

light on the mechanism itself, the working of which, like that of a clock, can be described on purely mechanical lines and without reference to the idea which preceded its construction.

According to many prominent naturalists, the evident design and purpose which characterise so many phenomena of living matter are explained on purely mechanical lines by the inherent or forced teleology of living things, which through over-production have to submit to an automatic process of selection or survival. To others this automatic process does not seem to suffice, and they assume a principle of progress which acts in a regulative manner. This vitalistic view is further supported by taking into account an extensive class of phenomena which I have, so far, hardly noticed—the marvellous properties of the higher creations of the animal world which exhibit the phenomena of consciousness or of an inner experience. That these phenomena belong to the realm of natural science as much as any other properties of living things cannot nowadays be doubted. The division into natural and mental science can no longer be upheld, or only with a very different meaning from that which it had for a bygone age.

3.
Inner
experience.

It will be my object in this chapter to give an account of the various and changing aspects which this great phenomenon of an inner or conscious life has presented to naturalists—*i.e.*, to those who have approached the phenomena of Mind from the side of nature, and of the different lines of research and reasoning along which they have dealt with it. I shall comprise the whole of