

unity and connectedness; and in this regard the discontinuous appears as an obstacle which has to be overcome. On the other side it is just this discontinuity (difference of time, of degree, of place, of quality, of individuality) which everywhere, in the realms of science as well as of life, brings something new, releases the bound-up forces, and places before us the great tasks. Neither of the two elements appears *prima facie* to be the only legitimate one, and it is of undoubted interest to follow up their mutual relations from different points of view. In the philosophy of the nineteenth century the importance of the continuity problem stands out characteristically. In the first half of the century philosophical Idealism insisted in its own way on the continuity of existence, and looked down upon empirical science on account of its fragmentary character, whilst positivism (as upheld by Comte and Stuart Mill) emphasised the discontinuity of the different groups of phenomena. Towards the end of the century it is Realism which, with the help of the evolution hypothesis, urges continuity, whereas the idealistic school is inclined to lay stress upon the inevitable discontinuity of our knowledge. In this way the different directions of thought change their position in the great contest through which truth is to be won.”¹

It is evident from this that the highest psychological problems lead us out of psychology into other and more general regions of thought. Not only are we told that psychology proper has nothing to do with the soul, *i.e.*, with the essence of the inner life, but wherever this

¹ Höfding, ‘*Philosophische Probleme*,’ p. 5.