any aspect of our inner life steadily before our inward eye. The reason why nevertheless this dogma of uniformity has become so popular is owing to two main causes.

Ever since science succeeded in establishing a few simple mathematical relations, governing large classes of physical phenomena, it progressed with such rapidity in many directions, that the idea of uniformity then started became overpowering. Not only have new facts been discovered through the assistance which mathematical reasoning has afforded to simple observation, but the earliest examples of uniformity—viz., Kepler's laws and the fall of bodies—were derived mathematically from the observation of the largest and most frequent external facts and events, namely, the motions in the physical heavens and on the surface of the earth. Thus these first steps in modern science seemed to embrace at once the whole of the physical world; and the method of their discovery became a model for all future research.

The other circumstance which helped to impress the canon of uniformity on the scientific and the popular mind is to be found in the comparative insignificance of the aggregate of all human minds and their labours within the confines of the physical world or of nature.

Looked at from the point of view of purely natural knowledge, that is, of things located in space, the human mind occupies an infinitesimally small situation, and as such seems to the naturalist to be quite overruled by the laws which obtain throughout the Cosmos, or on the surface of the earth, whether mechanical or biological.