

tinct views have been evolved by modern science on this matter.

The one emphasises the fact of the discontinuity of mental—*i.e.*, conscious—life, regards it as an ultimate fact, as a mystery beyond which we cannot travel. This idea presents itself in various forms, and has been notably insisted on—with very varying philosophical inferences—by Du Bois-Reymond in Germany, by Mr A. R. Wallace, and quite recently by the late Prof. St George Mivart in England.

The other takes refuge in the hypothesis of unconscious or subconscious mental life, and again with very different philosophical inferences assumes that all physical existence has an inner side which only under certain favourable conditions rises into the light of self-knowledge or consciousness. The late W. K. Clifford's "mind-stuff" theory, as also the speculations of Fechner and of Prof. Haeckel, are types of this view, which has been consistently and connectedly elaborated in Hartmann's 'Philosophy of the Unconscious.'

These speculations can be summed up under the title "The Creed of Science," and as such will occupy us later on in one of the chapters on the Philosophical Thought of the century.

By many natural philosophers it is felt that the time has not yet come to arrive scientifically at any definite conclusions on these last questions. Sufficient facts have not been collected; or even if collected, they have not yet been classified and tabulated. This is especially the case with the vast materials referring to the collective life of mankind. Leibniz had in his time foretold the