

union of simple into complex ideas was left very much in the dark; as in chemistry, for a long time, chemical affinity remained unexplained and obscure. Hume, in trying to account for the conception of cause and effect, for the inevitable connection which we recognise in the succession of phenomena, reduced this fundamental fact of all experience to the custom or habit which the repetition of the same sequence inevitably produces. Hartley, adopting a similar explanation, confirmed and strengthened it by supposing that this habit was acquired through the physical constitution of the nervous system. He held

p. 18). "For Herbart, as well as for Locke and his successors, the unity of the mind was primarily an hypostasised abstraction of unity. But the German thinker differs from the English both in the manner in which he arrived at this conception and in the psychological consequences which he deduced from it. It was through exclusive reliance on the immediate evidence of internal perception that the countrymen of Bacon fell into this error. With Herbart, on the contrary, it was an integral part of an elaborate and highly speculative system of metaphysics. He was led by a process of abstract reasoning to maintain the simplicity of the soul in so absolute a sense that he was compelled to exclude from its intrinsic nature all variety and difference whatever, including even successive modification in time. Thus he cannot, like Locke, treat the mind as essentially a combining agency, or, like Brown, as a substance passing through a series of states. He is therefore unable to introduce into his psychology the metaphysical conception of the unity of the soul, except by transforming it, however inconsistently, into a conception of synthetic unity,

which takes a twofold form in its application to presented content and to mechanical interaction respectively" (ibid., p. 19, *et seq.*) Herbart, as we know, was influenced by Leibniz. Now Leibniz in his well-known criticism of Locke laid stress on the fact that in mental science we have not only to do with what is in the intellect but also with the intellect itself. This puts the question of the combining agency or unity of the soul into the foreground. Herbart was further influenced by the mechanical sciences of his age. But in dynamical reasoning we deal with the composition of forces acting on a point and merging into a resultant. And it seems likely that putting these two aspects together Herbart found his way from the unity of the soul to the multiplicity of psychical phenomena under the conception of the play of different forces, whereas English psychologists, such as Mill, fastened rather upon the analogy of chemically different substances combining in the unity of a compound with different properties. In fact, Herbart thought mechanically, the Associationists, chemically.