

THE
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THE RELATIONS OF STRUCTURAL AND FUNCTIONAL PSYCHOLOGY TO PHILOSOPHY.

THE tendencies which have contributed to render psychology so largely independent of philosophy are for the most part identical with those which have brought it under the guiding influence of biology. The prevalent disposition to model psychological procedure upon biological patterns is a conspicuous expression of the force of this influence, and one which has led to some interesting anomalies in current psychological usages. When one undertakes to treat the mind as an organism, it is natural to suppose that one may adopt the practice of the biological sciences and proceed to the construction of a mental anatomy, dealing with the facts of psychical structure, and a mental physiology, dealing with psychical function. Indeed, this is apparently the precise program which many of our contemporary psychologists attempt to execute. The legitimacy of the distinction between the structure and the function of consciousness is assumed as essentially self-evident. In view of this fact, it is not without significance that psychologists should have failed to follow more consistently the example of the biologists, who have developed morphology and anatomy, on the one hand, and physiology, on the other, as relatively independent sciences. Certainly no psychologist has as yet attempted either a purely structural or a purely functional account of consciousness. Moreover, there is commonly no disposition to countenance the ideal implied in such an undertaking, and in practice psychology appears as a science engaged with both the anatomy and the physiology of the mind. It is the purpose of the present paper to