

conscious or unconscious labour and experience of innumerable minds. This is the reason why we are justified in speaking of a general consciousness and of common-sense. By such terms we express the conviction that the outer world is in a certain sense the same for every one of us, though if we look deeper into the matter, it is just as correct to say that each individual person's view is different from that of all other persons.

Recognition of this difference leads us to a still stricter selection in matters of external experience. It is the first step in the scientific refinement of the Knowledge contained within the region of common-sense. It is the beginning of a lengthy process of delicate analysis which on its way discards a vast amount of the experience gained unconsciously in the course of our life. Only after long periods of random search, carried on in very different ways, did the selection and the refined analysis just referred to arrive at that stage of simplicity and definiteness from which a systematic foundation and method of progress could be laid down and firmly established.

The result gained by this comparatively recent method of Analysis and research is equally remarkable in two directions. In the first place, what is termed exact knowledge has been enormously increased, and still greater is the field of application of such knowledge, through which all conditions of life in civilised countries have been radically transformed; a vast number of artificial conditions have been created; and the whole of life and society has been rendered so complicated that we can hardly even imagine the