

special kind of unity which cannot be defined, a unity which, even when apparently lost in the periods of unconsciousness, is able to re-establish itself by the wonderful and indefinable property called "memory"—a centre which can only be very imperfectly localised—a together which is more than a mathematical sum; in fact, we rise to the conception of individuality—that which cannot be divided and put together again out of its parts.

The second property is still more remarkable. The world of the "epi-phenomena," of the inner processes which accompany the highest forms of nervous developments in human beings, is capable of unlimited growth; and it is capable of this by a process of becoming external: it becomes external, and, as it were, perpetuates itself in language, literature, science and art, legislation, society, and the like. We have no analogue of this in physical nature, where matter and energy are constant quantities, and where the growth and multiplication of living matter is merely a conversion of existing matter and energy into special altered forms without increase or decrease in quantity. But the quantity of the inner thing is continually on the increase; in fact, this increase is the only thing of interest in the whole world.

Now, no exact scientific treatment of the phenomena of mind and body, no psycho-physical view of nature, is complete or satisfactory which passes by and leaves undefined these two remarkable properties of the inner life, of the epi-phenomena of nervous action, of consciousness. And it seems to me that Prof. Wundt is the only psycho-

38.
Externalisa-
tion and
growth of
mind.

39.
Wundt's
treatment
of central
problem.