

by such a process at the knowledge either of the outer world or their own self. For the argument has only been carried through by an intricate and abstract process of introspective search. Also in the history of thought, it was not put forward distinctly and concisely before Descartes; and the implications contained in his aphorism were neither fully realised by himself, nor have they, under the hands of a succession of prominent thinkers, been even yet completely stated and followed up.

The whole argumentation is accordingly an after-thought or retrospect, and the true process, the practical experience, by which human beings have arrived at knowledge of the world and of themselves must be quite different.

We have seen that the analytic and synthetic treatment of the human understanding by Hume required a corrective, through which not only the ideas or constituents of human thought, but also their order and arrangement, could be described.

This corrective we have termed the "synoptic aspect."

But both Berkeley and Hume were deficient in another direction, which was indeed indicated by Locke, but not followed up.

Modern thought has added and strongly urged this other way of looking at things. It showed itself first in the Natural Sciences, as did likewise the synoptic view. This latter view is essentially dependent upon the Arrangement of things in Space—be this the outer space around us, or the inner expanse of our sensations, feelings, or thoughts. But there is also, as William