

than it used to do. I shall have occasion to refer to this latter class of psychological writings when treating of the psychology of religious experience.

Thirdly, as the treatment of separate faculties and separate sensations has been replaced by the study of the presentation-continuum of experience and the stream of thought, so the study of the single human individual has expanded to a study of the collective life in human society. Psychology is more and more extending in the direction of anthropology.

Whilst all these characteristic features of modern psychology emphasise the continuity of mental life, the great fact of individuality, personality, of the unity of self, stands out as the highest unexplained phenomenon. No scientific theory can explain away the discontinuity of separate individual existences. This seems to constitute the very characteristic, the *quid proprium*, of the individual soul or mind, and not only are we apt to lose sight of this discontinuity through the modern scientific methods of studying the inner life; we have also to face the fact that the whole interest of mental existence lies in qualitative differences, and in sudden and unexpected occurrences, the products of individual energy and the creations of imagination, *i.e.*, in phenomena of discontinuity. No one has given clearer expression to this characteristic of mental life than Charles Renouvier, and Professor Höffding has drawn special attention to the psychological aspect of the problem of discontinuity. In respect of this he says, "The relation of continuity and discontinuity touches the highest interest of personality as well as of science. In both directions we aim at

64.
Presenta-
tion-con-
tinuum.

65.
Anthrop-
ology.

66.
Discon-
tinuity—
Renouvier.