to the general law of development.²

¹ Faculties or powers on the subjective side; separate sensations or ideas with their combinations or associations on the objective side. The whole of Ward's psychology may be considered as one of the most brilliant examples of the modern tendency of thought mentioned above (p. 104), to look at things in their "together" instead of in their isolation; of the synop-

tical as against the analytical and synthetical view.

² The fact that psychology has come under the influence of the genetic view of phenomena not only enlarges very much the region of psychological research; it also separates it once for all from any theory of knowledge. "Comparing psychology and epistemology, we may say that the former