

of vital force. This having been dropped, the question arose for modern biology, What is life? We thus find thinking biologists of the modern, exact school aiming at a mechanical definition of life. Many answers have been attempted, such as that it is the action of a very complex chemical molecule, of dynamical equilibrium, of metabolism, of a special form or organisation, &c. Similarly, when the word soul dropped out of psychology in its older metaphysical meaning as a separate being or entity, when it was used to mean only the sum-total of the inner or psychical phenomena, a new problem arose for the psycho-physicist or experimental psychologist. The problem now was to give some definition of the unity and unified totality of all inner or mental phenomena. The older metaphysical psychology, as also for the most part the so-called empirical psychology, answered this question by placing the conception of an independent entity, the soul, person, or self, at the opening of their discussions. Modern exact psychology cannot do this. For it the unity of the inner life and its unified totality has become a problem. This problem Prof. Wundt faces fully and fairly. He asks himself the question, Wherein consists the unity of consciousness, wherein the totality of all mental life, individual and collective? Armed with the methods of exact research, he tries to extract from the whole array of mental phenomena an idea of their essence as distinguished from external or natural phenomena, and of their collective meaning and significance. In so doing he enters the domain of philosophy, and his results belong to the realm of philosophical thought. When dealing with that large section of my

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