

did not only imply that the world of our senses supplies all the material for reflection and thought and the great development of abstract ideas, but also secondly, that this totality of sensations consists of separate elements into which it can be broken up, and out of which it can be put together again in the same way as we put together in chemistry physical bodies out of their elements. The first of these two aspects has been adopted by all the representatives of the empirical school, and also by those philosophers who make a definite distinction between the matter and the form of thought. But the second way of putting the truth which was implied in the sensational theory of knowledge led to a kind of atomism of thought, to what John Stuart Mill called a mental chemistry. We may say that the rigid views of the older faculty psychology were opposed in the German school of Herbart by emphasising the conflict and movement of ideas, these being conceived in analogy with mechanical forces, and that it was on the other side opposed in the English school of Hartley and James Mill by the attempt to show how the higher and more complex ideas were compounded out of simpler elements by the various processes of association.¹ The agency, however, which brought about this

¹ Prof. Stout in his analysis of Herbart's psychology has some valuable remarks as to the difference between the German and the British ways of approaching the subject. One of the principal differences lies in the much greater importance and prominence which both Herbart and Beneke, especially the former, attached to the unity of consciousness or of the soul. This characteristic of the inner life stands with Herbart in the foreground of

psychological investigation; with contemporaneous British thinkers it is kept in the background, or rather implied. For Brown, "the unity of the mind is rather an abstract unity excluding difference, than a concrete unity including and connecting differences. Herbart also regarded the soul as a unity excluding difference. He even held this doctrine in a more rigid and uncompromising form than any other philosopher" ('Mind,' 1889,