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MODERN PSYCHOLOGY.

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IN the following sketch of Psychology the attempt is made merely to indicate in a general way the rise of the modern science (and Psychology as a science is quite modern), the principal names in connection with this development, the phenomena which are to be regarded as constituting its province, and the methods employed. To further the science we should welcome assistance from whatever quarter it may come. From experiment, from the mind of the child and of the savage, from the results of virtue and vice; even the insane and the idiot reveal to us something of the miracle of human intelligence—and the animals also will tell us much. But all these phenomena must receive their interpretation through the consciousness of the normal adult human mind. Psychology as a science is but initial; but it is the science of the future, inasmuch as its terminus is normal and ideal man—the complete and adequate idea of man.

Perhaps the greatest boon for Psychology at present (as for many other sciences) would be the resolution on the part of Psychologists to try to understand one another; and perhaps the next would be an agreement with regard to psychological terminology;

which, being so mixed up with that of our common life, may never reach the accuracy and precision attained by the sciences of nature, although these are in a measure subject to the same difficulty. Psychology, which at present, if slowly, is beginning to orientate itself as a science, needs a terminology which should comply with, at least, the two conditions of (a) accuracy and (b) general acceptance. If we are to have a Synthetic treatment of Psychology, terms should as soon as possible be agreed upon which will represent the indivisible elements of mental phenomena. In the Science of Physics it is understood that by the atom is denoted the as yet undivided particle of matter. So, too, the element of Chemistry—which alone of the Natural Sciences furnishes us with a process comparable to the Psychological ultimate or element—is quite definitely understood. In like manner the terms we employ to designate the elements of the phenomena of mentality, should have in them lurking no underlying hypothesis of the nature of the self, mind, transcendental soul, etc., all that is assumed—as in the other sciences—being (a) the admitted existence of certain