

unity of mental life, of psycho-physical parallelism, &c. He considers that in the second half of the nineteenth century philosophical thought has progressed from the conception of a metaphysical unconscious to that of a psychological unconscious existence. The difference between the treatment of the history of modern psychology in the accounts of such writers as M. Ribot in France, Professor Baldwin in America, Rudolf Willy and von Hartmann in Germany, and James Ward in England, is truly significant and instructive.<sup>1</sup> In spite of violent opposition and the persistent determination on the part of professional psychologists to ignore von Hartmann's ideas, some of the leading thinkers of the day have introduced the conception of the unconscious into their psychological discussions. It is already apparent that, under different names, the conception of the unconscious is gradually becoming domiciled in psychological treatises,<sup>2</sup> even if it should be no more

<sup>1</sup> Perhaps the most instructive piece of writing on the problems of modern psychology is to be found in Jas. Ward's address before the section of General Psychology of the Congress of Arts and Sciences, held at St. Louis, September 1904, reprinted in the 'Philosophical Review' (vol. xiii. pp. 603-621). Referring to the "actuality" theory of Wundt, "already more or less foreshadowed by Lotze," Ward takes up the fundamental dualism of subject and object, and refers to "three recent writers of mark," representing "three conflicting positions: (1) subject activity is a fact of experience, but psychology cannot deal with it because it is neither describable nor explicable; (2) subject activity is not a fact of experience, but it is a transcendent reality

without which psychology would be impossible; (3) subject activity is neither phenomenal nor real; the apparent 'originality' and 'spontaneity' of the individual mind is for psychology at any rate but the 'biologist's' 'tropisms.'" Ward concludes his article by saying that "the definition of psychology, the nature of subject activity, and the criticism of the atomistic theory, seem now fundamentally the most important" psychological problems.

<sup>2</sup> In English psychology the Herbartian term of the "threshold" or limit of consciousness, implied already in Leibniz' conception of the *petites perceptions*, or, as it were, the twilight of consciousness, has been domiciled in such expressions as the "subconscious" or "subliminal." In Germany, the majority