

and thinking self, on sensations, and on their arrangement or orderly presentation. The sensations themselves are the substance, the spatial arrangement of them the form, of our perception of external things. The question was gradually put more and more clearly, How we come to localise certain of our sensations at definite places in the totality of a spatial arrangement? Herbart added another important reflection, which really dated from Leibniz. Impressed with the unity of all mental existence, and claiming this as the characteristic property of our inner life, he asked the question, How can the oneness or simplicity of this inner existence, as it were, expand itself without losing its unity, into the orderly variety of a spatial contemplation? For the purpose of an answer to this question he fixed on the phenomenon of motion. The conception of an orderly arrangement of sensations or things in space is gained in great measure by the aid of definite movements of the sensitive organs, which are accompanied by definite sensations of motion — *e.g.*, by muscular sensations.

28.  
Localisation  
of sensa-  
tions.

The first of these two questions may be expressed in the words, Given the subjective form of a space perception, either complete in its geometrical arrangement (the nativistic hypothesis) or gradually acquired in the early moments of our conscious life (the empiric hypothesis), how do we make ourselves familiar with, and at home in, this form of perception? And secondly, By what special properties or local signs do we localise or place each single sensation in its right and orderly position? The first is the problem of space construction, the second