

It now only remains for me to sum up in a few words the leading conceptions which the psycho-physical view of nature has forced upon us. In the last chapter I showed how the study of life has in the course of our century more and more brought out the conviction that life is a continuous, a ubiquitous, and a unique phenomenon; an exhaustive or even a working definition of life being so far hardly possible. In this chapter we have learnt, by following the psycho-physical lines of research, to distinguish another and peculiar side of the higher forms of living matter, that which is commonly called the mental, inner, or self-conscious side. This appeared, when viewed externally, as a discontinuous epi-phenomenon—"eine Begleiterscheinung"—of some very complex physiological processes and anatomical arrangements of living matter, and as such it exhibits a property with which we are otherwise not familiar in the visible phenomena of nature—namely, discontinuity. Viewed externally, the inner phenomena, which we comprise under the term "mind," appear and disappear, their continuity being preserved in association with the permanence of the external substratum or basis to which they are attached, and internally regained by the indefinable property of memory. But inasmuch as we have not only an external but also an internal knowledge of at least some of these epi-phenomena, we have had forced upon us an entirely different view of this inner life, of mind. To the inner view there exists in self-conscious beings a centre of relatedness—a special kind of unity which we call individuality or personality; and this inner unity is capable of being externalised or made objective in the