

Rational Psychology. Empirical Psychology professed to give a description of the inner or mental life, and in doing so it confined itself mostly to such methods and statements, and to the use of such terms as had already been laid down in Aristotle's celebrated treatise. This Empirical Psychology had been cultivated not so much in a methodical manner as by popular writings, among which the most brilliant were furnished by the French moralists from Montaigne and Pascal, through La Rochefoucauld and La Bruyère, down to Rousseau and Diderot. Lectures on this subject belonged to the recognised course of German University studies, and were as such delivered also by Kant, who—except for the distinction between thinking, feeling, and willing, to which he gave its subsequent importance by adopting it from Tetens—did not add anything very novel to the subject. Besides this Empirical Psychology, there was another definite philosophical science which was termed Rational Psychology; this treated of the highest questions, such as the nature of the soul, its fate, its destiny, its origin and future. It formed together with Cosmology and Rational Theology that large branch of philosophical inquiry which went under the name of Metaphysics. The relation of empirical and rational psychology may be compared with the relation which exists for instance between a treatise on the nature of things (such as the great poem of

names 'psychology' and 'metaphysics'—both so exactly adapted to the subjects—would have come in alike by a sort of historical accident." The word did not become current in French or English

literature before the nineteenth century, and seems to have been introduced into the latter through Coleridge's connection with Germany, and into the former in the school of Victor Cousin.