

more practical to range the whole of these researches within that great realm of thought which starts with a distinct recognition of conscious individual life as its source and centre. As such, in fact, these researches have been till quite recently carried on, and the main lines of their recent development belong accordingly to philosophic as distinguished from scientific or exact thought.

The three great facts, however, which even the exact treatment of mental phenomena has impressed upon us —namely, the existence of centralised material systems, termed “individuals,” the discontinuity of their inner life as viewed from outside, and the phenomenon of its growing external manifestation — have driven natural philosophers to form some explanation, or at least to venture upon a definition of this hidden principle, which shows itself in the highest forms of living matter, and which, though discontinuous to the external observer, acquires in the aggregate of human society a continuous and ever growing reality and development. Two dis-

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legitimate. As the crystal to the mineralogist, the vibrating string to the student of acoustics, so also the animal, and even man, is to the physicist only a piece of matter. That the animal experiences pleasure and pain—that with the material life of the human frame are connected the joys and sorrows of a soul and the vivid intellectual life of a consciousness; this cannot change the animal and human body for the physical student into anything other than it is—a material complex subject to the unalterable laws which govern also the stone and the substance of the plant, a material

complex whose external and internal movements are causally as rigidly connected amongst each other, and with the movements of the environment, as the working of a machine is with the revolution of its wheels (p. 4). . . . Thus the physiologist as physicist. But he stands behind the scene, and while he painfully examines the mechanism and the busy doings of the actors behind the drop-scenes, he misses the sense of the whole which the spectator easily recognises from the front. Could the physiologist not, for once, change his position?” (p. 5).