

III.

When we realise that the whole region of physical sensations which constitute the outer world, forms within our consciousness only a very small portion of its total content; when we further reflect that this region has attained its apparent continuity and completeness through the co-operation of thousands of observers who have perpetuated their findings by symbols and images, so that any individual mind really takes the larger proportion of its knowledge of the outer world on trust, we come to the conclusion that whatever uniformity there may be in this region applies only to a very small fragment of the stream of thought which forms each person's individual possession.

But this individual possession is really the only knowledge which we have of any and everything, and in it every sensation or occurrence is for each of us equally real: it exists with the same right as any other, though, for reasons stated before, we do not call every one of its features equally real.

We are thus led to the inevitable conclusion that the notion of uniformity refers only to an extremely small fraction of our actual individual experience, and that we have no right to force this canon or rule of thought upon that much larger area of personal experience which contains our feelings, desires, volitions, memory pictures, creations of the imagination, and fancies of all kinds. Most of these show no regularity and uniformity, but a succession of changes, sudden and unexpected, making it almost impossible to retain, even for the shortest time,