

novel ideas. So far, their activity has consisted mostly in criticising the positions taken up by other leading psychologists, most of whom, they maintain, have not sufficiently liberated themselves from the metaphysical bias, and are continually falling back into fanciful speculations. The philosopher who has done most to give the general reader some conception of the deeper meaning which lies hidden behind the forbidding terminology of Avenarius is the Danish professor, Harold Höfding, who, in two recent works on 'Modern Philosophers' and 'Philosophical Problems,' refers at some length to the 'Critique of Pure Experience.' From these expositions we gather that the way adopted by Avenarius lies in the direction of a minute analysis of the physiological basis of the psychical processes. As such, it would hardly be acceptable to psychologists in this country, who have persistently upheld the introspective method, aided indeed by indications and suggestions furnished by physiology.

But the persistent polemics which are carried on abroad, as to the intrusion of metaphysics into psychological research, are indicative of a tendency of thought which, though continually criticised, will nevertheless continually recur. The question as to the essence, the *quid proprium*, of the inner life, will always be asked, and if psychology, as the analysis of "individual" or of "pure" experience, cannot give it, it will have to be sought elsewhere. Further, the position of the individual mind, or rather of individual minds in their collective existence as human society, in the whole economy of nature, and the developments of history, is also a question of such abiding interest that it will become inevitable to try to gain