

with difficulty divest ourselves of the notion that the single phenomenon with which we are dealing is the transient appearance or experience of some underlying reality, subject, or person. Now it is quite true that, when dealing with external or natural phenomena, we are equally in the habit of introducing a fictitious unity or whole which we call nature, the outer world, or the universe. This reference, however, to nature as a whole or a unity has little or no meaning for by far the greater part of all scientific work. In fact, the progress of science and of its applications is marked by an increasing tendency to restrict the field of observation and research, and leave out of sight the position which the special subject under review has to the whole. Indeed, we can say that the whole or totality is for the scientific worker simply the sum of its parts, and that, as the number of these parts is continually and rapidly increasing, the whole or comprehensive unity is more and more receding into the background and into a shadowy distance. But the unity or whole of mental phenomena which we term our mind, soul, or consciousness is always before us, accompanies all our reflections, and cannot be got rid of. The process of isolation and abstraction so fruitful in scientific research and in the acquisition of natural knowledge is inapplicable to the phenomena of inner life.

9.
Contrast
between
unities to
which phe-
nomena of
nature and
inner life
are referred.

Thus, though the attempt has frequently been made in modern times to deal after the manner of exact science with the phenomena of the inner or mental world, this attempt has succeeded only to a very small extent; we may, moreover, truly say that wherever it