

THE RIDDLE OF THE UNIVERSE

too, is originally and predominantly unconscious ("instinct"); only in the higher classes of animals does it gradually become conscious ("reason"). The psychic results of this "association of ideas" are extremely varied; still, a very long, unbroken line of gradual development connects the simplest unconscious association of the lowest protist with the elaborate conscious chain of ideas of the civilized man. The *unity of consciousness* in man is given as its highest consequence (Hume, Condillac). All higher mental activity becomes more perfect in proportion as the normal association extends to more numerous presentations, and in proportion to the order which is imposed on them by the "criticism of pure reason." In dreams, where this criticism is absent, the association of the reproduced impressions often takes the wildest forms. Even in the work of the poetic imagination, which constructs new groups of images by varying the association of the impressions received, and in hallucinations, etc., they are often most unnaturally arranged, and seem to the prosaic observer to be perfectly irrational. This is especially true of supernatural "forms of belief," the apparitions of spiritism, and the fantastic notions of the transcendental dualist philosophy; though it is precisely these *abnormal associations* of "faith" and of "revelation" that have often been deemed the greatest treasures of the human mind (cf. chap. xvi.).

The antiquated psychology of the Middle Ages (which, however, still numbers many adherents) considered the mental life of man and that of the brute to be two entirely different phenomena; the one it attributed to "reason," the other to "instinct." In harmony with the traditional story of creation, it was assumed that each animal species had received a definite, un-