

THE NEW PSYCHOLOGY.*

BY F. TRACY, B.A., PH.D.,

Toronto University.

IF anyone will take the trouble to observe with some care the mental development of a little child, he will not be long in discovering that there is a progress from *consciousness* to *self-consciousness*. At first the child is quite lost in the objective world, the world of *things* round about him. He has no idea—so far as we can see—of *himself*, as distinct from this material environment. His thought may be said, at this stage, to be objective, rather than subjective or reflective. The idea of *self* is an attainment made gradually, through many and varied experiences. This does not mean that the human being at first *is not* a self; but simply that at first the self is unconscious of *itself*, as something distinct from the world of objects by which it is surrounded.

To follow the rise and growth of this consciousness of self is a very interesting study, but it is not the object of the present article. The fact is mentioned only for the purpose of illustration. That which is true of the child, is true also of the race. The race, like the child, was conscious first, and self-conscious afterwards. The earliest philosophy of which we have any record—the philosophy of the Milesian Greeks—was a philosophy of nature. The thinkers of that early time looked out upon the world of nature, and with naïve, child-like wonder, speculated as to the origin and constitution of material things; apparently never dreaming that the full answer to this question would still leave something unexplained. It remained for the thinkers of a later generation to draw attention to the inadequacy of a philosophy of nature to account for all the facts, and to point out the need of a philosophy of spirit as well. To Socrates the Greeks were indebted for the first distinct enunciation of this double realm of investigation; and to Plato and Aristotle for the elaborate systematization and classification of the philosophies of nature and spirit.†

* Dr. Tracy is the author of an admirable work on the "Psychology of Childhood," which has won high commendation from the critical press.—ED.

† The reader must not conclude, from the above statements, that the ancient philosophers were materialists in the modern sense of that term. Modern materialism excludes the notion of immortality; not so the materialism of the ancient Greeks. Though they had no idea of the soul