

mental life of mankind, language being the great instrument by which this is accomplished. In this external or objective existence—which, however, is only intelligible to beings which form a part of it—that continuity is regained which in the existence of every individual is continually being interrupted and in danger of being lost. Psycho-physical research reveals to us the existence of a unity different from that visible in merely external or physical nature,—a centred unity which is something else than the sum of parts in a mathematical whole. Through this process of centralisation and externalisation there has been formed in the physical world, or in nature, a new world—the world of mind, which is continually growing in contrast to the former, which only changes without increasing or losing its two constituents, matter and energy.

This new world within the old one, this creation of man, forms indeed a portion of nature—it is the microcosm in the macrocosm. It might be investigated by the usual methods of exact research; and the science of anthropology, with its many branches, proposes to study it in the same way as natural history in modern times has studied the social life of certain animals, such as bees, ants, and beavers. Inasmuch, however, as the exact methods do not lead very far, and have continually to appeal to the interpretations of psychology, gained by personal experience and introspective methods,¹ it seems

¹ Prof. E. Hering ('Ueber das Gedächtniss als eine allgemeine Funktion der organischen Materie,' Vienna, 1870) says: "So long as the physiologist is only a physicist he stands in a one-sided position to the organic world. This one-sidedness is extreme but quite