

practical or ethical problem was in his later writings put into the foreground. For our present purpose it is sufficient to note that by far the most important psychological question with which Kant dealt was the problem of the unity of thought as it appears in the exact knowledge which we possess in the sciences. There being on one side the casual mass of unordered sensations, on the other an orderly arrangement of scientific knowledge, the question arose, How must the human mind be equipped so as to be able to make order out of disorder, to import unity into the multiplicity and variety of the material given by our senses? <sup>1</sup> We may note that pure

<sup>1</sup> In defining the problem in this way, we see at once that Kant adhered to the thesis developed in the writings of Locke, Berkeley, and Hume: that knowledge and science is an attempt to bring unity and order into the contingent and chaotic material supplied by our sense-impressions, termed by them ideas. In opposition to this view, which he termed the ideal system, Reid showed a deeper psychological insight when he searched for the unity and order in what was *given* to the observing and thinking mind, when he distinguished between sensation and perception. According to his view, single sensations or ideas were not the original given components, but these consisted of perceptions, *i.e.*, of single elements already joined together. He thus may be considered as the first psychologist who maintained that the thinking process in the adult intelligent person is not the putting together of loose material, but that the beginning of this synthesis is afforded already in our perceptions. The single sensation is itself a mental abstraction, and as such never given in experience alone.

Reid in this way goes behind the words and terms of language. To him, relations or judgments are the material with which we work, not the separate and single sensations into which we, by a process of abstraction, may scientifically and artificially divide them. Whereas for Kant, the synthesis of the given loose material seemed to be the main function of the thinking mind, this synthesis existed already for Reid in the simplest original data of perception or experience. In this respect Reid stood nearer to modern views and theories in psychology than did Kant. But wherein he failed was in his enumeration of the original complex data of consciousness and in the precise definition of the subsequent processes of thought which are partly analytical, *i.e.*, dissecting, partly synthetical, *i.e.*, leading on to higher or more comprehensive unities of thought. For an English reader, the best exposition of the permanently valuable contributions of the Scottish school to the psychology of the intellectual process is to be found in Prof. A. Seth's 'Balfour Lectures on Scottish Philosophy,' notably Lectures