

referred to, it is admitted that in modern psychology, *i.e.*, in the methodical study of the phenomena of the inner life, we can dispense with that time-honoured word. Psychology, instead of being the doctrine of the soul or of the mind, is now variously described as a treatment of the individual human self, as a study of the things of the inner world, as that of the normal flow of consciousness, of the unity of thinking, feeling, and willing, or, lastly, as the science of individual experience. All these definitions, if we contrast them with those that were in use in the older treatises of the soul, agree in this, that the object of psychology is not a definite thing, but a series of occurrences or happenings which make up the continuous stream of our conscious life; more or less importance being at the same time attached to the intervals or the background of unconsciousness, and the breaks in the continuity by which the conscious and continuous flow is accompanied or interrupted.

Secondly, the older conceptions, which divided the subjective unity of mind into different faculties or the objective field into separate sensations or ideas, have been abandoned; it being more and more recognised that thinking, feeling, and willing are not in reality distinctly marked off, but that they proceed through continual interchange, alternation, and blending. In two distinct directions modern psychological treatises stand in a marked contrast to the earlier ones. The intellectual process is now generally conceived as being dependent quite as much on the active as on the receptive functions of the human mind. And, so far as feeling is concerned, it now receives much more attention from psychologists

63.
Stress laid
on activity
and feeling.