

ing of words and phrases not outside but within our own minds. To each of us his own mind is only accessible to himself. For every one the object of internal reflection and observation is different. If the philosophical thinker addresses his hearers or his readers in terms of language, he invites them to do what he has done—*i.e.*, he desires that each of them, for himself alone, should retire into the depths of his own consciousness, into his own inner world. He expects that they will there find something analogous to that which he has seen and found within himself. But the objects are not identical, and that they are, in a greater or smaller degree, similar, rests upon an assumption which practice has taught us to make and which experience has shown to be justified and useful. Nevertheless the many misunderstandings, the endless controversies, the wearisome discussions which fill philosophical books, show sufficiently that this assumption is only very partially correct.

If the fact that the object of philosophical inquiry, *viz.*, the inner world, is not the same for all of us, explains one of the great difficulties of philosophical thought, another feature which establishes an important difference between scientific and philosophical reasoning will at once be seen to give to the former an enormous advantage over the latter. This difference can be defined by saying that the outer world exists in space, whereas the inner world presents only succession in time. We have learnt to apply to things in space the methods of measurement, of exact definition, and of subsequent calculation. The history of scientific thought has shown that science has progressed in the same degree as the

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ing subject.

9.
Outer world
in space ;
inner world
in time.