

with the second and equally important question as to the essence or nature of the soul. He confined his investigations in the beginning to the question how unity of thought and knowledge was attained. In the sequel of his researches which, for reasons which we need not dwell on at present, he termed critical, he was inevitably led to deal with such questions as the essence of the soul, but the fact that he, to begin with, limited his investigations to the question how unity and order came to be introduced into the casual and fleeting mass of single sensations of which experience consists, gave to his whole philosophy the appearance as if it dealt in a one-sided manner with the intellectual life of the mind. In fact, the connection of his practical with his theoretical philosophy remained always a difficult point, although the

arate and definite things and processes, was still further aggravated by the fact that psychical phenomena do not become subjects of discussion before they have been externalised, so that they, to some extent, become observable objects for many minds; whereas they originally are the possession and property only of individual minds. This process of externalisation is carried out by us unconsciously in the acquisition of language, which consists of many words put together in many ways, and very frequently with very different meanings attached to them. In this way the natural "together," in time and space, of mental states is broken up into a multitude of different parts, in the same way as the sciences of dynamics, physics, and chemistry start by showing how the complex things, facts, and phenomena of nature can be divided up into separate more or less similar parts, and to some extent put together

again out of them. But this reverse process of synthesis, by which we again arrive at natural objects, meets with very great difficulty if we deal with things of the mind, and this for obvious reasons on which I need not dwell at present. For the moment and in the present connection it is only useful to remark how, after taking for granted that our conscious inner experience is made up of a succession or assemblage of definite elements called ideas, sensations, perceptions, or by other terms, the difficulty has arisen how to account for the unity or synthesis which seems to us so characteristic of the inner life. Anticipating, we may say that this difficulty which distinguishes internal from external experience is fully recognised only in recent psychological literature, since Prof. James Ward put the conception of a presentation-continuum prominently at the entrance of psychological discussions.