

observation of things has taken the place of discussion of words, and further, as these things have been located in space, geometrically defined and subjected to mathematical calculation. As the conceptions of space, of location, and of definition in space are at the bottom of all processes of measurement, it is at once clear that philosophical thought is deprived of the benefit of that great instrument by which scientific thought has progressed.

But, though it can in general be admitted that the difference between the outer world and the inner, as well as the arrangement in space of the former, points to the radical difference which must exist between the study of nature and the study of mind, and that the former is placed in a much more advantageous position than the latter,—it would be a mistake to rest satisfied with this distinction, or to attach to it more importance than belongs to a merely preliminary statement or a first approximation. The outer and the inner worlds are not separated by a rigid line of demarcation; the one flows into the other, and there exists a large borderland which belongs to both in common and neither to the one nor the other exclusively. This is evident from the nature and structure of language itself; for this not only employs in close conjunction words the meaning of which is to be found in opposite directions, but also contains a great number of terms of which it would be difficult to say to which of the two great realms they apply, or that have a double meaning, being promiscuously and alternately used to denote the one or the other. This