

## THE RIDDLE OF THE UNIVERSE

have had a profound influence on thought and culture. On the one hand, the mysticism of the Neo-Platonists, which penetrated into Christianity, attaches itself to the psychology of Plato; on the other hand, it became subsequently one of the chief supports of spiritualistic and idealistic philosophy. The Platonic "idea" gave way in time to the notion of psychic "substance"; this is just as incomprehensible and metaphysical, though it often assumed a physical appearance.

The conception of the soul as a "substance" is far from clear in many psychologists; sometimes it is regarded as an "immaterial" entity of a peculiar character in an abstract and idealistic sense, sometimes in a concrete and realistic sense, and sometimes as a confused *tertium quid* between the two. If we adhere to the monistic idea of substance, which we develop in chap. xii., and which takes it to be the simplest element of our whole world-system, we find *energy* and *matter* inseparably associated in it. We must, therefore, distinguish in the "substance of the soul" the characteristic psychic *energy* which is all we perceive (sensation, presentation, volition, etc.), and the psychic *matter*, which is the inseparable basis of its activity—that is, the living protoplasm. Thus, in the higher animals the "matter" of the soul is a part of the nervous system; in the lower nerveless animals and plants it is a part of their multicellular protoplasmic body; and in the unicellular protists it is a part of their protoplasmic cell-body. In this way we are brought once more to the psychic organs, and to an appreciation of the fact that these material organs are indispensable for the action of the soul; but the soul itself is *actual*—it is the sum-total of their physiological functions.

However, the idea of a specific "soul-substance"