

## THE RIDDLE OF THE UNIVERSE

must infer that he recognizes the difference of the two ideas. Other parts of his eloquent speeches contain quite the opposite view, for the famous orator not infrequently contradicts himself on important questions of principle. However, I repeat that, in my opinion, consciousness is only *part* of the psychic phenomena which we find in man and the higher animals; the great majority of them are unconscious.

However divergent are the different views as to the nature and origin of consciousness, they may, nevertheless, on a clear and logical examination, all be reduced to two fundamental theories—the transcendental (or dualistic) and the physiological (or monistic). I have myself always held the latter view, in the light of my evolutionary principles, and it is now shared by a great number of distinguished scientists, though it is by no means generally accepted. The transcendental theory is the older and much more common; it has recently come once more into prominence, principally through Du Bois-Reymond, and it has acquired a great importance in modern discussions of cosmic problems through his famous "Ignorabimus speech." On account of the extreme importance of this fundamental question we must touch briefly on its main features.

In the celebrated discourse on "The Limits of Natural Science," which E. du Bois-Reymond gave on August 14, 1872, at the Scientific Congress at Leipzig, he spoke of two "absolute limits" to our possible knowledge of nature which the human mind will never transcend in its most advanced science—*never*, as the oft-quoted termination of the address, "Ignorabimus," emphatically pronounces. The first absolutely insoluble "world-enigma" is the "connection of matter and force," and the distinctive character of these fun-